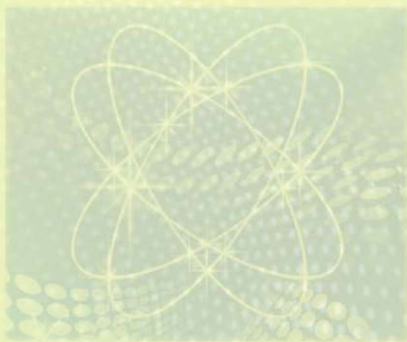


天路历程

The Pilgrim's Progress

(英) 班扬 著



辽宁人民出版社

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〔英〕班扬 著



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E CLASSIC • A BEDSIDE CLASSIC • A BEDSIDE CLASSIC • A BEDSIDE CLASSIC • A BEDSIDE CLASSIC •

THE PILGRIM'S PROGRESS

-From This World to That Which Is to Come

by John Bunyan



Liaoning People's Publishing House, China

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John Bunyan

John Bunyan (baptised 30 November 1628-31 August 1688) was an English writer and preacher best remembered as the author of the religious allegory *The Pilgrim's Progress*. In addition to *The Pilgrim's Progress*, Bunyan wrote nearly sixty titles, many of them expanded sermons.

Bunyan came from the village of Elstow, near Bedford. He had little schooling and at the age of sixteen joined the Parliamentary army during the first stage of the English Civil War. After three years in the army he returned to Elstow and took up the trade of tinker, which he had learnt from his father. He became interested in religion after his marriage, attending first the parish church and then joining the Bedford Meeting, a nonconformist group in Bedford, and becoming a preacher. After the restoration of the monarch, when the freedom of nonconformists was curtailed, Bunyan was arrested and spent the next twelve years in gaol as he refused to undertake to give up preaching. During this time he wrote a spiritual autobiography, *Grace Abounding to the Chief of Sinners*, and began work on his most famous book, *The Pilgrim's Progress*, which was not published until some years after his release.

Is This Book for You?

一部讽喻现实的宗教圣典

——“最经典英语文库”第四辑之
《天路历程》导读

王维强

说到西方最伟大的三部宗教题材的文学巨著，第一要数但丁的《神曲》，第二就要提到这本班扬的《天路历程》，还有就是圣奥古斯丁的《忏悔录》（“最经典英语文库”已将其列入第六辑的出版规划之中）。而且，《天路历程》被认为是仅次于《圣经》的基督教经典著作。

英国创刊最早的星期日报纸《观察家报》曾经推出过“过去300年必读的100本书籍”清单中，《天路历程》位列第四。

有人要格拉斯哥大学文学院院长、教授巴克尔先生列出对英国影响最大的十本书。他列出的第一部是《圣经》，第二部就是《天路历程》。

本书被誉为“英国文学史中最著名的寓言”。有的西方学者认为，仅此书中“名利场”一章，便可以使此书“永垂不朽”。

约翰·班扬（John Bunyan, 1628-1688），英国文学史上最著名的小说家、散文家和布道家，出生在英

格兰东部区域贝德福德郡的贝德福德，青年时期曾经被征入革命的议会军，后来在故乡从事传教活动。1660年斯图亚特王朝复辟，当局借口未经许可传教，将他逮捕入狱两次，分别监禁了12年和6个月。此书是他在监狱里写就的。小说被称为“基督教信仰的集中体现”。小说以寓言梦境的形式，讲述了天路客基督徒为寻求救赎去天国朝圣，历经困难和诱惑的漫长征程，最终到达天国的故事。

读这本书，有以下三个值得关注的地方。

一是这本书有着很强的讽喻现实的特点。批判，有时候是推动现实向着好的方向发展的巨大力量。从作者的人生经历和本书的写作背景来看，作者两次入狱，当时所处的时代是资本主义萌芽和封建旧思想冲突的时代，所以作者用宗教语言故事来批判和揭发对现实的不满，就显得合情合理。

