

【英汉对照全译本】

PASCAL'S PENSÉES

思想录

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(三)

中国社会科学出版社

SECTION IX

Perpetuity

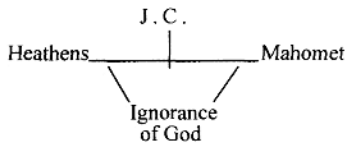
588

On the fact that the Christian religion is not the only religion. —
So far is this from being a reason for believing that it is not the true one, that, on the contrary, it makes us see that it is so.

589

Men must be sincere in all religions; true heathens, true Jews, true Christians.

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第九部分 论永恒

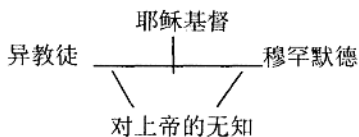
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论基督教并不是唯一的宗教。——这远不是成为使人相信它不是真正的宗教的理由,相反的,这正好使人看出它就是真正的宗教。〔1〕

589

在所有的宗教中,人类都必须是真诚的;真的异教徒,真的犹太人,真的基督徒。

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〔1〕 参考本书第 816、817 节。

591

The falseness of other religions. —They have no witnesses. Jews have. God defies other religions to produce such signs; *Isaiah* xliii, 9; *Isaiah* xlv, 8.

592

History of China^①. —I believe only the histories, whose witnesses got themselves killed.

(Which is the more credible of the two, Moses or China?)

It is not a question of seeing this summarily. I tell you there is in it something to blind, and something to enlighten.

By this one word I destroy all your reasoning. “But China obscures,” say you; and I answer, “China obscures, but there is clearness to be found; seek it.”

Thus all that you say makes for one of the views, and not at all against the other. So this serves, and does no harm.

We must then see this in detail; we must put the papers on the table.

593

Against the history of China. The historians of Mexico, the five

① *A History of China* in Latin had been published in 1658.

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其他宗教的虚伪。——它们都没有见证。犹太人有见证。上帝使其他的宗教难于产生这样的标志：《以赛亚书》第43章第9节；《以赛亚书》第44章第8节^{〔1〕}。

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中国的历史^①。——我只相信它的见证所以扼杀了它本身的所有历史。

（两者之中，哪一个才是更可信的呢？是摩西还是中国？）

这不是一个可以这样简要看待的问题。我想告诉你们，在这之中有些是蒙蔽人的，有些是启发人的。

只用这一句话我就摧毁了你们全部的推论。你们说：“但是中国晦涩不明。”但我回答说：“中国晦涩不明，但其中有明晰可以发现，只要去寻找它。”

因此，你们所说的一切构成了其中的一种观点，并且一点也不违背另一种观点。所以这是有用而且无害的。

那么我们必须从细节上看这点；我们必须把纸张放在桌子上。

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违反中国的历史。墨西哥的历史学家讲述了五个太阳的历

① 此处是指1658年出版的卫匡国(1614~1661)《中国史》一书。

〔1〕 《以赛亚书》第43章第9节：“谁能将此声明并将先前的事说给我们听呢，他们可以带出见证来自显为是。”第44章第8节：“我岂不是从上古就说明指示你们么？并且你们是我的见证。”

suns, of which the last is only eight hundred years old^①.

The difference between a book accepted by a nation, and one which makes a nation.

594

Mahomet was without authority. His reasons then should have been very strong, having only their own force. What does he say then, that we must believe him ?

595

The Psalms are chanted throughout the whole world. Who renders testimony to Mahomet? Himself. Jesus Christ^② desires His own testimony to be as nothing.

The quality of witnesses necessitates their existence always and everywhere; and he, miserable creature, is alone.

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Against Mahomet. —The Koran is not more of Mahomet than the Gospel is of Saint Matthew, for it is cited by many authors from age to age. Even its very enemies, Celsus and Porphyry, never denied it.

① Montaigne, *Essais*, iii, 6.

② *John*, v, 31.

史,其中的最后一个才只有八百年而已。^①

是一个民族所接受的一本书,还是造就出一个民族的一本书,这两者之间是不同的。

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穆罕默德是没有权威的。既然他的合理性只凭借他自身的力量,那么就应该是非常强大的。那么,他会说什么呢?说我们必须信仰他么?

