

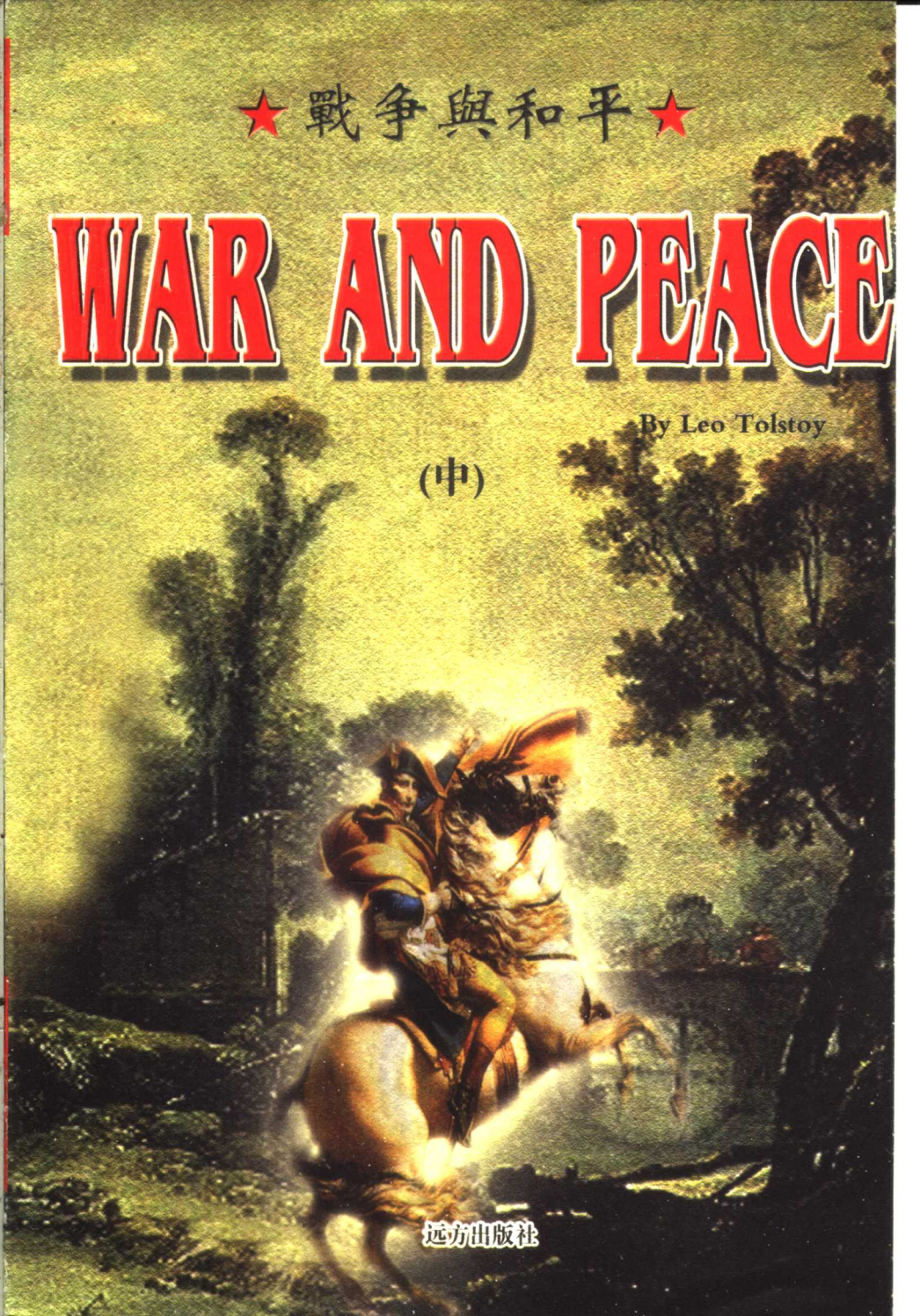
★ 戰爭與和平 ★

WAR AND PEACE

By Leo Tolstoy

(中)

