

# 培根散文集

SELECTED ESSAYS OF  
FRANCIS BACON

中英对照全译本

[英] 弗兰西斯·培根 著

*Francis Bacon*

盛世教育西方名著翻译委员会 译



世界图书出版公司

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## 前 言

通过阅读文学名著学语言，是掌握英语的绝佳方法。既可接触原汁原味的英语，又能享受文学之美，一举两得，何乐不为？

对于喜欢阅读名著的读者，这是一个最好的时代，因为有成千上万的书可以选择；这又是一个不好的时代，因为在浩繁的卷帙中，很难找到适合自己的好书。

然而，你手中的这套丛书，值得你来信赖。

这套精选的中英对照名著全译丛书，未改编改写、未删节削减，且配有权威注释、部分书中还添加了精美插图。

要学语言、读好书，当读名著原文。如习武者切磋交流，同高手过招方能渐明其间奥妙，若一味在低端徘徊，终难登堂入室。积年流传的名著，就是书中“高手”。然而这个“高手”，却有真假之分。初读书时，常遇到一些挂了名著名家之名改写改编的版本，虽有助于了解基本情节，然而所得只是皮毛，你何曾真的就读过了那名著呢？一边是窖藏了50年的女儿红，一边是贴了女儿红标签的薄酒，那滋味，怎能一样？“朝闻道，夕死可矣。”人生短如朝露，当努力追求真正的美。

本套丛书的英文版本，是根据外文原版书精心挑选而来；对应的中文译文以直译为主，以方便中英文对照学习，译文经反复推敲，对忠实理解原著极有助益；在涉及到重要文化习俗之处，添加了精当的注释，以解疑惑。

读过本套丛书的原文全译，相信你会得书之真意、语言之精髓。

送君“开卷有益”之书，愿成文采斐然之人。

TO  
THE RIGHT HONORABLE  
MY VERY GOOD LO.  
THE DUKE OF BUCKINGHAM  
HIS GRACE, LO. HIGH ADMIRALL  
OF ENGLAND

EXCELLENT LO.

SALOMON saies; *A good Name is as a precious oyntment*; And I assure my selfe, such wil your *Graces* Name bee, with Posteritie. For your Fortune, and Merit both, have been Eminent. And you have planted Things, that are like to last. I doe now publish my *Essayes*; which of all my other works, have beene most Currant: For that, as it seemes, they come home, to Mens Businesse, and Bosomes. I have enlarged them, both in Number, and Weight; So that they are indeed a New Worke. I thought it therefore agreeable, to my Affection, and Obligation to your Grace, to prefix your Name before them, both in English, and in Latine. For I doe conceive, that the Latine Volume of them, (being in the Universall Language) may last, as long as Bookes last. My *Instauration*, I dedicated to the King: My *Historie of HENRY the Seventh*, (which I have now also translated into Latine) and my *Portions of Naturall History*, to the Prince: And these I dedicate to your

致：  
尊敬的英格兰海军大将  
白金汉公爵

公爵阁下：

所罗门说过：“美名就好比是稀有的香膏一样。”而我对此深信不疑，如您这般荣耀之名必将永垂不朽。因为您的伟业和美德都将千古流传。且您的成就和建树也将永远流传下去。如今我将出版我的拙作《论说文集》，其中收录所有我流传最广的作品，因其既能通达世务，又直指人心。我对文章的篇数做了增加，也在内容上有所扩充，事实上这些可以算作新著的作品。因此我怀着一颗惶恐而恳切的心想要请求尊贵的公爵您为本书以英文和拉丁文作序。因为我相信，以普天之下通用的拉丁语著成的版本会和书本一样永垂不朽。我曾将《我的复兴》献给国王；将《亨利七世本纪》（今已被我译为拉丁文版本）和《自然史》的部分献给王子；而如今我将这部汇集我一生中最出色的作品的文集谨献给您，这本书耗尽我诸多心血，且感谢上苍赐予我的天赋，我才能写完这本书。愿上帝也能庇佑您无限的荣光。



Grace; Being of the best Fruits, that by the good Encrease, which God gives to my Pen and Labours, I could yeeld. God leade your Grace by the Hand.