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《诗篇》被全世界的人所唱吟。谁给穆罕默德做见证呢?他自己。耶稣基督^②却渴望他自己的见证是什么都没有。

见证的性质是必须使它们的存在是永恒的和无处不在的;但他,不幸的人^[1],他却是孤独的。

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反对穆罕默德。——《古兰经》属于穆罕默德并不如福音书属于圣马太,因为福音书曾经一代一代地被许多作家所引用。甚至是它的敌人,赛尔苏斯^[2]和蒲尔斐利^[3]也不曾否认过它。

① 蒙田:《文集》第3卷第6章。

② 《约翰福音》第5章第31节。

[1] 指穆罕默德。

[2] 赛尔苏斯为公元2世纪罗马作家,曾著有《真道》一书反对基督教。

[3] 蒲尔斐利为(约232~302)新柏拉图派哲学家,曾著有《反基督徒》十五卷反对基督教。

The Koran says Saint Matthew was an honest man. Therefore Mahomet was a false prophet for calling honest men wicked, or for not agreeing with what they have said of Jesus Christ.

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It is not by that which is obscure in Mahomet, and which may be interpreted in a mysterious sense, that I would have him judged, but by what is clear, as his paradise and the rest. In that he is ridiculous. And since what is clear is ridiculous, it is not right to take his obscurities for mysteries.

It is not the same with the Scripture. I agree that there are in it obscurities as strange as those of Mahomet; but there are admirably clear passages, and the prophecies are manifestly fulfilled. The cases are therefore not on a par. We must not confound, and put on one level things which only resemble each other in their obscurity, and not in the clearness, which requires us to reverence the obscurities.

598

The difference between Jesus Christ and Mahomet. — Mahomet was not foretold; Jesus Christ was foretold.

Mahomet slew; Jesus Christ caused His own to be slain.

Mahomet forbade reading; the Apostles ordered reading.

In fact the two are so opposed, that if Mahomet took the way to succeed from a worldly point of view, Jesus Christ, from the same point of view, took the way to perish. And instead of concluding that, since Mahomet succeeded, Jesus Christ might well have succeeded, we ought to say that since Mahomet succeeded, Jesus Christ should

《古兰经》说圣马太是个诚实的人。因此，穆罕默德就是一个虚假的先知，因为要么他就是把诚实的人说成是邪恶的，要么就是不同意他们所说的关于耶稣基督的那些话。

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我要人类判断穆罕默德的，不是那些穆罕默德当中晦涩不明的可能被我们认为是一种神秘意义的东西，而是根据那些清晰的东西，就像他的天堂和其他。正是在这些清晰的事物中，他是荒谬可笑的。那么，既然这清晰的东西是荒谬可笑的，那么把他的晦涩不明当做神秘，就是不正确的。

圣书和这不一样。我同意圣书中有些晦涩不明的像穆罕默德里面一样奇怪的东西；但其中却有极好的明晰的章节，有显现出来的被实现了的预言。所以两者的情况是不一样的。我们不能混为一谈，不能把只是由于晦涩不明但不是由于明确清晰而相似的东西，等同于值得我们去崇敬其晦涩的那种东西。

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耶稣基督与穆罕默德之间的不同。——穆罕默德没有被预言过；而耶稣基督被预言过。

穆罕默德杀戮；而耶稣基督使他自身被杀害。

穆罕默德禁止人读书；而使徒规定人读书。

事实上，他们两人如此不同，以至于如果穆罕默德采取的是世俗中的观点来实现成功的道路，那么耶稣基督就是采取相同的世俗中的方法，而走向败亡的道路；而且我们不说，既然穆罕默德成功了，所以耶稣基督也可以成功，我们却说，既然穆罕默德

have failed.

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Any man can do what Mahomet has done; for he performed no miracles, he was not foretold. No man can do what Christ has done.

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The heathen religion has no foundation (at the present day. It is said once to have had a foundation by the oracles which spoke. But what are the books which assure us of this? Are they so worthy of belief on account of the virtue of their authors? Have they been preserved with such care that we can be sure that they have not been meddled with?)

The Mahomedan religion has for a foundation the Koran and Mahomet. But has this prophet, who was to be the last hope of the world, been foretold? What sign has he that every other man has not, who chooses to call himself a prophet? What miracles does he himself say that he has done? What mysteries has he taught, even according to his own tradition? What was the morality, what the happiness held out by him?

