

斑斓阅读·外研社英汉双语百科书系

# 存在主义简论

## Existentialism

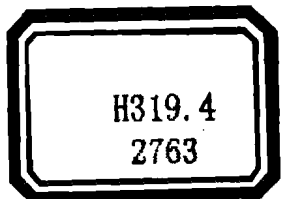
A Very Short Introduction

Thomas R. Flynn 著  
莫伟民 译

外语教学与研究出版社

FOREIGN LANGUAGE TEACHING AND RESEARCH PRESS

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# 译者序

存在主义，作为20世纪最重要的哲学思潮之一，不仅对西方乃至全世界的哲学、文学、艺术、史学、心理学、社会学、政治学等产生了广泛影响，而且还深刻影响了二战前后那几代人的世界观和人生观。存在主义反对以黑格尔哲学为代表的近代思辨理性主义，强调哲学应该研究具体个体的生活、经验以及历史境遇，关注个体内部非理性的主观情绪体验(恶心、荒谬、焦虑、恐惧、死亡的体验)，阐发了有关个体行为、自由、选择及其责任的哲学学说。

存在主义的产生不仅有经济危机、一战、二战、社会变革等深刻的社会历史根源，而且也有其重要的哲学思想渊源。虽然“存在主义”一词是由马塞尔在第一次世界大战末引入的，但“存在主义”作为一种哲学思潮却肇始于克尔凯郭尔的个体哲学和尼采的唯意志论，海德格尔和萨特又运用胡塞尔现象学方法对存在主义作了存在论解释、阐发和提升，存在主义最终遭到列维-斯特劳斯、阿尔都塞、拉康、巴尔特、福柯等结构主义者和思想家的批评而逐渐走向衰落。

本书作者托马斯·R·弗林教授，是美国著名的萨特研究专家，博士论文题为“让-保罗·萨特与集体责任问题”。他出版了多部研究存在主义的著作，在国际哲学界有较大影响。主要著作有《萨特与马克思主义存在主义》(1986)、《辩证法与叙

事》(1993)、《萨特、福柯与历史理性》(两卷本)(1997、2005)、《历史伦理学》(2004)等。

与众多研究存在主义的书籍相比，本书的最大亮点在于作者不仅把存在主义当作一种哲学，还别具匠心地把存在主义定位为一种生活方式，从而很自然地把理论与实践、通俗性与思想性有机地结合在一起。本书虽然简短，但内涵丰富，思想性强。作者不仅梳理了存在主义缘起、发展、式微的演变历程，而且还澄清了通常招致人们误解的一些论题，挖掘了存在主义思想的深刻哲学洞见，重申存在主义运动在21世纪的哲学舞台上仍将扮演重要角色。作者在书后对本书专业词汇所作的解释非常有助于读者对该书的理解。

由于篇幅和体例所限，作者基本上都没有注明引文的出处，也没有系统阐释某些专业词汇的意义在哲学史上的演变过程。虽然译者尽可能对某些词汇和句子作了译注，但难免有遗漏和不妥之处。读者如果有兴趣深入了解存在主义，可阅读相关书籍、查阅相关资料。然而，无论如何，本书作为对存在主义的简短概述，仍明显体现出作者具有的精深研究功力和独到的见解。

译者谨识

2008年2月

# Preface

Existentialism is commonly associated with Left-Bank Parisian cafes and the 'family' of philosophers Jean-Paul Sartre and Simone de Beauvoir who gathered there in the years immediately following the liberation of Paris at the end of World War II. One imagines off-beat, avant-garde intellectuals, attached to their cigarettes, listening to jazz as they hotly debate the implications of their new-found political and artistic liberty. The mood is one of enthusiasm, creativity, anguished self-analysis, and freedom – always freedom.

Though this reflects the image projected by the media of the day and doubtless captures the spirit of the time, it glosses over the philosophical significance of existentialist thought, packaging it as a cultural phenomenon of a certain historical period. That is perhaps the price paid by a manner of thinking so bent on doing philosophy concretely rather than in some abstract and timeless manner. The existentialists' urge for contemporary relevance fired their social and political commitment. But it also linked them with the problems of their day and invited subsequent generations to view them as having the currency of yesterday's news.