您最顺从和忠诚的仆人，

Your Graces most Obliged and faithfull Servant,

弗兰西斯·圣·阿尔本<sup>1</sup>上

FR. ST. ALBAN.

<sup>1</sup> 圣·阿尔本，在弗兰西斯·培根 60 岁生日过后，即 1621 年 2 月 3 日，被授予“子爵圣·阿尔本”称号。圣·阿尔本是英国历史上第一位基督殉道者。



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## Chapter 1 Of Truth

### 第一章 论真理

WHAT is truth? said jesting Pilate, and would not stay for an answer. Certainly there be that delight in giddiness, and count it a bondage to fix a belief; affecting free-will in thinking, as well as in acting. And though the sects of philosophers of that kind be gone, yet there remain certain discoursing wits which are of the same veins, though there be not so much blood in them as was in those of the ancients. But it is not only the difficulty and labour, which men take in finding out of truth, nor again that when it is found it imposeth upon men's thoughts, that doth bring lies in favor; but a natural though corrupt love of the lie itself. One of the later school of the Grecians examineth the matter, and is at a stand to think what should be in it, that men should love lies; where neither they make for pleasure, as with poets; nor for advantage, as with the merchant; but for the lie's sake. But I cannot tell: this same truth is a naked and open day-light, that doth not shew the masques and mummeries and triumphs of the world, half so stately and daintily as

诙谐的彼拉多<sup>1</sup>曾提出：“什么是真理？”他并没有期待一个答案。当然，总有人喜欢轻率地发表看法，并且把它当做束缚自己的一种信念，这就会在自由意志上影响其思想和行动。虽然这一派系的哲学家都已不在了，但是仍然存在某些高谈阔论的智者与他们属同一支脉——尽管如此，这些人与古人相比还是功力欠缺一点儿。然而，让人们喜爱虚假的原因既不是由于探索真理的周折劳顿，也不是担心找到真理后，它会强加于人们的思想，而是由于一种自然而然的情愫，虽明知其性质恶劣，仍然喜好虚假本身。一位后期哲学学派的希腊人曾探究过这种现象，他长久地思考虚假之中究竟有什么东西能让人们如此喜爱。它既不能像诗人那样，作诗吟乐；也不能像商人那样，从中获利。只是因其本身罢了。然而我不明就里：“真理”就像是一种毫无修饰的日晖，它无法展示世界上的假面舞剧、哑剧以及胜利的光辉，远不如烛光华贵而优雅。真理的价值大概相当于一颗珍珠，

<sup>1</sup> 彼拉多，罗马帝国犹太行省的执政官。《新约》中记载，他曾多次审问耶稣，迫于犹太议会压力，极不情愿地处死耶稣。

candle-lights. Truth may perhaps come to the price of a pearl, that sheweth best by day; but it will not rise to the price of a diamond or carbuncle, that sheweth best in varied lights. A mixture of a lie doth ever add pleasure. Doth any man doubt, that if there were taken out of men's minds vain opinions, flattering hopes, false valuations, imaginations as one would, and the like, but it would leave the minds of a number of men poor shrunken things, full of melancholy and indisposition, and unpleasing to themselves? One of the fathers, in great severity, called *poesy vinum daemonum*, because it filleth the imagination, and yet it is but with the shadow of a lie. But it is not the lie that passeth through the mind, but the lie that sinketh in and setteth in it that doth the hurt, such as we spake of before. But howsoever these things are thus in men's depraved judgments and affections, yet truth, which only doth judge itself, teacheth that the inquiry of truth, which is the love-making or wooing of it, the knowledge of truth, which is the presence of it, and the belief of truth, which is the enjoying of it, is the sovereign good of human nature. The first creature of God, in the works of the days, was the light of the sense; the last was the light of reason; and his sabbath work, ever since, is the illumination of his Spirit. First he breathed

