

【英汉对照全译本】

PASCAL'S PENSÉES

思想录

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(二)

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SECTION VI

The Philosophers

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I *can* well conceive a man without hands, feet, head (for it is only experience which teaches us that the head is more necessary than feet). But I cannot conceive man without thought; he would be a stone or a brute.

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The arithmetical machine produces effects which approach nearer to thought than all the actions of animals. But it does nothing which would enable us to attribute will to it, as to the animals.

341

The account of the pike and frog of Liancourt^①. They do it always, and never otherwise, nor any other thing showing mind.

① The story is unknown. The Duc de Liancourt led a vicious life in youth, but was converted by his wife. He became one of the firmest supporters of Port-Royal.

第六部分 哲学家

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我想象一个人没有手、没有脚、没有头(因为只是经验告诉我们头比脚更重要)。但我无法想象一个人没有思想;他就是块石头或者牲畜了。

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数学机器所处理的结论比所有动物的行动更接近思想。但它却做不出任何事情使我们能把意志归属于它,就如动物一样。^[1]

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梁库尔的长矛和青蛙的故事。^① 它们总是如此,从来不会变更,也没有任何显示精神的东西。

^① 故事的内容已不可考。大致上是说,梁库尔公爵原是一个生活放荡的人,后因受到妻子的教化而皈依宗教。

[1] 这段话不表示帕斯卡认为动物具有意志,而是说理智的活动和意志的活动是有区别的。

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If an animal did by mind what it does by instinct, and if it spoke by mind what it speaks by instinct, in hunting, and in warning its mates that the prey is found or lost ; it would indeed also speak in regard to those things which affect it closer, as example, "Gnaw me this cord which is wounding me, and which I cannot reach. "

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The beak of the parrot, which it wipes, although it is clean.

344

Instinct and reason, marks of two natures.

345

Reason commands us far more imperiously than a master; for in disobeying the one we are unfortunate, and in disobeying the other we are fools.

346

Thought constitutes the greatness of man.

347

Man is but a reed, the most feeble thing in nature; but he is a thinking reed. The entire universe need not arm itself to crush him.

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如果一只动物能用精神去做它本能能做的事情,如果它能用精神说它本能会说的话,那么,在狩猎中,它能警告它的同伴,猎物已经找到或者丢失;那么它也将确实说出那些它喜爱的东西,例如:“咬断这条束缚我的绳子,我够不着它。”

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鹦鹉的嘴总是在抹,虽然它很干净。

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本能和理智,两种天性的象征。

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理智命令我们,远比统治专横;因为不服从统治者,我们是不幸的,而不服从理智,我们则是愚蠢的。〔1〕

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人因为思想而伟大。

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人只不过是一根芦苇,是自然界中最脆弱的东西;但他也是一根有思想的芦苇。并不需要整个宇宙都武装起来才能粉碎他。

〔1〕 人们总是宁可被看作是不幸的,也不愿意被说成是愚蠢的;因为不幸是由于外部的原因造成的,而愚蠢是由于我们自身的原因造成的。

A vapour, a drop of water suffices to kill him. But, if the universe were to crush him, man would still be more noble than that which killed him, because he knows that he dies and the advantage which the universe has over him; the universe knows nothing of this.

All our dignity consists, then, in thought. By it we must elevate ourselves, and not by space and time which we cannot fill. Let us endeavour, then, to think well; this is the principle of morality.

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A thinking reed. —It is not from space that I must seek my dignity, but from the government of my thought. I shall have no more if I possess worlds. By space the universe encompasses and swallows me up like an atom; by thought I comprehend the world.

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Immateriality of the soul. —Philosophers^① who have mastered their passions. What matter could do that ?

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The Stoics. —They conclude that what has been done once can be done always, and that since the desire of glory imparts some power to those whom it possesses, others can do likewise. There are feverish movements which health cannot imitate.

Epictetus concludes that since there are consistent Christians, ev-

① The Stoics.