The Jewish religion must be differently regarded in the tradition of the Holy Bible, and in the tradition of the people. Its morality and happiness are absurd in the tradition of the people, but are admirable in that of the Holy Bible. (And all religion is the same; for the Christian religion is very different in the Holy Bible and in the casuists.) The foundation is admirable; it is the most ancient book in the world, and the most authentic; and whereas Mahomet, in order to make his own book continue in existence, forbade men to read it,

成功了,那么耶稣基督就应该失败。

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任何人都能做到穆罕默德所做过的事情;因为他不曾表现出奇迹,他不曾被预言过。但没有人可以做耶稣基督做过的事情。

600

异教徒的宗教是没有基础的。(在目前,据说根据流传的神谕,它曾经是有基础的。但是给我们确保这一点的,又是什么样的书籍呢?根据它们^[1]的作者的德行,它们是否值得被信仰呢?它们是否被保存得如此小心以至于我们能够确信它们不曾被修改过?)

穆罕默德的宗教以《古兰经》和穆罕默德为基础。但这位作为世俗中最后一个希望的先知,曾经被预言过吗?有什么样的标志是他所拥有而其他一切人都没有的吗,谁选择了他为先知呢?他说过他自己做过什么奇迹吗?即使是根据他自己的圣传,他曾经教导过什么吗?他曾经提过什么是道德什么是福祉吗?

犹太人的宗教在圣书的圣传中与在这个民族的传说中应该被区别对待。它的道德和福祉在这个民族的传说中是荒谬的,但在圣书的圣传中是极好的。(所有的宗教都是同样的,因为基督教在圣书中与在怀疑论者之间也是非常不同的。)它的基础是极好的;它是世界上最古老最权威的书;穆罕默德为了使他自己的

[1] 指这些流传神谕的书。

Moses^①. for the same reason, ordered every one to read his.

Our religion is so divine that another divine religion has only been the foundation of it.

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Order. —To see what is clear and indisputable in the whole state of the Jews.

602

The Jewish religion is wholly divine in its authority, its duration, its perpetuity, its morality, its doctrine, and its effects.

603

The only science contrary to common sense and human nature is that alone which has always existed among men.

604

The only religion contrary to nature, to common sense, and to our pleasure, is that alone which has always existed.

^① *Deut.* , xxxi, 11.

书持久存在,所以禁止人阅读它,而摩西,为了相同的动机,^[1]命令人们去阅读它。^①

我们的宗教是如此地神圣,以至于另一种神圣的宗教^[2]只不过是它的基础而已。

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秩序。——要在犹太人的全部状态中来观察那清楚明白而又无可争辩的东西。

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犹太人的宗教在它的权威方面,它的持久方面,它的永恒性方面,它的道德方面,它的教条方面,它的效果方面都是完全神圣的。^[3]

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唯一违反常识和人类本性的科学是那种孤独地永远存在于人类当中的科学。

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唯一违背天性、常识以及我们的快乐的宗教是那种孤独地永远存在的宗教。

① 《申命记》第31章第11节。

[1] 相同的动机指使自己的书持久存在。

[2] 这里的“另一种神圣的宗教”指犹太教。

[3] 参考本书第735节。

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No religion but our own has taught that man is born in sin. No sect of philosophers has said this. Therefore none have declared the truth.

No sect or religion has always existed on earth, but the Christian religion.

606

Whoever judges of the Jewish religion by its coarser forms will misunderstand it. It is to be seen in the Holy Bible, and in the tradition of the prophets, who have made it plain enough that they did not interpret the law according to the letter. So our religion is divine in the Gospel, in the Apostles, and in tradition; but it is absurd in those who tamper with it.

The Messiah, according to the carnal Jews, was to be a great temporal prince. Jesus Christ, according to carnal Christians, has come to dispense us from the love of God, and to give us sacraments which shall do everything without our help. Such is not the Christian religion, nor the Jewish. True Jews and true Christians have always expected a Messiah who should make them love God, and by that love triumph over their enemies.