在日光下才能彰显其最好的一面。但是它绝达不到钻石和红宝石的价值，因为它们可以在千变万化的光线下显露其最美的一面。混合一些虚假的东西总是能够带来欢乐的。有人对于以下观点怀疑吗？如果从人们的头脑中拿走了他们喜爱的虚饰的想法、乐观的希望、错误的价值观和天马行空的想象力，留给头脑的就只剩下一些可怜的、缩水的事物，充斥着忧郁和不适，自己也不舒服。一位先人曾经郑重其事地把诗歌称为“鬼酒”，因为它充满想象力，但却只是虚假的影子。害人的不是那从头脑中掠过的虚假，而是那沉淀于心，驻扎于心的虚假，正如前面所说的那样。然而不管怎样，这些事物存在于人们堕落的见识和情感中，而真理只是受自身的评判，教给我们寻求真理就像求爱或者求婚，了解真理就是与其共存并且信仰真理（也就是欣赏它）。这是人性中至高无上的美德。在世界被创造的那些天中，上帝的第一件创造物就是用来感知万物的光；最后一件创造物就是理智的光；自那以后直到现在，他安息日的工作就是用他的心智启示众生。起初他在事物或混沌世界的表面吹送光明；然后他向人的面庞中呼出光明；直到现在他还在向他的选民面庞上吹吐光明。有一派哲学在别的方面都逊色于其他派，然

light upon the face of the matter or chaos; then he breathed light into the face of man; and still he breatheth and inspireth light into the face of his chosen. The poet that beautified the sect that was otherwise inferior to the rest, saith yet excellently well: It is a pleasure to stand upon the shore, and to see ships tost upon the sea: a pleasure to stand in the window of a castle, and to see a battle and the adventures thereof below: but no pleasure is comparable to the standing upon the vantage ground of truth (a hill not to be commanded, and where the air is always clear and serene), and to see the errors, and wanderings, and mists, and tempests, in the vale below: so always that this prospect be with pity, and not with swelling or pride. Certainly, it is heaven upon earth, to have a man's mind move in charity, rest in providence, and turn upon the poles of truth.

To pass from theological and philosophical truth, to the truth of civil business: it will be acknowledged, even by those that practise it not, that clear and round dealing is the honor of man's nature; and that mixture of falsehoods is like alloy in coin of gold and silver which may make the metal work the better, but it embaseth it. For these winding and crooked courses are the goings of the serpent; which goeth basely upon the

而一位诗人却为这派哲学美言道：“在岸边看船只在海上颠簸是一件心旷神怡的事；站在一座城堡的窗前看下面的战争和其中的历险是一件赏心悦目的事；可是没有一件愉悦之事能比得上站在真理之巅（一座不能被俯瞰的山峰，那里的空气总是纯净而静谧）眺望下面山谷中的谬误、恍惚、迷雾和暴风雨。”我们得永远怜惜这番景象，而不要自我膨胀。当然，一个人如果能从慈悲出发去考虑问题，在上苍的护佑下安息，并且以真理为核心，那他就如生活在人间天堂一般。

从理论上的真理和哲学上的真理，到生活中的真理。即使那些行为不坦荡的人也会承认坦诚相待是人性的道义；而真假混杂就像金银币中减少本身的含量、掺以他物一样，可能能够让金银更好地发挥其作用，但却将其价值降低了。因为蛇的爬行方式是曲折前行的，所以它主要是靠肚子，而非脚。恶行是不能像被发现欺诈和不忠那样让人感到羞耻的。因此，蒙泰

belly, and not upon the feet. There is no vice that doth so cover a man with shame as to be found false and perfidious. And therefore Mountaigny saith prettily, when he inquired the reason, why the word of the lie should be such a disgrace and such an odious charge? saith he, If it be well weighed, to say that a man lieth, is as much to say as that he is brave towards God and a coward towards men. For a lie faces God, and shrinks from man. Surely the wickedness of falsehood and breach of faith cannot possibly be so highly expressed, as in that it shall be the last peal to call the judgments of God upon the generations of men; it being foretold, that when Christ cometh, he shall not find faith upon the earth.