一团雾、一滴水就足以使他致命。但，即使宇宙粉碎了他，人类仍然比使他致命的东西高贵得多，因为他知道自己会死亡，也知道宇宙比他更具有优势，但宇宙并不知道这些。

所以，思想组成了我们的全部尊严。正是因为它，我们必须提高我们自己，而不是因为那些我们无法填充的时空。那么，让我们努力去好好地思想吧；这就是德行的原则。

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一根能思想的芦苇。——我必须追求我的尊严，但不是从空间，而是从我的思想的支配。即使我拥有全世界也没有用。因为空间，宇宙包含了我并湮没了我，使我像一个原子；因为思想，我了解了整个宇宙。

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灵魂的非物质性。——哲学家^①支配他们自己的感情。有什么物质能做到这点？

350

斯多噶派。——他们总结说，我们总是能做到我们曾经做过的事情，而且，既然对荣耀的渴望已经分给了那些拥有荣耀的人某些能力了，那么其他人也能这样做到。但这是狂热的行动，健康是无法模仿的。

艾比克泰德下结论说，既然有始终如一的基督教徒，那么我

① 斯多噶派。

ery man can easily be so^①.

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Those great spiritual efforts, which the soul sometimes assays, are things on which it does not lay hold. It only leaps to them, not as upon a throne, for ever, but merely for an instant^②.

352

The strength of a man's virtue must not be measured by his efforts, but by his ordinary life.

353

I do not admire the excess of a virtue as of valour, except I see at the same time the excess of the opposite virtue, as in Epaminondas^③, who had the greatest valour and the greatest kindness. For otherwise it is not to rise, it is to fall. We do not display greatness by going to one extreme, but in touching both at once, and filling all the intervening space. But perhaps this is only a sudden movement of the soul from one to the other extreme, and in fact it is ever at one point only, as in the case of a firebrand. Be it so, but at least this indicates agility if not expanse of soul.

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Man's nature is not always to advance; it has its advances and retreats.

① Diss. , iv, 7.

② See Montaigne, *Essais*, ii, 29.

③ Praised by Montaigne, *Essais*, ii, 36. See also iii, i.

们每个人都可以轻松做到。^①

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灵魂偶尔尝试的那些伟大的精神努力，都是它所没有把握住的东西。它只是突然跳跃到它们之上，而不是永远地坐在宝座上，仅仅是一瞬间而已。^②

352

一个人的德行的力量不应该以他的努力来衡量，而应该以他的日常生活来衡量。

353

我不赞赏过度的德行，如过度的勇敢，除非我同时也看到了过度的相反的德行，就像伊巴米农达斯^③那样同时是最勇敢而又最仁慈。否则的话，那不会提高，只会堕落。我们不以走向极端来表现伟大，而是同时碰触到两端并且充满了介于两端之间的全部空间。但也许这只是灵魂从一端到另一端的一个瞬间运动，而事实上它只是一直在一点上，像火把一样。即使如此，但至少这表明了灵魂的敏捷，如果它没有展现灵魂的广度的话。

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人类的本性并不总是前进的；它是有进有退的。

① 艾比克泰德：《论文集》第4卷第7章。

② 参见蒙田《文集》第2卷第29章。

③ 蒙田：《文集》第2卷第36章；蒙田：《文集》第3卷第1章。

Fever has its cold and hot fits; and the cold proves as well as the hot the greatness of the fire of fever.

The discoveries of men from age to age turn out the same. The kindness and the malice of the world in general are the same. *Plerumque gratae principibus vices*^①.

355

Continuous eloquence wearies.

Princes and kings sometimes play. They are not always on their thrones. They weary there. Grandeur must be abandoned to be appreciated. Continuity in everything is unpleasant. Cold is agreeable, that we may get warm.

Nature acts by progress, *itus et reditus*. It goes and returns, then advances further, then twice as much backwards, then more forward than ever, etc. .

The tide of the sea behaves in the same manner; and so apparently does the sun in its course.

356

The nourishment of the body is little by little. Fullness of nourishment and smallness of substance.