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前 言

随着英语水平不断提高,我们不再仅仅满足于会写会读,更希望能与世界各国的朋友们无障碍的交谈。

由于种种原因,我们常常会按平常的语言习惯说英语,甚至于把我们的汉语直译成英文来使用,结果往往是词不达意,言语乏味。

为此,我们精心挑选这十几部可以代表西方文学的经典著作,不做任何改动,严格按照原著的风格,原汁原味地奉献给广大读者,让读者去自由地阅读、想象和发挥,从中学习了解西方人的语言思维方式。不知不觉中,你会发现,自己的英语水平已有了大幅度的提高,不仅是词汇语法,更可喜的是您会习惯于以西方人的语言思维写英语、说英语,在交谈中畅所欲言!

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CHAPTER I

After his interview with his wife Pierre left for Petersburg. At the Torzhok post station, either there were no horses or the postmaster would not supply them. Pierre was obliged to wait. Without undressing, he lay down on the leather sofa in front of a round table, put his big feet in their overboots on the table, and began to reflect.

"Will you have the portmanteaus brought in? And a bed got ready, and tea?" asked his valet.

Pierre gave no answer, for he neither heard nor saw anything. He had begun to think of the last station and was still pondering on the same question— one so important that he took no notice of what went on around him. Not only was he indifferent as to whether he got to Petersburg earlier or later, or whether he secured accommodation at this station, but compared to the thoughts that now occupied him it was a matter of indifference whether he remained there for a few hours or for the rest of his life.

The postmaster, his wife, the valet, and a peasant woman selling Torzhok embroidery came into the room offering their services. Without changing his careless attitude, Pierre looked at them over his spectacles unable to understand what they wanted or how they could go on living without having solved the problems that so absorbed him. He had been engrossed by the same thoughts ever since the day he returned from Sokolniki after the duel and had spent that first agonizing, sleepless night. But now, in the solitude of the journey, they seized him with special force. No



matter what he thought about, he always returned to these same questions which he could not solve and yet could not cease to ask himself. It was as if the thread of the chief screw which held his life together were stripped, so that the screw could not get in or out, but went on turning uselessly in the same place.

The postmaster came in and began obsequiously to beg his excellency to wait only two hours, when, come what might, he would let his excellency have the courier horses. It was plain that he was lying and only wanted to get more money from the traveler.

"Is this good or bad?" Pierre asked himself. "It is good for me, bad for another traveler, and for himself it's unavoidable, because he needs money for food; the man said an officer had once given him a thrashing for letting a private traveler have the courier horses. But the officer thrashed him because he had to get on as quickly as possible. And I," continued Pierre, "shot Dolokhov because I considered myself injured, and Louis XVI was executed because they considered him a criminal, and a year later they executed those who executed him—also for some reason. What is bad? What is good? What should one love and what hate? What does one live for? And what am I? What is life, and what is death? What power governs all?"

There was no answer to any of these questions, except one, and that not a logical answer and not at all a reply to them. The answer was: "You'll die and all will end. You'll die and know all, or cease asking." But dying was also dreadful.

The Torzhok peddler woman, in a whining voice, went on offering her wares, especially a pair of goatskin slippers. "I have hundreds of rubles I don't know what to do with, and she stands in her tattered cloak looking timidly at me," he thought. "And what does she want the money for? As if that money could add a hair's breadth to happiness or peace of mind. Can anything in the world make her or me less a prey to evil and death?—death which ends all and must come today or tomorrow—at any rate, in an instant as compared with eternity." And again he twisted the screw with the stripped thread, and again it turned uselessly in the same place.

His servant handed him a half-cut novel, in the form of letters, by Madame de Souza. He began reading about the sufferings and virtuous struggles of a certain Emilie de Mansfeld. "And why did she resist her seducer when she loved him?" he thought. "God could not have put into her heart an impulse that was against His will. My wife— as she once was— did not struggle, and perhaps she was right. Nothing has been found out, nothing discovered," Pierre again said to himself. "All we can know is that we know nothing. And that's the height of human wisdom."

Everything within and around him seemed confused, senseless, and repellent. Yet in this very repugnance to all his circumstances Pierre found a kind of tantalizing satisfaction.