涅<sup>1</sup>在他探索为什么说谎被视为一种耻辱,一种可憎的行径时,说得恰如其分。他说:“仔细衡量一下,说一个人撒谎就相当于说他在上帝面前大胆,而在世人面前懦弱。”因为谎言是面对着上帝,而回避着世人的。当然,再没有比虚假的邪恶和背信弃义这种说法揭露得更彻底了,因为这是上帝对这一代人的最后的评判的呼声。曾有这样的预言说,当基督降临时,他将无法在地球上找到信任。

<sup>1</sup> 蒙泰涅,中文又译蒙田,法国人。文艺复兴后期、十六世纪人文主义思想家,以博学著称,著有《蒙田随笔全集》。

## Chapter 2 Of Death

## 第二章 论死亡

MEN fear death, as children fear to go in the dark; and as that natural fear in children is increased with tales, so is the other. Certainly, the contemplation of death, as the wages of sin, and passage to another world, is holy and religious; but the fear of it, as a tribute due unto nature, is weak. Yet in religious meditations there is sometimes mixture of vanity and of superstition. You shall read in some of the friars' books of mortification, that a man should think with himself what the pain is if he have but his finger's end pressed or tortured, and thereby imagine what the pains of death are, when the whole body is corrupted and dissolved: when many times death passeth with less pain than the torture of a limb; for the most vital parts are not the quickest of sense. And by him, that spake only as a philosopher, and natural man, it was well said, *Pompa mortis magis terret quam mors ipsa.* Groans and convulsions, and a discoloured face, and friends weeping, and blacks, and obsequies, and the like, shew death terrible. It is worthy the observing, that there is no passion in the mind of man so weak, but it mates and masters the fear of

成人害怕死亡就像小孩子害怕走到黑暗的地方；小孩子天生的恐惧是随着故事而增加的，成人也是如此。当然，冥想死亡——它作为罪恶的报应，通向另一个世界——是圣洁而虔诚的。但是对于死亡的恐惧，算是我们对大自然的敬畏，是软弱的。然而在宗教的冥想中有时却混有自负和迷信。你会在一些修道士的自戒书中读到：一个人应当自己思考，倘若他只是手指末端被按压或被拷打，据此可以想象当人全身溃败、消融，死亡的疼痛是怎样的。路过死亡许多次要比折磨四肢中的一个少些疼痛，因为人体最致命的部位并不是最敏感的器官。仅作为哲学家和人类一员的先人说得极妙：“由死亡带来的一切，比死亡本身更恐怖。”叹息与抽搐，变色的脸庞，朋友的抽泣，污渍及葬礼，类似这些都展示着死亡的骇人。值得深切关注的是，不管人的思想感情多么脆弱，没有什么是不能战胜对死亡的畏惧的。当一个人身旁有很多的随从，都能打败死亡，这么说来死亡不算是骇人的劲敌。复仇之心战胜了死亡，爱恋之心忽视它，荣耀之心追求它，悲痛

death; and therefore death is no such terrible enemy, when a man hath so many attendants about him that can win the combat of him. Revenge triumphs over death; love slights it; honor aspireth to it; grief flieth to it; fear pre-occupateth it; nay, we read, after Otho the emperor had slain himself, pity (which is the tenderest of affections) provoked many to die, out of mere compassion to their sovereign, and as the truest sort of followers. Nay, Seneca adds niceness and satiety: Cogita quam diu eadem feceris; mori velle, non tantum fortis, aut miser, sed etiam fastidiosus potest. A man would die, though he were neither valiant nor miserable, only upon a weariness to do the same thing so oft over and over. It is no less worthy to observe, how little alteration, in good spirits, the approaches of death make; for they appear to be the same men till the last instant. Augustus Cæsar died in a compliment: Livia, conjugii nostri memor, vive et vale. Tiberius in dissimulation, as Tacitus saith of him: Jam Tiberium vires et corpus, non dissimulatio, deserebant. Vespasian in a jest, sitting upon the stool: Ut puto Deus