① Horace, *Odes*, III, xxix, 13, cited by Montaigne, *Essais*, i, 42.

温度有冷有热；冷和热同样证明了燃烧着的温度的伟大。

从一个世纪到一个世纪的人类的发明创造都是一样。一般而言，世界上的仁慈和恶意都是一样。而变化几乎总会使大人物高兴。^{①〔1〕}

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重复不断的雄辩使人厌倦。

国王和诸侯们有时也会游戏。他们并不总是坐在他们的宝座上。他们厌倦宝座。伟大是必须被遗弃后才能被重视的。在每件事情上连续不断是令人讨厌的。当我们感觉热的时候，冷就是令人愉快的。

自然根据进展在行动，有进也有退。^{〔2〕}它前进，后退，接着前进得更远，接着加倍地后退，接着又比以前更远，诸如此类。

海潮就是如此；太阳也是这样在运行的。

356

身体的营养是一点一滴积累的。少量的事物和充分的营养。^{〔3〕}

① 贺拉斯《颂歌集》第3部第29章第13节；蒙田：《文集》第1卷第42章转引。

〔1〕 原文为 *Plerumque gratae principibus vices.*

〔2〕 原文为 *itus et reditus.*

〔3〕 布伦士维格解释说，吃得太多了，就吸收不了，日积月累，循序渐进才是真正的进步。

357

When we would pursue virtues to their extremes on either side, vices present themselves, which insinuate themselves insensibly there, in their insensible journey towards the infinitely little; and vices present themselves in a crowd towards the infinitely great, so that we lose ourselves in them, and no longer see virtues. We find fault with perfection itself.

358

Man is neither angel nor brute, and the unfortunate thing is that he who would act the angel acts the brute^①.

359

We do not sustain ourselves in virtue by our own strength, but by the balancing of two opposed vices, just as we remain upright amidst two contrary gales. Remove one of the vices, and we fall into the other.

360

What the Stoics propose is so difficult and foolish!

The Stoics lay down that all those who are not at the high degree of wisdom are equally foolish and vicious, as those who are two inches under water.

① Montaigne, *Essais*, iii, 13.

357

当我们追求德行到了它们的任何一个极端时，罪行就出现了，它们沿着无限小的事物的微窄的道路不知不觉地潜伏进来；而在沿着无限大的事物的拥挤的道路上则大量显现，以至于我们陷入罪行中再也看不见德行。我们在完美的本身中犯错误。

358

人既不是天使，也不是禽兽，不幸的是想做得像天使的人却做得像禽兽^①。

359

我们不是用我们自己的力量在维持我们的德行，而是用两种相反的罪行在平衡，正如我们在两股相反的强风中保持直立一样。移开其中一种罪行，我们会陷入另一种。^{〔1〕}

360

斯多噶派的目标是如此的困难和如此的可笑！

斯多噶派拟定说，所有的那些智慧低下的人都是愚蠢和罪恶的，正如那些沉到水下两英寸的人一样。^{〔2〕}

① 蒙田《文集》第3卷第13章。

〔1〕 拉·罗煦福高《箴言集》第10节：“人心不断在产生着种种感情，从而一个的出现差不多总会奠定另一个。”

〔2〕 意指刚好沉到水下。

361

The sovereign good. Dispute about the sovereign good. —Ut sis contentus temetipso et ex te nascentibus bonis^①. There is a contradiction, for in the end they advise suicide. Oh! What a happy life, from which we are to free ourselves as from the plague!

362

Ex senatus-consultis et plebiscitis . . .

To ask like passages.

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Ex senatus-consultis et plebiscitis crimina exercentur. Sen. 588^②.
Nihil tam absurde dici potest quod non dicatur ab aliquo philosophorum. Divin^③.

Quibusdam destinatis sententiis consecrati quippe non probant co-

① A quotation from Seneca. See Montaigne, *Essais*, ii, 3.

② Seneon, *Letter to Lucilius*, xv. Montaigne, *Essais*, iii, 1.