"I make bold to ask your excellency to move a little for this gentleman," said the postmaster, entering the room followed by another traveler, also detained for lack of horses.

The newcomer was a short, large-boned, yellow-faced, wrinkled old man, with gray bushy eyebrows overhanging bright eyes of an indefinite grayish color.

Pierre took his feet off the table, stood up, and lay down on a bed that had been got ready for him, glancing now and then at the newcomer, who, with a gloomy and tired face, was wearily taking off his wraps with the aid of his servant, and not looking at Pierre. With a pair of felt boots on his thin bony legs, and keeping on a worn, nankeen-covered, sheepskin coat, the traveler sat down on the sofa, leaned back his big head with its broad temples and close-cropped hair, and looked at Bezukhov. The stern, shrewd, and penetrating expression of that look struck Pierre. He felt a wish to speak to the stranger, but by the time he had made up his mind to ask him a question about the roads, the traveler had closed his eyes. His shriveled old hands were folded and on the finger of one of them Pierre noticed a large cast iron ring with a seal representing a death's head. The stranger sat without stirring, either resting or, as it seemed to Pierre, sunk in profound and calm meditation. His servant was also a yellow, wrinkled old man, without beard or mustache, evidently not because he was shaven but

because they had never grown. This active old servant was unpacking the traveler's canteen and preparing tea. He brought in a boiling samovar. When everything was ready, the stranger opened his eyes, moved to the table, filled a tumbler with tea for himself and one for the beardless old man to whom he passed it. Pierre began to feel a sense of uneasiness, and the need, even the inevitability, of entering into conversation with this stranger.

The servant brought back his tumbler turned upside down,* with an unfinished bit of nibbled sugar, and asked if anything more would be wanted.

**To indicate he did not want more tea.*

"No. Give me the book," said the stranger.

The servant handed him a book which Pierre took to be a devotional work, and the traveler became absorbed in it. Pierre looked at him. All at once the stranger closed the book, putting in a marker, and again, leaning with his arms on the back of the sofa, sat in his former position with his eyes shut. Pierre looked at him and had not time to turn away when the old man, opening his eyes, fixed his steady and severe gaze straight on Pierre's face. Pierre felt confused and wished to avoid that look, but the bright old eyes attracted him irresistibly.

CHAPTER II

"I have the pleasure of addressing Count Bezukhov, if I am not mistaken," said the stranger in a deliberate and loud voice.

Pierre looked silently and inquiringly at him over his spectacles.

"I have heard of you, my dear sir," continued the stranger, "and of your misfortune." He seemed to emphasize the last word, as if to say—"Yes, misfortune! Call it what you please, I know that what happened to you in Moscow was a misfortune."—"I regret it very much, my dear sir."

Pierre flushed and, hurriedly putting his legs down from the bed, bent forward toward the old man with a forced and timid smile.

"I have not referred to this out of curiosity, my dear sir, but for greater reasons."

He paused, his gaze still on Pierre, and moved aside on the sofa by way of inviting the other to take a seat beside him. Pierre felt reluctant to enter into conversation with this old man, but, submitting to him involuntarily, came up and sat down beside him.

"You are unhappy, my dear sir," the stranger continued. "You are young and I am old. I should like to help you as far as lies in my power."

"Oh, yes!" said Pierre, with a forced smile. "I am very grateful to you. Where are you traveling from?"

The stranger's face was not genial, it was even cold and severe, but in spite of this, both the face and words of his new acquaintance were irresistibly attractive to Pierre.

"But if for reason you don't feel inclined to talk to me," said the old man, "say so, my dear sir." And he suddenly smiled, in an unexpected and tenderly paternal way.

"Oh no, not at all! On the contrary, I am very glad to make your acquaintance," said Pierre. And again, glancing at the stranger's hands, he looked more closely at the ring, with its skull—a Masonic sign.

"Allow me to ask," he said, "are you a Mason?"

"Yes, I belong to the Brotherhood of the Freemasons," said the stranger, looking deeper and deeper into Pierre's eyes. "And in their name and my own I hold out a brotherly hand to you."