Such is the misreading of existentialist thought that I hope to correct in this short volume. If it bears the marks of its post-war appearance, existentialism as a manner of doing philosophy and a way of addressing the issues that matter in people's lives is at least



as old as philosophy itself. It is as current as the human condition which it examines. To ensure at the outset that this point is not lost, I begin my initial chapter with a discussion of philosophy, not as a doctrine or a system of thought but as a way of life. The title of Chapter 1 comes from Classical scholar Pierre Hadot's study of the return to the Stoics as an example of how 'Ancient' philosophy can offer meaning to people's lives even in our day. Though his preference is for the Greeks and Romans, Hadot finds a similar concern in the writings of Søren Kierkegaard and Friedrich Nietzsche, the so-called 19th-century 'fathers' of the existentialist movement, and among their 20th-century progeny.

It is commonly acknowledged that existentialism is a philosophy about the concrete individual. This is both its glory and its shame. In an age of mass communication and mass destruction, it is to its credit that existentialism defends the intrinsic value of what its main proponent Sartre calls the 'free organic individual', that is, the flesh-and-blood agent. Because of the almost irresistible pull toward conformity in modern society, what we shall call 'existential individuality' is an achievement, and not a permanent one at that. We are born biological beings but we must become existential individuals by accepting responsibility for our actions. This is an application of Nietzsche's advice to 'become what you are'. Many people never do acknowledge such responsibility but rather flee their existential individuality into the comfort of the faceless crowd. As an object lesson in becoming an individual, in the following chapter, I trace what Kierkegaard calls 'spheres' of existence or 'stages on life's way' and conclude with some observations about how Nietzsche would view this project of becoming an existential individual.

Shortly after the end of the war, Sartre delivered a public lecture entitled 'Is Existentialism a Humanism?' that rocked the intellectual life of Paris and served as a quasi-manifesto for the movement. From then on, existentialism was associated with a certain kind of humanistic philosophy that gives human beings and

human values pride of place, and with critiques of alternative versions of humanism accepted at that time. In Chapter 3, I discuss the implications of that problematic lecture, the only one Sartre ever regretted publishing, as well as his contemporary Martin Heidegger's 'response' in his famous *Letter on Humanism*.

While the supreme value of existentialist thought is commonly acknowledged to be freedom, its primary virtue is authenticity. Chapter 4 is devoted to this topic as well as to the nature and forms of self-deception, or bad faith, that function as its contrary. I relate authenticity to existential individuality and consider the possibility of an ethics of authenticity based on existential responsibility.

In order to counter the criticism, widespread immediately after the war, that existentialism is simply another form of bourgeois individualism, bereft of collective consciousness and indifferent to the need to address the social issues of the day, I devote Chapter 5 to the issue of a 'chastened individualism', as the existentialists try to conceive of social solidarity in a manner that will enhance rather than compromise individual freedom and responsibility, which remain non-negotiable.

In the last chapter, I draw on the foregoing as well as on other aspects of existentialist thought to consider the continued relevance of existentialist philosophy in our day. It is necessary to separate the philosophical significance of the movement, its powerful insights, and its attention to the concrete, from the arresting but now dated trappings of its Left-Bank adolescence. From many likely candidates, I choose four topics of current interest to which the existentialists have something of philosophical import to say.

Two features of this brief volume may perhaps strike the reader as limitations even in a short introduction: the number of commonly recognized 'existentialist' names that are absent and, at the other extreme, the possibly excessive presence of Jean-Paul Sartre throughout the work. Regarding the first, though I could have

mentioned, for example, Dostoevsky or Kafka, Giacometti or Picasso, Ionesco or Beckett, all powerful exemplars of existentialist themes in the arts, my concern is to treat existentialism as a philosophical movement with artistic implications rather than as (just) a literary movement with philosophical pretensions – which is a common though misguided conception. The reason for not discussing Buber or Berdaiev, Ortega y Gasset or Unamuno, and many other philosophers deserving of mention here, is that this is a ‘very’ short introduction, after all. Those interested in pursuing the topics discussed here will find suggestions of useful sources at the end of the book.

