

红色秘笈

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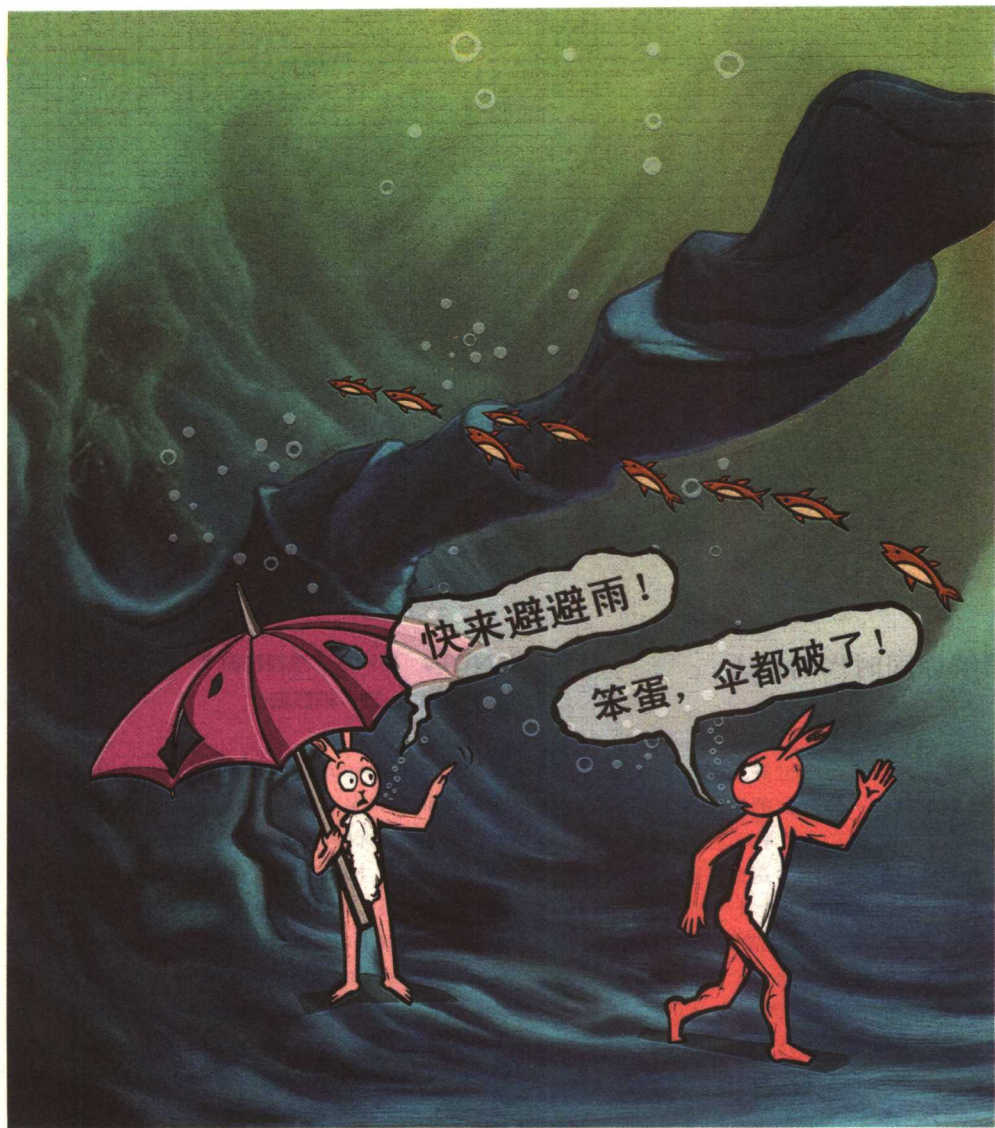
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看上去很蠢的人都是蠢人，
看上去不蠢的也多半是蠢人