"I am afraid," said Pierre, smiling, and wavering between the confidence the personality of the Freemason inspired in him and his own habit of ridiculing the Masonic beliefs—"I am afraid I am very far from understanding—how am I to put it?—I am afraid my way of looking at the world is so opposed to yours that we shall not understand one another."

"I know your outlook," said the Mason, "and the view of life you mention, and which you think is the result of your own mental efforts, is the one held by the majority of people, and is the invariable fruit of pride, indolence, and ignorance. Forgive me, my dear sir, but if I had not known it



I should not have addressed you. Your view of life is a regrettable delusion."

"Just as I may suppose you to be deluded," said Pierre, with a faint smile.

"I should never dare to say that I know the truth," said the Mason, whose words struck Pierre more and more by their precision and firmness. "No one can attain to truth by himself. Only by laying stone on stone with the cooperation of all, by the millions of generations from our forefather Adam to our own times, is that temple reared which is to be a worthy dwelling place of the Great God," he added, and closed his eyes.

"I ought to tell you that I do not believe... do not believe in God, said Pierre, regretfully and with an effort, feeling it essential to speak the whole truth. The Mason looked intently at Pierre and smiled as a rich man with millions in hand might smile at a poor fellow who told him that he, poor man, had not the five rubles that would make him happy.

"Yes, you do not know Him, my dear sir," said the Mason. "You cannot know Him. You do not know Him and that is why you are unhappy."

"Yes, yes, I am unhappy," assented Pierre. "But what am I to do?"

"You know Him not, my dear sir, and so you are very unhappy. You do not know Him, but He is here, He is in me, He is in my words, He is in thee, and even in those blasphemous words thou hast just uttered!" pronounced the Mason in a stern and tremulous voice. He paused and sighed, evidently trying to calm himself.

"If He were not," he said quietly, "you and I would not be speaking of Him, my dear sir. Of what, of whom, are we speaking? Whom hast thou denied?" he suddenly asked with exulting austerity and authority in his voice. "Who invented Him, if He did not exist? Whence came thy conception of the existence of such an incomprehensible Being? didst thou, and why did the whole world, conceive the idea of the existence of such an incomprehensible Being, a Being all-powerful, eternal, and infinite in all His attributes?..."

He stopped and remained silent for a long time.

Pierre could not and did not wish to break this silence.

"He exists, but to understand Him is hard," the Mason began again, looking not at Pierre but straight before him, and turning the leaves of his book with his old hands which from excitement he could not keep still. "If it were a man whose existence thou didst doubt I could bring him to thee, could take him by the hand and show him to thee. But how can I, an insignificant mortal, show His omnipotence, His infinity, and all His mercy to one who is blind, or who shuts his eyes that he may not see or understand Him and may not see or understand his own vileness and sinfulness?" He paused again. "Who art thou? Thou dreamest that thou art wise because thou couldst utter those blasphemous words," he went on, with a somber and scornful smile. "And thou art more foolish and unreasonable than a little child, who, playing with the parts of a skillfully made watch, dares to say that, as he does not understand its use, he does not believe in the master who made it. To know Him is hard.... For ages, from our forefather Adam to our own day, we labor to attain that knowledge and are still infinitely far from our aim; but in our lack of understanding we see only our weakness and His greatness...."

Pierre listened with swelling heart, gazing into the Mason's face with shining eyes, not interrupting or questioning him, but believing with his whole soul what the stranger said. Whether he accepted the wise reasoning contained in the Mason's words, or believed as a child believes, in the speaker's tone of conviction and earnestness, or the tremor of the speaker's voice— which sometimes almost broke— or those brilliant aged eyes grown old in this conviction, or the calm firmness and certainty of his vocation, which radiated from his whole being (and which struck Pierre especially by contrast with his own dejection and hopelessness)— at any rate, Pierre longed with his whole soul to believe and he did believe, and felt a joyful sense of comfort, regeneration, and return to life.

"He is not to be apprehended by reason, but by life," said the Mason.

"I do not understand," said Pierre, feeling with dismay doubts reawakening. He was afraid of any want of clearness, any weakness, in the



Mason's arguments; he dreaded not to be able to believe in him.