作者的意图就是旨在用宗教来改变现实世界。这和我国四大名著之一的《西游记》有着相似之处。有很多学者都是将两部作品对比来加以分析的。本书以现实主义描写为主要特点，让人意识到改革的必要性。天路历程，实际上也是心路历程和思想历程。作者的目的地和出发点，就是去拯救那些迷失的人。班扬在书里面刻画的人物，抒发的情绪，构思的场景，基本上都是他亲身经历的熟人或者集市、山谷、沼泽、草地、河流等场景。最初是没有皈依基督之前，为苦苦挣扎的灵魂寻找拯救之路，直到后来身陷泥沼，后被马丁·路德拉出来。他批判了爱圣职和俸禄胜过爱信仰的伪信徒老于世故先生，赞扬忠信是忠实的宗教信徒。在浮华集市上，骗子会被示众羞辱，审判法庭装腔作势遭到讽刺，忠信被定罪在火刑柱上殉道。作品中的浮华镇，就是对复辟

的斯图亚特王朝下的黑暗社会以及虚假伪善市侩社会风气的揭露和批判。作者在其中暗示偏离正路会绝望，自身如果骄傲和愚蠢，也会遭受波折和恐吓，只有挣扎着经过死亡之河，才能到达天国之城得到永生。从这个角度看，小说隐含着作者对现实世界的道德理想，在道德批判中重建人类精神世界，堪称是人类心灵的一盏明灯。

二是本书的宗教特点。小说讽喻现实的同时，解释了基督教的基本教义，解读了灵魂救赎的思想，有着极强的宗教色彩。本书出版最初，就是被拿来当做宗教读物欣赏的。小说引用圣经的比喻多达200多处。作品中的人名、地名以及人物的语言，都与圣经息息相关。作品主人公的孩子“马太”就是耶稣的12个门徒之一，“雅各”是耶稣的弟弟，“约瑟”是雅各的儿子等。忠信，象征着基督教义的殉道精神，是真诚的天路客。作品的情节结构也是依据圣经故事编排的，主人公基督徒从“原罪”到醒悟，经过努力挣扎赎罪，最终皈依上帝。

三是要关注小说的写作特点。本书属于叙事性语言小说。作者采用的是赋予抽象以具体的现实主义手法。小说的语言幽默、简洁而又富于理性，值得我们慢慢品味。

对《天路历程》的价值，作者自己已经在“辩护词”中做了肯定：“这本书将使你成为一个天路行客，把你带到天国中神圣的地方；只要你遵循书中的教诲，懂得它为你指引的方向。毫无疑问，他将使懒汉变得勤劳，使瞎子看到令人愉快的亮光。您在寻找珍贵有益的东西吗？您能在寓言中看到真理吗？您容易忘记过去的事情吗？您能否记住从元旦到除夕的经历？还是来阅读

我那奇特的想象吧，它们会使你全神贯注；对于那些孤立无援的人们来说，我的梦幻也许就是最好的慰藉。这本书用一种特殊的风格写成，即使冷漠倦怠的心灵也会受到感动；看上去它似乎十分离奇，但是它通篇都包含着可靠而又真诚的福音信息。

“您是否想解开抑郁的愁结？是否想心旷神怡又避开荒唐？是否想解开谜团，明白真相，还是愿意在苦思冥想中沉沦迷惘？您喜欢沉溺于美酒佳肴，还是愿意仰望云端，听那上面的人和您交谈？您愿意畅游一个梦幻的世界，而自己却醒着，还是愿意陷入一个令人啼笑皆非的境地？您愿意失掉自己，而且没有受到伤害，然后不用魔法，重新发现自己吗？

“自己去读吧，咀嚼那些您还不明白的问题，在阅读了那些描述之后，您就可以明白自己是否得到祝福。啊！来吧，让我的书、你的头脑和心灵，都紧密地靠在一起。”

General Preface

Millions of Chinese are learning English to acquire knowledge and skills for communication in a world where English has become the primary language for international discourse. Yet not many learners have come to realize that the command of the English language also enables them to have an easy access to the world literary classics such as Shakespeare's plays, Shelley's poems, mark Twain's novels and Nietzsche's works which are an important part of liberal-arts education. The most important goals of universities are not vocational, that is, not merely the giving of knowledge and the training of skills.

In a broad sense, education aims at broadening young people's mental horizon, cultivating virtues and shaping their character. Lincoln, Mao Zedong and many other great leaders and personages of distinction declared how they drew immense inspiration and strength from literary works. As a matter of fact, many of them had aspired to become writers in their young age. Alexander the Great (356-323 B.C.) is said to take along with him two things, waking or sleeping: a book and a dagger, and the book is *Iliad*, a literary classic, by Homer. He would put these two much treasured things under his pillow when he went to bed.