607

The carnal Jews hold a midway place between Christians and heathens. *The heathens know not God, and love the world only. The Jews know the true God, and love the world only. The Christians know the true God, and love not the world. Jews and heathens love the same good. Jews and Christians know the same God.*

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只有我们的宗教教导我们说,人类是从原罪中诞生的。没有哪派哲学家曾经说过这一点。因此,没有人陈述过真理。

没有任何派别和宗教能永远地存在于大地上,但基督教可以。

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谁要是因为犹太教的劣等的形式来判断它,就将误解了它。这在圣书中和在先知的圣传中都是足够明显的,以至于他们充分地告诉了人们,他们并不是根据文字来理解法则。所以,我们的宗教在福音书中,在使徒那里,以及在传说中都是神圣的;但在那些把它篡改了的人那里则是荒谬的。

根据肉欲的犹太人的看法,弥赛亚是一位伟大的现世的君主。根据肉欲的基督教徒的看法,耶稣基督是来瓦解我们对上帝的爱的,并给予我们各种无需我们的努力就能实现一切的圣餐的。这既不是基督教也不是犹太教。真正的基督教信徒和真正的犹太教信徒永远都在期盼一个能使他们热爱上帝并能以这种爱来战胜他们的敌人的弥赛亚的到来。

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肉欲的犹太人处于基督教徒与异教徒之间。异教徒不认识上帝,他们只爱尘世。犹太人认识真正的上帝,但却只爱尘世。而基督教徒认识真正的上帝,而且不爱尘世。犹太人和异教徒爱相同的事物。犹太人和基督徒认识同一个上帝。

The Jews were of two kinds; the first had only heathen affections, the other had Christian affections.

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There are two kinds of men in each religion; among the heathen, worshippers of beasts, and the worshippers of the one only God of natural religion; among the Jews, the carnal, and the spiritual, who were the Christians of the old law; among Christians, the coarser-minded, who are the Jews of the new law. The carnal Jews looked for a carnal Messiah; the coarser Christians believe that the Messiah has dispensed them from the love of God; true Jews and true Christians worship a Messiah who makes them love God.

609

To show that the true Jews and the true Christians have but the same religion. —The religion of the Jews seemed to consist essentially in the fatherhood of Abraham, in circumcision, in sacrifices, in ceremonies, in the Ark, in the temple, in Jerusalem, and, finally, in the law, and in the covenant with Moses.

I say that it consisted in none of those things, but only in the love of God, and that God disregarded all the other things.

That God did not accept the posterity of Abraham.

That the Jews were to be punished like strangers, if they transgressed. *Deut.* viii, 19; "If thou do at all forget the Lord thy God, and walk after other gods, I testify against you this day that ye shall surely perish, as the nations which the Lord destroy before your face."

That strangers, if they loved God, were to be received by Him as

犹太人有两种：一种只具有异教徒的情操；另一种则具有基督教徒的情操。

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在每种宗教中都有两种人：在异教徒中，有禽兽的崇拜者，有对自然宗教的唯一的上帝的崇拜者；在基督教徒中，有肉欲的基督教徒，也有精神的基督教徒，后者是古代律法中的犹太人。在基督教徒中，也有思维低劣的人，他们是新的律法中的犹太人。肉欲的犹太人期待一个肉欲的弥赛亚；粗劣的基督教徒相信弥赛亚瓦解了他们对上帝的爱；真正的犹太人和真正的基督教徒则崇拜一个使他们热爱上帝的弥赛亚。

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为了表明真正的犹太教徒与真正的基督教徒只能有同一个宗教。——犹太人的宗教看上去好像本质上存在于亚伯拉罕的父系中，在割礼中，在圣餐中，在仪式中，在方舟中，在神殿中，在耶路撒冷中，最后，还存在律法和摩西的立约中。

我想说，它并不在于任何这些东西，而只在于对上帝的爱，并且上帝是蔑视所有其他一切的。

上帝决不接受亚伯拉罕的子孙。

犹太人如果违反了上帝，就会像异邦人一样被上帝惩罚。《申命记》第8章第19节：“若你们完全忘记了你们的主，你们的上帝，追随其他的神，我向你们郑重说明，主在你们面前怎样消灭别的民族，你们也将照样被毁灭。”

而异邦人如果热爱上帝，也会像犹太人一样为上帝所接受。