"I don't understand," he said, "how it is that the mind of man cannot attain the knowledge of which you speak."

The Mason smiled with his gentle fatherly smile.

"The highest wisdom and truth are like the purest liquid we may wish to imbibe," he said. "Can I receive that pure liquid into an impure vessel and judge of its purity? Only by the inner purification of myself can I retain in some degree of purity the liquid I receive."

"Yes, yes, that is so," said Pierre joyfully.

"The highest wisdom is not founded on reason alone, not on those worldly sciences of physics, history, chemistry, and the like, into which intellectual knowledge is divided. The highest wisdom is one.

The highest wisdom has but one science—the science of the whole—the science explaining the whole creation and man's place in it. To receive that science it is necessary to purify and renew one's inner self, and so before one can know, it is necessary to believe and to perfect one's self. And to attain this end, we have the light called conscience that God has implanted in our souls."

"Yes, yes," assented Pierre.

"Look then at thy inner self with the eyes of the spirit, and ask thyself whether thou art content with thyself. What hast thou attained relying on reason only? What art thou? You are young, you are rich, you are clever, you are well educated. And what have you done with all these good gifts? Are you content with yourself and with your life?"

"No, I hate my life," Pierre muttered, wincing.

"Thou hatest it. Then change it, purify thyself; and as thou art purified, thou wilt gain wisdom. Look at your life, my dear sir. How have you spent it? In riotous orgies and debauchery, receiving everything from society and giving nothing in return. You have become the possessor of wealth. How have you used it? What have you done for your neighbor? Have you ever thought of your tens of thousands of slaves? Have you helped them physically and morally? No! You have profited by their toil to lead a prof-

ligate life. That is what you have done. Have you chosen a post in which you might be of service to your neighbor? No! You have spent your life in idleness.

Then you married, my dear sir— took on yourself responsibility for the guidance of a young woman; and what have you done? You have not helped her to find the way of truth, my dear sir, but have thrust her into an abyss of deceit and misery. A man offended you and you shot him, and you say you do not know God and hate your life. There is nothing strange in that, my dear sir! "

After these words, the Mason, as if tired by his long discourse, again leaned his arms on the back of the sofa and closed his eyes.

Pierre looked at that aged, stern, motionless, almost lifeless face and moved his lips without uttering a sound. He wished to say, "Yes, a vile, idle, vicious life! " but dared not break the silence.

The Mason cleared his throat huskily, as old men do, and called his servant.

"How about the horses?" he asked, without looking at Pierre.

"The exchange horses have just come," answered the servant. "Will you not rest here?"

"No, tell them to harness."

"Can he really be going away leaving me alone without having told me all, and without promising to help me?" thought Pierre, rising with downcast head; and he began to pace the room, glancing occasionally at the Mason. "Yes, I never thought of it, but I have led a contemptible and profligate life, though I did not like it and did not want to," thought Pierre. "But this man knows the truth and, if he wished to, could disclose it to me."

Pierre wished to say this to the Mason, but did not dare to. The traveler, having packed his things with his practiced hands, began fastening his coat. When he had finished, he turned to Bezukhov, and said in a tone of indifferent politeness:

"Where are you going to now, my dear sir?"



"I?... I'm going to Petersburg," answered Pierre, in a childlike, hesitating voice. "I thank you. I agree with all you have said. But do not suppose me to be so bad. With my whole soul I wish to be what you would have me be, but I have never had help from anyone.... But it is I, above all, who am to blame for everything. Help me, teach me, and perhaps I may..."

Pierre could not go on. He gulped and turned away.

The Mason remained silent for a long time, evidently considering.

"Help comes from God alone," he said, "but such measure of help as our Order can bestow it will render you, my dear sir. You are going to Petersburg. Hand this to Count Willarski" (he took out his notebook and wrote a few words on a large sheet of paper folded in four).

"Allow me to give you a piece of advice. When you reach the capital, first of all devote some time to solitude and self-examination and do not resume your former way of life. And now I wish you a good journey, my dear sir," he added, seeing that his servant had entered... "and success."