之心奔向它，恐惧之心占据它。不仅如此，我们还可以在书中读到奥索大帝自杀之后，怜悯之情（最柔弱的感情）触动了许多人也奔赴死亡。他们的死是为了展示他们对君主的怜悯并且是为了最虔诚的追随者的缘故。此外，塞内加<sup>1</sup>还加了挑剔和厌倦。他说：“回忆一下相同的事情你已经做多久了！不只是勇敢者和可悲者想死，厌倦和无聊者也想死亡。”一个人虽然既不勇敢，也不可悲，然而因为总是要一次又一次地做同样的事情，他也会想死的。同样值得关注的是，死亡的临近给精神状态良好的人所带来的改变几乎是微乎其微的，因为他们直到最后时刻依然能够保持面不改色。奥古斯都·恺撒是在称颂中去世的：“永别了，利维亚，请你永远记得我们婚后生活的日子。”提比利乌斯始终虚伪地活着，就像泰西塔斯<sup>2</sup>评论他的：“提比利乌斯的身体每况愈下，但他的虚伪还是跟以前一样。”维斯帕先<sup>3</sup>去世时还在开玩笑，他坐在一个凳子上说：“我想我正在变成神灵。”加尔巴<sup>4</sup>牺牲前留了一句豪言壮语：“砍吧！如果这样会有益于罗马人民。”

<sup>1</sup> 塞内加（约前 65—4 年），古罗马时代著名斯多亚学派哲学家。

<sup>2</sup> 泰西塔斯（约公元 56—120 年），古罗马史学家，著有《年代记》。

<sup>3</sup> 维斯帕先，罗马皇帝。公元 69—79 年在位。

<sup>4</sup> 加尔巴，罗马皇帝。公元 68 年 6 月至 69 年 1 月在位，在位期间未能立即解决帝国的混乱局势，仅 7 个月就被杀害。



fio. Galba with a sentence, Feri, si ex re sit populi Romani, holding forth his neck. Septimius Severus in dispatch: Adeste si quid mihi restat agendum. And the like. Certainly the Stoics bestowed too much cost upon death, and by their great preparations made it appear more fearful. Better saith he, Qui finem vitæ extremum inter munera ponat naturæ. It is as natural to die as to be born; and to a little infant, perhaps, the one is as painful as the other. He that dies in an earnest pursuit is like one that is wounded in hot blood; who, for the time, scarce feels the hurt; and therefore a mind fixed and bent upon somewhat that is good doth avert the dolours of death. But above all, believe it, the sweetest canticle is Nunc dimittis; when a man hath obtained worthy ends and expectations. Death hath this also, that it openeth the gate to good fame, and extinguisheth envy. — Extinctus amabitur idem.

同时把脖子伸出待砍。谢普提米乌斯·塞维鲁<sup>1</sup>在急件中说：“倘若还有什么我应该去做的事，快点来吧。”类似这种。画廊学派当然把死的价值推崇得太高了，并且因为他们将死亡准备得过于充分，因此死亡看起来更加恐怖了。有句话说得更贴切一些：“他把生命的结束看做自然的恩泽之一。”死亡是如同出生一样自然的，也许对一个婴儿来说生与死是一样痛苦的。在热烈的渴求中死亡的人跟在热血沸腾时受伤的人一样，当时几乎察觉不到疼痛。因此，拥有一个坚定不移、向往善良的头脑是可以免除死亡的痛苦的。但是，最重要的是，请相信，最悦耳的颂歌就是当一个人已经实现了某种有价值的结局和一切期望后所唱的“如今请你让你的仆人离去”。死亡还有这样的特点：它向名誉敞开大门，同时将妒忌之心熄灭。——生前被人妒忌羡慕的人，死后将被人爱。

<sup>1</sup> 谢普提米乌斯·塞维鲁，罗马皇帝，公元 193—211 年在位。