Today, we face an unprecedented complex and changing world. To cope with this rapid changing world requires not only communication skills, but also adequate knowledge of cultures other than our own home culture. Among the most important developments in present-day global culture is the ever increasing cultural exchanges and understanding between different nations and peoples. And one of the best ways to know foreign cultures is to read their literary works, particularly their literary classics, the soul of a country's culture. They also give you the best language and the feeling of sublimity.

Liaoning People's Publishing House is to be congratulated for its foresight and courage in making a new series of world literary classics available to the reading public. It is hoped that people with an adequate command of the English language will read them, like them and keep them as their lifetime companions.

I am convinced that the series will make an important contribution to the literary education of the young people in china. At a time when the whole country is emphasizing "spiritual civilization", it is certainly a very timely venture to put out the series of literary classics for literary and cultural education.

Zhang Zhongzai

Professor

Beijing Foreign Studies University

July, 2013 Beijing

总 序

经典名著的语言无疑是最凝练、最优美、最有审美价值的。雪莱的那句“如冬已来临，春天还会远吗？”让多少陷于绝望的人重新燃起希望之火，鼓起勇气，迎接严冬过后的春天。徐志摩一句“悄悄的我走了，正如我悄悄的来；我挥一挥衣袖，不带走一片云彩”又让多少人陶醉。尼采的那句“上帝死了”，又给多少人以振聋发聩的启迪作用。

读经典名著，尤其阅读原汁原味作品，可以怡情养性，增长知识，加添才干，丰富情感，开阔视野。所谓“经典”，其实就是作者所属的那个民族的文化积淀，是那个民族的灵魂缩影。英国戏剧泰斗莎士比亚的《哈姆雷特》和《麦克白》等、“意大利语言之父”的但丁的《神曲》之《地狱篇》《炼狱篇》及《天堂篇》、爱尔兰世界一流作家詹姆斯·乔伊斯的《尤利西斯》及《一个艺术家的肖像》等、美国风趣而笔法超一流的著名小说家马克·吐温的《哈克历险记》以及《汤姆索亚历险记》等，德国著名哲学家尼采的《查拉图斯特拉如是说》及《快乐的科学》等等，都为塑造自己民族的文化积淀，做出了永恒的贡献，也同时向世界展示了他们所属的民族的优美剪影。

很多著名领袖如林肯、毛泽东等伟大人物，也都曾从经典名著中汲取力量，甚至获得治国理念。耶鲁大学教授查尔斯·希尔曾在题为《经典与治国理念》的文章，阐述了读书与治国之间的绝妙关系。他这样写道：“在几乎所有经典名著中，都可以找到让人叹为观止、深藏其中的治国艺术原则。”

经典名著，不仅仅有治国理念，更具提升读者审美情趣的功能。世界上不同时代、不同地域的优秀经典作品，都存在一个共同属性：歌颂赞美人间的真善美，揭露抨击世间的假恶丑。

读欧美自但丁以来的经典名著，你会看到，西方无论是在漫长的黑暗时期，抑或进入现代进程时期，总有经典作品问世，对世间的负面，进行冷峻的批判。与此同时，也有更多的大家作品问世，热情讴歌人间的真诚与善良，使读者不由自主地沉浸于经典作品的审美情感之中。

英语经典名著，显然是除了汉语经典名著以外，人类整个进程中至关重要的文化遗产的一部分。从历史上看，英语是全世界经典阅读作品中，使用得最广泛的国际性语言。这一事实，没有产生根本性变化。本世纪相当长一段时间，这一事实也似乎不会发生任何变化。而要更深入地了解并切身感受英语经典名著的风采，阅读原汁原味的英语经典作品的过程，显然是必不可少的。

辽宁人民出版社及时并隆重推出“最经典英语文库”系列丛书，是具有远见与卓识的出版行为。我相信，这套既可供阅读，同时也具收藏价值的英语原版经

典作品系列丛书，在帮助人们了解什么才是经典作品的同时，也一定会成为广大英语爱好者、大中学生以及学生家长们的挚爱的“最经典英语文库”。

北京外国语大学英语学院
北外公共外交研究中心
欧美文学研究中心主任
全国英国文学学会名誉会长

张中载 教授
2013年7月于北京



PREFACE

*I*t may seem a very bold undertaking to change even a word of the book which, next to the Bible, has been read by more people, old and young, than any other book in the English language.