蠢人与这个世界一起产生，即使还有点智慧的话，但跟神比起来也还是蠢人。不过最蠢的人，还是那位认为自己不蠢、别人都蠢的人。要做聪明人，看上去聪明是不够的，自认为聪明则更不行。不自以为知者是知也，不见人之所见者即不见也。尽管满世界都是蠢人，但没有一个人认为自己蠢，甚至怀疑这个事实。

**THEY ARE ALL FOOLS WHO
SEEM SO, AS WELL AS HALF
THE REST.**

Folly arose with the world, and if there be any wisdom it is folly compared with the divine. But the greatest fool is he who thinks he is not one and all others are. To be wise it is not enough to seem wise, least of all to seem so to oneself. He knows who does not think that he knows, and he does not see who does not see that others see. Though all the world is full of fools, there is no one who thinks himself one, or even suspects the fact.

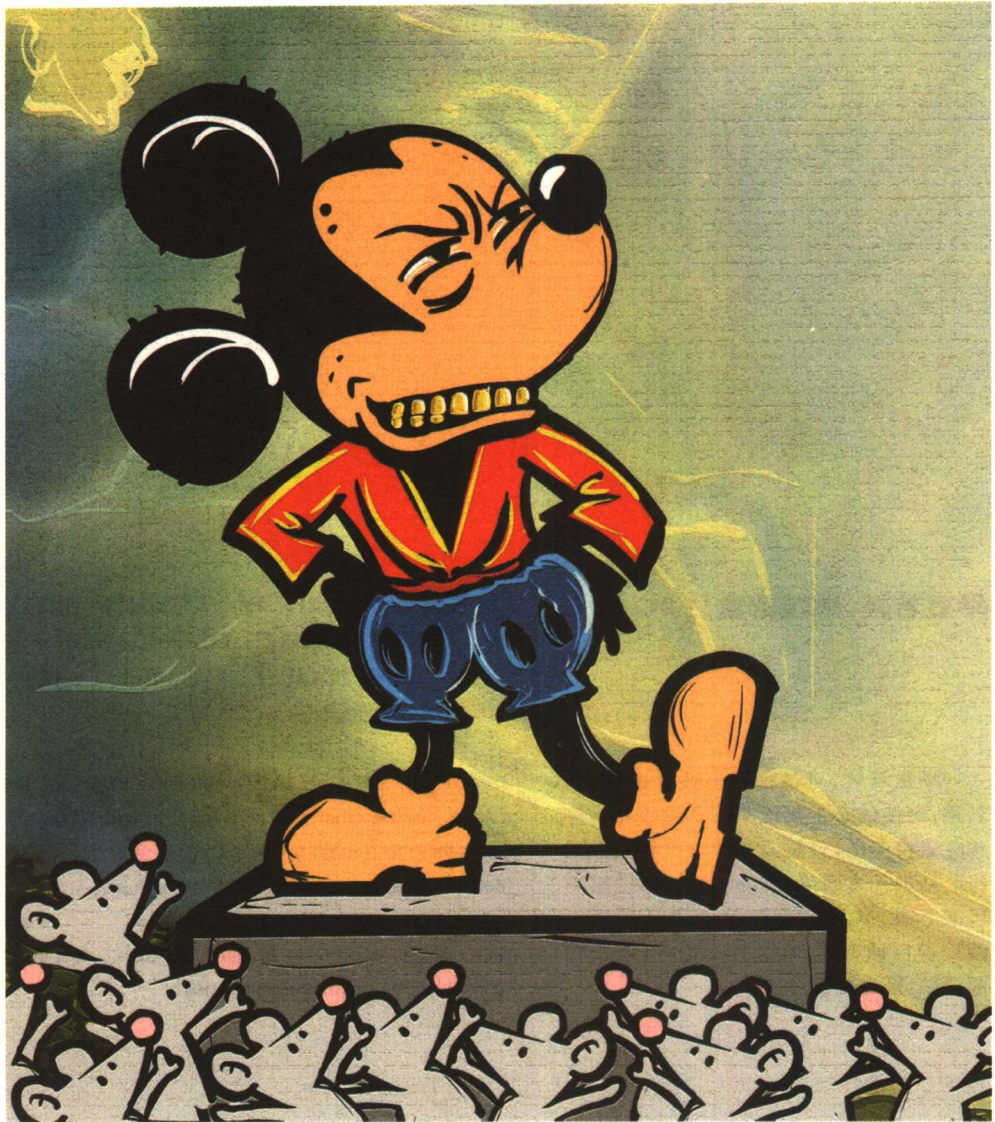


了解你同时代的伟人

伟人并不多。全世界只有一只凤凰，一百年里也只有一位伟大的将领、一位完美的演说家、一位真正的哲学家，几百年才有一位出类拔萃的君王。平庸之辈比比皆是，毫无价值；各方面的杰出之士十分罕见，因为这需要十全十美，级别越高的方面越难达到它的至高点。许多人给自己冠以“伟大”的头衔，像恺撒和亚历山大那样，但无济于事，因为如果没有伟大的行为，头衔只不过是空穴来风。塞内加本来不多，青史留名的只有一个阿佩利斯。

KNOW THE GREAT PEOPLE OF YOUR AGE.

They are not many. There is one phoenix in the whole world, one great general, one perfect orator, one true philosopher in a century, one really illustrious king in several. Mediocrities are as numerous as they are worthless; eminent greatness is rare in every respect, since it needs complete perfection, and the higher the species