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WALDEN

by

Henry David Thoreau

瓦尔登湖

[美] H. D. 梭罗 著



Liaoning People's Publishing House, China

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Henry David Thoreau

Henry David Thoreau (July 12, 1817 - May 6, 1862) was an American author, poet, philosopher, abolitionist, naturalist, tax resister, development critic, historian, and leading transcendentalist. He is best known for his book *Walden*, a reflection upon simple living in natural surroundings, and his essay *Civil Disobedience*, an argument for disobedience to an unjust state.

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安静、清新、淡然、智慧的心灵独语

《瓦尔登湖》是美国作家、思想家、自然主义者，19世纪超验主义运动的重要代表人物亨利·戴维·梭罗（Henry David Thoreau, 1817-1862）写的一本著名散文集。发表后，该作品曾多次位居“十本构成美国人性格的书”排行榜的榜首，享有美国文学史上“绿色圣经”之美誉。

文中主要叙述了作者只身一人从1845年7月到1847年9月历时两年两个月蛰居瓦尔登湖畔，欣赏并拥抱大自然，静观冥想，回归自然，领悟人生，悉心从事写作的过程。

梭罗从超验主义的立场出发，提出人要认识自身固有的神圣性，要洁身自好，简朴简化，心灵纯洁，去除杂念，追求真理，心灵才能上升到一定高度。他指出，物件愈多人愈穷。真正的财富，是心灵的富有，是精神上的富有。就像他所描述的：“要不是湖水清澈，否则根本无法见底，有人甚至认为它无底呢。湖水没有一丝浑浊，漫不经心的观察者会以为里面根本就没有一处地方长了杂草……一代代的民族都相继在这里饮水，赞美它，测量它，然后又都悄悄地消失，而湖水还是翠绿清澈依旧。”（王逢振《美国文学大花园》，湖北教育出版社）只有心灵纯洁了，精神富有了，人才有追求真理的基础，而这种建立在没有杂念的纯洁和富有基础

之上的真理，才能一代代地延续下去，超越时间跨度限制，成为永恒。

梭罗认为，人应该修身养性。每个人都接近完美，社会进步自然水到渠成。他认为，人的本性由两部分组成，即高等的或精神的一面，以及低等的或兽性的一面，人应该悉心发展前者，克服后者。瓦尔登湖水的宁静，就是梭罗渴望的心灵的平静。心静才能不断思考，才能对人的高等的或低级的本性加以判断领悟，才能区分精神的或兽性的本性，从而才不会精神空虚得像行尸走肉，才不会兽性居上、人性居下。

梭罗认为，人需要无限的精神信仰。瓦尔登湖这一自然景物，喻示着人的精神信仰和心灵的深度。他说：“湖，是风景中最优美、最富表现力的地方。它是大地的眼睛，凝望湖泊，可以测量出自己天性的深度。”这里描述的湖，不再是外部世界的自然景观，而是人类庄严的内心。他对瓦尔登湖描述的字里行间，洋溢着一种坚定信念，相信人的天性纯洁，只要肯于付出努力，心灵达到一定的深度，便可达到完美境界。湖有自己的深度，可是心灵的深度是无限的，心灵深度越是无限，自己的天性就越能看清楚，才更有能力去追求真正的真理。

或许，我们已经被当今飞速发展的经济大潮和权钱观念冲淡了信仰，在整日的忙碌中，遗失了修身养性，在令人眼花缭乱的极其丰富的物质之中，忘记了返璞归真，从而让我们失掉了心灵的快乐。那么，如果想要重新思考一下自己的生存方式，读读《瓦尔登湖》吧！尤其是有点基础的喜欢英文的读者，多读读英文版的原著《瓦尔登湖》吧！它深情细腻的美景、深邃禅意的哲理、鲜活如诗的语言，会净化你的心灵，让你找到迷失的自己和寻觅已久的快乐。

它告诉你如何返朴归真，回归自然，如何真正地活着，真正地做人。

如果您是英文爱好者中的一员，希望您通过阅读英语原文，来欣赏这部作品，这无疑是一种无法替代的精神享受。

如果您是学生家长，建议您给上中学或大学的孩子准备一套“最经典英语文库”，放在书架上。它们是永远不会过时的精神食粮。

如果您是正在学习的大中学生，也建议您抽空读读这些经时间检验的人类精神食粮文库里最经典的精品。一时读不懂不要紧，先收藏起来，放进您的书架里，等您长大到某个时候，您会忽然发现，自己开始能读，而且读懂了作品的字里行间意义时，那种喜悦感，是无法言述的，也是无与伦比的。您可能也会因此对走过的人生，有更深刻的感悟与理解。

关于这套图书的装帧设计与性价比：完全按欧美出版规则操作，从图书开本，到封面设计，从体例版式，到字体选取，但价钱却比欧美原版图书便宜三分之二，甚至更多。因此，从性价比看，它们也是最值得收藏的。

——王维强

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

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Economy

When I wrote the following pages, or rather the bulk of them, I lived alone, in the woods, a mile from any neighbor, in a house which I had built myself, on the shore of Walden Pond, in Concord, Massachusetts, and earned my living by the labor of my hands only. I lived there two years and two months. At present I am a sojourner in civilized life again.

I should not obtrude my affairs so much on the notice of my readers if very particular inquiries had not been made by my townsmen concerning my mode of life, which some would call impertinent, though they do not appear to me at all impertinent, but, considering the circumstances, very natural and pertinent. Some have asked what I got to eat; if I did not feel lonesome; if I was not afraid; and the like. Others have been curious to learn what portion of my income I devoted to charitable purposes; and some, who have large families, how many poor children I maintained. I will therefore ask those of my readers who feel no particular interest in me to pardon me if I undertake to answer some of these questions in this book. In most books, the *I*, or first person, is omitted; in this it will be retained; that, in respect to egotism, is the main difference. We commonly do not remember that it is, after all, always the first person that is speaking. I should not talk so much about myself if there were anybody else whom I knew as well. Unfortunately, I am confined to this theme by the narrowness of my experience. Moreover, I, on my side, require of every writer, first or last, a simple and sincere account of his own life, and not merely

what he has heard of other men's lives; some such account as he would send to his kindred from a distant land; for if he has lived sincerely, it must have been in a distant land to me. Perhaps these pages are more particularly addressed to poor students. As for the rest of my readers, they will accept such portions as apply to them. I trust that none will stretch the seams in putting on the coat, for it may do good service to him whom it fits.

I would fain say something, not so much concerning the Chinese and Sandwich Islanders as you who read these pages, who are said to live in New England; something about your condition, especially your outward condition or circumstances in this world, in this town, what it is, whether it is necessary that it be as bad as it is, whether it cannot be improved as well as not. I have travelled a good deal in Concord; and everywhere, in shops, and offices, and fields, the inhabitants have appeared to me to be doing penance in a thousand remarkable ways. What I have heard of Bramins sitting exposed to four fires and looking in the face of the sun; or hanging suspended, with their heads downward, over flames; or looking at the heavens over their shoulders "until it becomes impossible for them to resume their natural position, while from the twist of the neck nothing but liquids can pass into the stomach"; or dwelling, chained for life, at the foot of a tree; or measuring with their bodies, like caterpillars, the breadth of vast empires; or standing on one leg on the tops of pillars—even these forms of conscious penance are hardly more incredible and astonishing than the scenes which I daily witness. The twelve labors of Hercules were trifling in comparison with those which my neighbors have undertaken; for they were only twelve, and had an end; but I could never see that these men slew or captured any monster or finished any labor. They have no friend Iolaus to burn with a hot iron the root of the hydra's head, but as soon