But, it must be remembered that, although the Pilgrim's Progress has come to be a children's book, and is read more often by young people than by those who are older, it was not in the purpose of John Bunyan to write a book for children or even for the young.

The Pilgrim's Progress was a book for men and women; and it was aimed to teach the great truths of the gospel. Hence while most of it is written in a simple style,—as all books should be written,—it contains much that a child cannot understand; not often in the story, but in the conversations and discussions between the different persons. Some of these conversations are in reality short sermons on doctrines and teachings which Bunyan believed to be of great importance. But these are beyond the minds of children and give them great trouble when the book is read. They do not like to have them left out of the reading, thinking that they may lose something interesting. Many a young person has stumbled through the dull, doctrinal parts of the book, without understanding them; and even grown people find them in our time somewhat of a blemish upon the wonderful story, valuable as they were supposed to be in Bunyan's own time.

For many years it has been in my mind, not to re-write the Pilgrim's Progress, for that would destroy its greatest charm, but to change the words here and there to simpler ones, and to omit all the conversations and arguments concerning subjects belonging to the field of doctrine; in other words to place the story of the Pilgrim's Progress in such a form that every child ten years old can understand it. My purpose is to make it plain and interesting to children, leaving the older form of the book to be read by them when they become older.

Perhaps a short account of Bunyan's own life may add to the interest of his book. John Bunyan was born in 1628 at Elstow, a small village near Bedford, which is in the heart of England. His father was a poor man, traveling on foot from place to place mending pots and pans and the simple furniture of country kitchens, and the son followed the same trade, and was known as a "tinker." He tells us that he lived a wild life, and was especially known as one of the worst swearers in the region.

When the great Civil War broke out in England, in 1642, between King Charles the First and the Parliament, Bunyan became a soldier on the side of the Commonwealth, as the party against the king was called. He served in the army between 1644 and 1646.

In 1648, at the age of twenty years, he married a good young woman, who led him to prayer and to a new life. But it was hard for one who had led such a life as his had been to turn to God, and it cost the young man a great struggle. It seemed to him that his past sins were like a load upon his back, just as he afterward wrote of his "pilgrim," and it was long before he found peace.

He became a member of a little Baptist society, and soon began to preach. Crowds came to hear him, drawn by his earnest spirit and his quaint striking manner. But when Charles the Second became king, no religious services were allowed except those of

the Church of England, and all other meetings were forbidden. Bunyan however went on preaching, until he was sent to prison in Bedford. In Bedford jail he stayed twelve years. To find a means of living in jail, he made lace, and sold it as a support for himself and his blind daughter.

If the prison was hard for Bunyan his sufferings were made a blessing to untold millions, for while in Bedford jail he wrote the *Pilgrim's Progress*. This story was intended to be a parable, like many of our Saviour's teachings; that is, it put into the form of a story the life of one who turns from sin, finds salvation through Christ, and in the face of many difficulties makes his way through this world to heaven. Even a child who reads or listens to the book will see this meaning in part; and he will understand it better as he grows older.

In 1672 Bunyan was set free, and allowed to begin again his work as a Baptist minister, and he soon became one of the most popular preachers in all England. He died quite suddenly in 1688, when he was sixty years old, and is buried in an old graveyard now near the center of London, called Bunhill Fields Burial-ground. In the same ground is buried another great writer, Daniel DeFoe, whose story of "*Robinson Crusoe*" ranks next to the *Pilgrim's Progress* in the number of its readers; also Isaac Watts, the author of many hymns sung in all the churches, and Mrs. Susanna Wesley, the mother of the great John Wesley. Four people who have left a deep mark upon the world, all lie near together in this small cemetery in London.

Every child should read the *Pilgrim's Progress* as a story if no more than a story; should read it until he knows it by heart. And the older he grows the deeper will be the meaning that he will see in it.

Jesse Lyman Hurlbut