the more difficult is the highest rank in it. Many have claimed the title Great, like Caesar and Alexander, but in vain, for without deeds the title is a mere breath of air. There have been few Senecas, and fame records but one Apelles.



举重若轻,举轻若重

举重若轻,可使精神不致沮丧;举轻若重,可使信心不致松懈。要想放弃一件未完之事不难,只需要认为它已经完成就行。从另一方面讲,锲而不舍可以征服不可能之事。对于宏图伟业,我们不能因为眼见得目标渺茫,唯恐其困难多多,就瞻前顾后,疑虑重重。

**ATTEMPT EASY TASKS AS
IF THEY WERE DIFFICULT
AND DIFFICULT AS IF THEY
WERE EASY.**

In one case so that confidence may not fall asleep, in the other so that it may not be dismayed. For a thing to remain undone nothing more is needed than to think it done. On the other hand, patient industry overcomes impossibilities. Great undertakings are not to be brooded over, lest their difficulty when seen causes despair.



懂得如何打轻视这张牌

要得到你想要的东西,装作贬低它们是个精明的方法。通常,当你孜孜以求的时候总是得不到,而当你不再期望的时候,它们却会落入你的手中。既然尘世万物都只不过是永恒事物的影子,那它们也一样有影子的特点:你追它们,它们就逃离你;你逃离它们,它们就会追你。轻视也是最巧妙的报复形式。智者的铁律是:决不用手里的笔为自己辩护。因为这样的辩护总是留下污点,更多的是给对手增色,而不是惩罚他们的过错。跟伟人作对是卑鄙小人的惯用伎俩,这样他们就能够通过迂回曲折的方式赢得名声,这是他们通过直接的荣誉之路决不可能赢得的。有许多人,假如他们显赫的对手对他们置之不理的话,我们压根就不会知道他们。最好的报复就是遗忘,通过遗忘,他们被埋葬在卑贱的尘土里。轻妄之徒总是希望通过纵火烧掉某件世界和时代的奇迹而使自己名垂千古。谴责丑闻的艺术就是置之不理。与之争斗只能害及自己——即使是相信它也会让自己蒙羞,而让对手心满意足。这个污点所带来的阴影,让我们的名声黯然失色,即使不会让它完全失去光泽。

KNOW HOW TO PLAY THE CARD OF CONTEMPT.