As for the prominence of Sartre, he and de Beauvoir are the only philosophers in this group who admitted to being existentialists. To the extent that it is a 20th-century movement, existentialism certainly centred on his work. And no one better exemplifies the union of and tension between philosophy and literature, the conceptual and the imaginary, the critical and the committed, philosophy as reflection and philosophy as way of life, that defines the existentialist mode of philosophizing than does Jean-Paul Sartre.

# 前言

存在主义通常与巴黎左岸<sup>1</sup>咖啡馆以及哲学家让-保罗·萨特和西蒙·德·波伏娃的“学派”联系在一起。二战结束巴黎刚解放那会儿，萨特和波伏娃那帮哲学家经常光顾这些咖啡馆。人们可以想象，这些离经叛道、思想前卫的知识分子们，嘴里叼着香烟，一边欣赏着爵士乐，一边热烈地争论着他们新获得的政治和艺术自由的意义。他们充满热情和创新精神，经受着极大的痛苦来进行自我剖析。他们向往自由——永远都是自由。

尽管这反映了那时的媒体所塑造的存在主义哲学家的形象，也确实捕捉到了时代精神，但却掩盖了存在主义思想的哲学意义，把存在主义思想装扮成了某个特定历史时期的文化现象。这也许就是决意以具体而非抽象和永恒的方式从事哲学研究所要付出的代价。存在主义者主张，哲学要与当代现实密切相联，这激发了他们的社会和政治奉献精神。但这种强烈要求也把与他们那个时代的问题联系在一起，并使以后一代又一代的人认为，存在主义者只是昨日新闻的头版头条。

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<sup>1</sup> 巴黎以塞纳河为界分为两部分，大体说来，虽然卢浮宫在塞纳河右岸，但右岸主要分布着巴黎的商业机构和行政中心，而左岸，尤其是拉丁区，则是巴黎的文化、艺术和教育中心，海明威、凡·高、毕加索、萨特等文化名流经常光顾此地。——译注，下同

这就是我希望在这本小书中予以纠正的对存在主义思想的误读。假如存在主义表面上带有其战后的时代印记，那么，作为一种从事哲学思考的方式，作为一种处理那些关涉到人们生活问题的方式，存在主义至少就与哲学本身一样古老。同时它又与它所审视的人类状况一样现实。为了一开始就确保这个要点不被忽略，我在第一章中就讨论了不是作为学说或思想体系的哲学，而是作为一种生活方式的哲学。第一章的标题取自于古典学者皮埃尔·阿多<sup>1</sup>对回归斯多葛派所作的研究，他把这种向斯多葛派的回归看作是“古代”哲学如何能为当今人们生活提供意义的范例。尽管阿多偏爱古希腊人和古罗马人，但他在克尔凯郭尔、尼采这些所谓的19世纪存在主义运动的“先驱”及其20世纪继承者的著作中发现了类似的关怀。

存在主义被公认为是一种关于具体个体的哲学。这既是其荣耀，又是其耻辱。在大破坏和大众传播盛行的年代，存在主义捍卫了其重要倡导者萨特所说的“自由的有机个体”，即有血有肉的行动者的内在固有价值。这值得我们称赞。由于现代社会中存在着难以抑制的趋同力，所以，我们将要提到的“生存的个体性”就是一种成就，但不是一种永恒的成就。我们生下来只是生物学意义上的存在物，但我们必须通过承担我们行动的责任来成为生存的个体。这就实现了尼采所说的“成为你自己所是”。许多人并不承认这种责任，逃避他们生存的个体性，躲进了无个性人群的舒适安逸中。为了能以一个实例来说明如何成为个体，在第二章中，我将先回顾克尔凯郭尔所说的生存的“阶段”或“人生道路的阶段”，最后就尼采如何看待成为生存个体这一设想作一些评论。