The traveler was Joseph Alexeevich Bazdeev, as Pierre saw from the postmaster's book. Bazdeev had been one of the best-known Freemasons and Martinists, even in Novikov's time. For a long while after he had gone, Pierre did not go to bed or order horses but paced up and down the room, pondering over his vicious past, and with a rapturous sense of beginning anew pictured to himself the blissful, irreproachable, virtuous future that seemed to him so easy. It seemed to him that he had been vicious only because he had somehow forgotten how good it is to be virtuous. Not a trace of his former doubts remained in his soul. He firmly believed in the possibility of the brotherhood of men united in the aim of supporting one another in the path of virtue, and that is how Freemasonry presented itself to him.

CHAPTER III

On reaching Petersburg Pierre did not let anyone know of his arrival,

he went nowhere and spent whole days in reading Thomas a Kempis, whose book had been sent him by someone unknown. One thing he continually realized as he read that book: the joy, hitherto unknown to him, of believing in the possibility of attaining perfection, and in the possibility of active brotherly love among men, which Joseph Alexeevich had revealed to him. A week after his arrival, the young Polish count, Willarski, whom Pierre had known slightly in Petersburg society, came into his room one evening in the official and ceremonious manner in which Dolokhov's second had called on him, and, having closed the door behind him and satisfied himself that there was nobody else in the room, addressed Pierre.

"I have come to you with a message and an offer, Count," he said without sitting down. "A person of very high standing in our Brotherhood has made application for you to be received into our Order before the usual term and has proposed to me to be your sponsor. I consider it a sacred duty to fulfill that person's wishes. Do you wish to enter the Brotherhood of Freemasons under my sponsorship?"

The cold, austere tone of this man, whom he had almost always before met at balls, amiably smiling in the society of the most brilliant women, surprised Pierre.

"Yes, I do wish it," said he.

Willarski bowed his head.

"One more question, Count," he said, "which beg you to answer in all sincerity— not as a future Mason but as an honest man: have you renounced your former convictions— do you believe in God?"

Pierre considered.

"Yes... yes, I believe in God," he said.

"In that case..." began Willarski, but Pierre interrupted him.

"Yes, I do believe in God," he repeated.

"In that case we can go," said Willarski. "My carriage is at your service."

Willarski was silent throughout the drive. To Pierre's inquiries as to what he must do and how he should answer, Willarski only replied that



brothers more worthy than he would test him and that Pierre had only to tell the truth.

Having entered the courtyard of a large house where the Lodge had its headquarters, and having ascended a dark staircase, they entered a small well-lit anteroom where they took off their cloaks without the aid of a servant. From there they passed into another room. A man in strange attire appeared at the door. Willarski, stepping toward him, said something to him in French in an undertone and then went up to a small wardrobe in which Pierre noticed garments such as he had never seen before. Having taken a kerchief from the cupboard, Willarski bound Pierre's eyes with it and tied it in a knot behind, catching some hairs painfully in the knot. Then he drew his face down, kissed him, and taking him by the hand led him forward. The hairs tied in the knot hurt Pierre and there were lines of pain on his face and a shamefaced smile. His huge figure, with arms hanging down and with a puckered, though smiling face, moved after Willarski with uncertain, timid steps.

Having led him about ten paces, Willarski stopped.

"Whatever happens to you," he said, "you must bear it all manfully if you have firmly resolved to join our Brotherhood." (Pierre nodded affirmatively.) "When you hear a knock at the door, you will uncover your eyes," added Willarski. "I wish you courage and success," and, pressing Pierre's hand, he went out.

Left alone, Pierre went on smiling in the same way. Once or twice he shrugged his and raised his hand to the kerchief, as if wishing to take it off, but let it drop again. The five minutes spent with his eyes bandaged seemed to him an hour. His arms felt numb, his legs almost gave way, it seemed to him that he was tired out. He experienced a variety of most complex sensations. He felt afraid of what would happen to him and still more afraid of showing his fear. He felt curious to know what was going to happen and what would be revealed to him; but most of all, he felt joyful that the moment had come when he would at last start on that path of regeneration and on the actively virtuous life of which he had been dreaming