It is a shrewd way of getting things you want, by pretending to depreciate them; generally they are not to be had when sought for, but fall into one's hands when one is not looking for them. As all mundane things are but shadows of the things eternal, they share with shadows this quality, they flee from him who follows them and follow him that flees from them. Contempt is also the most subtle form of revenge. It is a fixed rule with the wise never to defend themselves with the pen. For such defense always leaves a stain, and does more to glorify one's opponent than to punish his offence. It is a trick of the worthless to stand forth as opponents of great men, so as to win notoriety by a roundabout way, which they would never do by the straight road of merit. There are many we would not have heard of if their eminent opponents had not taken notice of them. There is no revenge like oblivion, through which they are buried in the dust of their unworthiness. An audacious person hopes to make himself eternally famous by setting fire to one of the wonders of the world and of the ages. The art of reproving scandal is not to take notice of it. To combat it damages our own case — even if credited it causes discredit and is a source of satisfaction to our opponent. This shadow of a stain dulls the luster of our fame, even if it cannot altogether deaden it.



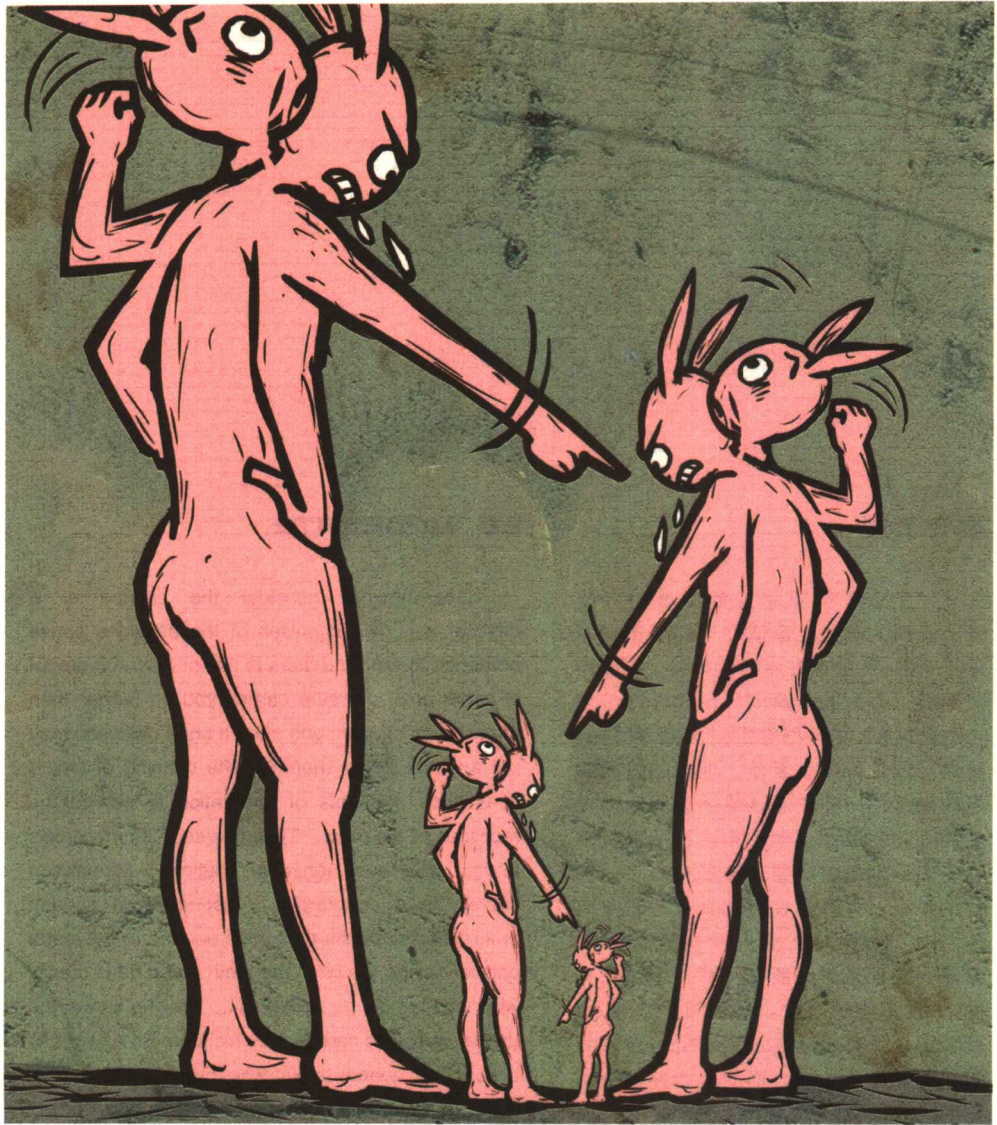
要知道粗俗之人无处不在

即使是在科林斯^①，即使是名门望族，也莫不如此。人人都可以在家门之内做个试验。但也有这样的事情：粗俗地反对粗俗，这更糟。这种特殊的粗俗，一样具有普通粗俗的所有特性，就像一片碎玻璃一样有玻璃的特性一样，但这种粗俗更加有害；他们说傻话，责备粗鲁者，他们是无知者的弟子，是笨蛋的保护人，是流言蜚语的行家里手。你不必留意他们说些什么，更不要在乎他们想什么。重要的是要认识粗俗，为的是避开它，无论它是主观的还是客观的。所有愚蠢都是粗俗，粗俗之辈就是由蠢人所组成的。

^①科林斯，一个以知识和文化而著称于世的古希腊城邦。

KNOW THAT THERE ARE VULGAR PEOPLE EVERYWHERE.

This is true even in Corinth itself, even in the highest families. Everyone may try the experiment within his own gates. But there is also such a thing as vulgar opposition to vulgarity, which is worse. This special kind shares all the qualities of the common kind, just as bits of broken glass, but this kind is still more pernicious; it speaks folly, blames impertinently, is a disciple of ignorance, a patron of folly, a past master of scandal. You need not notice what it says, still less what it thinks. It is important to know vulgarity in order to avoid it, whether it is subjective or objective. For all folly is vulgarity, and the vulgar consist of fools.