③ Cicero, *De Divin.*, ii, 58. Montaigne, *Essais*, ii, 12.

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至善。关于至善的争论。——为了你可以满足于你自己以及出自于你的美好。^{①〔1〕}这里出现一个矛盾，因为最后他们劝人自杀。啊！多么幸福的生命，而我们却要摆脱它，像摆脱一场瘟疫一样。

362

是元老院和人们……^{〔2〕}

要求类似的引言。

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是元老院和人们造成了罪恶。赛涅卡，第 588 页。^{②〔3〕}没有任何东西是如此荒谬，以至于不能被某一位哲学家所谈到。《论神明》。^{③〔4〕}

投身于成见的人，就不得不辩护他们所不能证明的东西。西

① 赛涅卡：其观点见蒙田《文集》第 2 卷第 3 章。

② 赛涅卡：《致鲁西里乌斯集》第 15 卷，转引自蒙田《文集》第 3 卷第 1 章。

③ 西塞罗：《论神明》第 2 卷第 58 章，转引自蒙田《文集》第 2 卷第 12 章。

〔1〕 原文为 *Ut sis contentus temetipso et ex te nascentibus bonis.*

〔2〕 原文为 *Ex senatus-consultis et plebiscitis* ... 参见第 363 节。

〔3〕 原文为 *Ex senatus-consultis et plebiscitis crimina exercentur.*

〔4〕 原文为 *Nihil tam absurde dici potest quod non dicatur ab aliquo philosophorum.*

guntur defendere. Cic^①.

Ut omnium rerum sic litterarum quoque intemperantia laboramus.
Senec^②.

Id maxime quemque decet, quod est cujusque suum maxime^③.

Hos natura modos primum dedit. Georg^④.

Paucis opus est litteris ad bonam mentem^⑤.

*Si quando turpe non sit, tamen non est non turpe quum id a multitudi-
tudine laudetur.*

Mihi sic usus est, tibi ut opus est facto, fac. Ter^⑥.

① Cicero, *Tusc.*, ii, 2. The quotation is inaccurate. Montaigne, *Essais*, ii, 12.

② Seneca, *Epist.*, 106.

③ Cicero, *De Off.*, i, 31.

④ Virgil, *Georgics*, ii, 20.

⑤ Seneca, *Epist.*, 106.

⑥ Terence, *Heaut.*, I, i, 28.

塞罗。^{①〔1〕}

在文学上,正像在一切事物上一样,我们也会操劳过度的。

赛涅卡。^{②〔2〕}

对每一个人最合适的东西,也就是对他最好的东西。^{③〔3〕}

自然首先给了他们这些界限。《高尔吉克》。^{④〔4〕}

美好的心性并不需要读很多的著作。^{⑤〔5〕}

一件并不可耻的事情,一旦受到群众的赞扬,就难免成为可耻的了。^{〔6〕}

这是我的习惯,而你可以做你想做的事情。戴伦斯。^{⑥〔7〕}

① 西塞罗:《托斯库兰论》第2卷第2章,转引自蒙田《文集》第2卷第12章。

② 赛涅卡:《书信集》第106卷。

③ 西塞罗:《论职守》第1卷第31章。

④ 维吉尔:《高尔吉克》第2篇,20章。

⑤ 赛涅卡:《书信集》第106卷。

⑥ 戴伦斯:《自苦者》第1幕第1场第28行。

〔1〕 原文为 *Quibusdam destinatis sententiis consecrati quippe non probant coguntur defendere.*

〔2〕 原文为 *Ut omnium rerum sic litterarum quoque intemperantia laboramus.*

〔3〕 原文为 *Id maxime quemque decet, quod est cujusque suum maxime.*

〔4〕 原文为 *Hos natura modos primum dedit.*

〔5〕 原文为 *Paucis opus est litteris ad bonam mentem.*

〔6〕 原文为 *Si quando turpe non sit, tamen non est non turpe quum id a multitudine laudetur.*

〔7〕 原文为 *Mihi sic usus est, tibi ut opus est facto, fac.*