二战后不久，萨特发表了题为“存在主义是一种人道主义

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<sup>1</sup>皮埃尔·阿多 (Pierre Hadot)，法兰西学院教授，法国当代哲学家、史学家、语文学家和希腊罗马思想史研究专家。

吗？”的公开演讲，这个演讲震惊了巴黎知识界，并充当了存在主义运动的准宣言书。从此，存在主义就与赋予人类和人的价值以崇高地位的某种人道主义哲学联系在一起，同时也与人道主义的批判联系在一起，这些不同的人道主义流派在当时曾被广泛接受。在第三章中，我讨论了这个有争议的演讲的诸种内涵(萨特唯一遗憾发表的就是这个演讲)，还讨论了萨特的同代人海德格尔在其著名的《致人道主义的信》中对萨特演讲所作的“答复”。

虽然存在主义思想的最高价值被公认为是自由，但存在主义倡导的首要品德却是本真性。第四章致力于探讨本真性这个话题，同时也讨论了作为其对立面的自欺或不诚的本质和各种表现形式。我把本真性与生存的个体性联系起来，并考虑建立一种基于生存责任之上的本真性伦理学的可能性。

二战一结束就有人批评存在主义，说它仅仅是资产阶级个人主义的另一种形式，丧失了集体意识，漠视探讨当时社会问题的需要。为了反驳这种广为流传的批评，我在第五章中将专门讨论一种“经受磨炼的个人主义”这一问题，像存在主义者们设法以增进而非损害个体自由和责任的方式去设想社会团结一样，这种个体自由和责任仍然是绝对的，没有商量的余地。

在最后一章，我将利用前面讨论过的和其他的存在主义思想来思考存在主义哲学和我们当代的持续相关性。有必要把存在主义运动的哲学意义、强有力的洞见以及对具体事物的关注与其左岸成型期时引人注目、但现已过时的一些口号标语区分开来。在多个合适的备选项中，我选取了四个现在人们感兴趣的话题，对这些话题，存在主义者自有一番哲学评说。

即使这只是一本简论，但这本小书的两个特征也许还是会使读者感到它有些局限性：一方面，没有提到许多被公认为是“存在主义者”的名字，而另一方面，可能全书又过多地提及

萨特。关于第一个方面，尽管我本可以提及像陀斯妥耶夫斯基或卡夫卡、贾科梅蒂或毕加索、埃奥内斯科或贝克特之类的人物，他们都在艺术中有力地表现了存在主义的主旨，但我关注的是把存在主义看作一场具有艺术蕴意的哲学运动，而不(只)是一场具有哲学抱负的文学运动——虽然这是一种误解，但却广为流传。我并不在此讨论值得提及的布伯或伯戴弗、奥特加·伊·加塞特或乌纳穆诺和许多其他哲学家，其原因就在于这毕竟是一本“非常”简短的小书。那些有兴趣研究本书中讨论的话题的人们将在书末找到一些有用的文献资料提示。

之所以花大量篇幅讨论萨特，是因为他和波伏娃是这个阵营中唯一承认自己是存在主义者的两位哲学家。就存在主义是20世纪的一场运动而言，它肯定集中反映在萨特的作品中。没有人比萨特更好地体现了哲学与文学、概念与想象、批判与忠诚、作为反思的哲学与作为生活方式的哲学之间的那种统一与张力，这种统一与张力体现了从事哲学思考的存在主义模式。

# 目录

前言	xiii
图目	xix
第一章	作为一种生活方式的哲学 147
第二章	成为一个个体 170
第三章	人道主义：赞成与反对 191
第四章	本真性 209
第五章	一种经受磨炼的个体主义？存在主义与社会思想 227
第六章	21世纪的存在主义 249
术语表	270



# Contents

	Preface	ix
	List of illustrations	xvii
1	Philosophy as a way of life	1
2	Becoming an individual	24
3	Humanism: for and against	45
4	Authenticity	63
5	A chastened individualism? Existentialism and social thought	81
6	Existentialism in the 21st century	104
	References	126
	Further reading	129
	Glossary	133
	Index	136