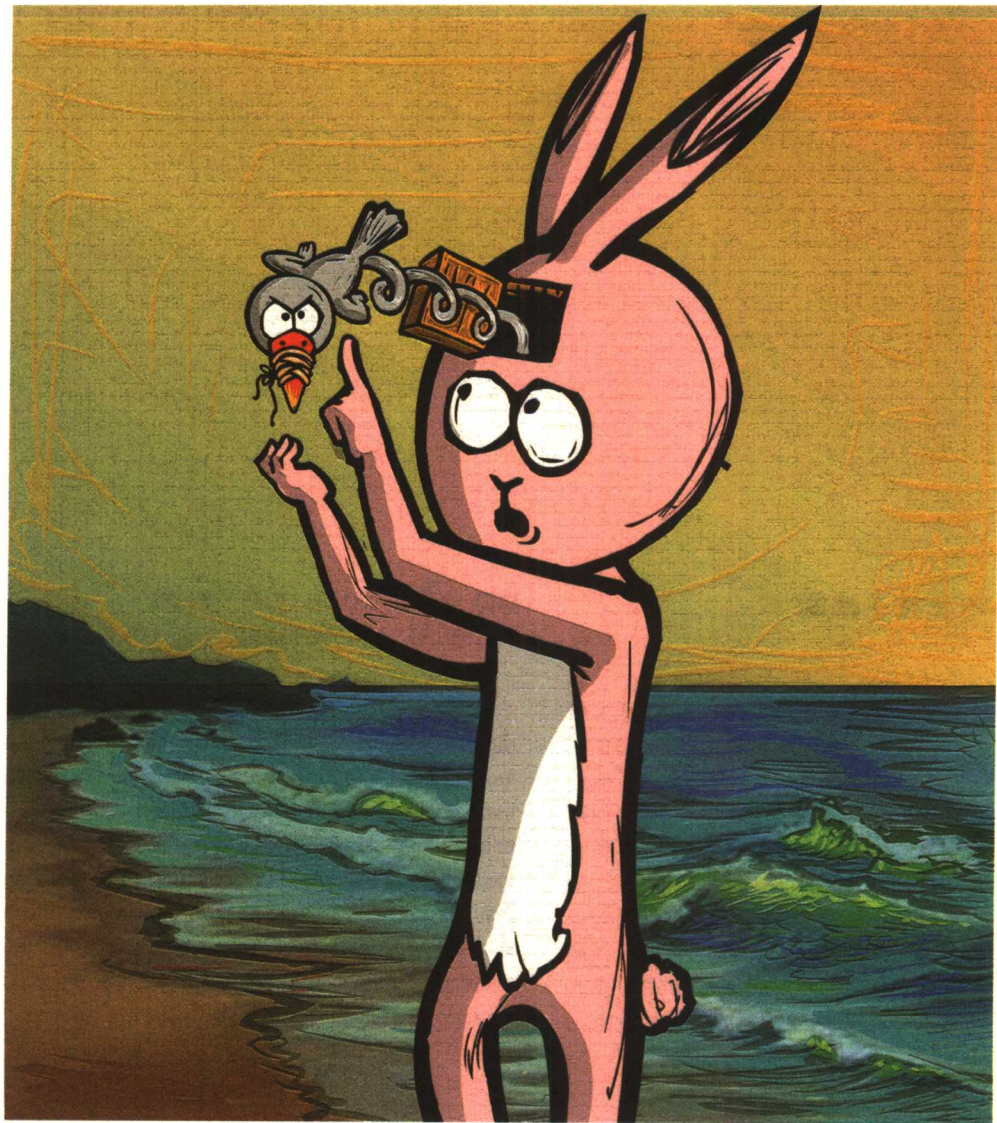


要有节制

一个人不得不考虑到灾难的可能性。激情的刺激让审慎在不知不觉间消失于无形,这就存在崩溃的危险。怒发冲冠或喜上心头的一瞬间,比起许许多多平静的时刻,能够把你带到更远,片刻的排遣可以让你终生蒙羞。他人的狡诈总是利用这样一些充满诱惑的瞬间,以探索你心灵的深处。他们用这样的刑具来检验你最好的警觉感。节制充当了一种对抗策略,尤其是在突如其来的紧急事件当中。要想像驾驭烈马那样驾驭激情,就需要深思熟虑,能在马背上审慎明智的人,是双倍的明智。认识到危险的人,就会小心翼翼地赶路。一言既出,在说者看来似乎微不足道,而对听到并仔细思量的人来说,却意义重大。

BE MODERATE.

One has to consider the chance of a mischance. The impulses of the passions cause prudence to slip, and there is risk of ruin. A moment of wrath or of pleasure carries you on farther than many hours of calm, and often a short diversion may put a whole life to shame. The cunning of others uses such moments of temptation to search the recesses of the mind. They use such thumbscrews to test your best sense of caution. Moderation serves as a counterplot, especially in sudden emergencies. Much thought is needed to prevent a passion taking the bit in the teeth, and he is doubly wise who is wise on horseback. He who knows the danger may with care pursue his journey. As light as a word may appear to him who throws it out, it may import much to him that hears it and ponders on it.



不要死于蠢病

智者通常死于丧失理智之后，蠢人总是死在找到理智之前。死于蠢病，就是死于太多的想法。有些人死去，是因为他们思考太多、感受太多；而有些人活着，则是因为他们压根就既不思考也不感受。前者是傻瓜，因为他们死于悲痛，后者则否。傻瓜就是死于知识太多的人。因此，有些人死是因为他们知道太多，而另一些人则是因为他们知道得不够。然而，尽管许多人像傻瓜一样死去，但死掉的傻瓜并不多。

DO NOT DIE OF THE FOOLS' DISEASE.

The wise generally die after they have lost their reason, fools before they have found it. To die of the fool's disease is to die of too much thought. Some die because they think and feel too much, others live because they do not think or feel at all. The first are fools because they die of sorrow, the others because they do not. A fool is he that dies of too much knowledge. Thus some die because they are too knowing, others because they are not knowing enough. Yet though many die like fools, few die fools.

