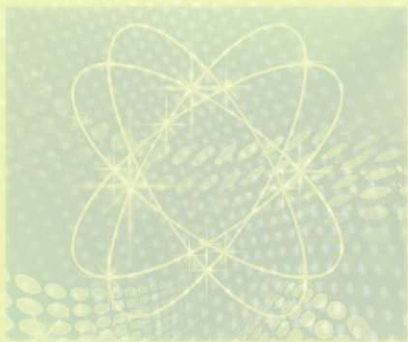


叔本华论智慧人生

The Essays on the Wisdom of Life

(德) 叔本华 著



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THE ESSAYS ON THE WISDOM OF LIFE

by Arthur Schopenhauer



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Arthur Schopenhauer

Arthur Schopenhauer (22 February 1788-21 September 1860) was a German philosopher best known for his book, *The World as Will and Representation* (German: *Die Welt als Wille und Vorstellung*), in which he claimed that our world is driven by a continually dissatisfied will, continually seeking satisfaction. Independently arriving at many of the same conclusions of Eastern philosophy, he maintained that the “truth was recognized by the sages of India”; consequently, his solutions to suffering were similar to those of Vedantic and Buddhist thinkers (e.g., asceticism). The influence of “transcendental ideality” led him to choose atheism.

At age 25, he published his doctoral dissertation, *On the Fourfold Root of the Principle of Sufficient Reason*, which examined the four distinct aspects of experience in the phenomenal world; consequently, he has been influential in the history of phenomenology. He has influenced many thinkers, including Friedrich Nietzsche, Richard Wagner, Ludwig Wittgenstein, Erwin Schrödinger, Albert Einstein, Sigmund Freud, Otto Rank, Carl Jung, Joseph Campbell, Leo Tolstoy, Thomas Mann, and Jorge Luis Borges, among others.

Is This Book for You?

痛苦与救赎

——“最经典英语文库”第四辑之
《叔本华论智慧人生》导读

马玉凤

叔本华于1788年生于丹泽（今属波兰），15岁起随父母游历了欧洲许多国家，在欣赏名胜风景的同时，也目睹了人间的贫穷和苦痛，这对他触动很深。据叔本华后来所言，17岁时，他就像佛陀那样，被世界的痛苦所震惊。叔本华的父亲性格暴躁、忧郁；母亲生性活泼，善交际，是当时一位小有名气的浪漫主义小说家。叔本华从父亲那里继承了阴郁的性格，从母亲那里继承了文学天赋。缺少爱的家庭氛围以及后来与母亲的不和，又使得叔本华形成了悲观的气质。1809年，叔本华到哥廷根大学求学，开始学习医学，不久又被哲学所吸引，阅读了柏拉图和康德的著作。1813年叔本华开始撰写博士论文《充足理由律的四重根》，并于1847年出版；1816年出版了与歌德合作研究的关于颜色的理论著作《论视觉和颜色》；1819年出版了他的代表作《作为意志与表象的世界》。此外，叔本华的著作还有：《论自然意志》（1836）、《伦理学的两个基本问题》（1841）及《附录与遗补》（1851）。《附录

与遗补》是一部包括“论宗教”、“论美学”、“论自杀”、“论女人”、“论世界的苦难”、“论伦理学”等诸多主题的论文集，正是这本书首先在英国受到好评，才促使叔本华逐渐为人所知。

叔本华哲学的思想来源主要有三个方面。早年时期，叔本华的哲学研究主要集中于柏拉图和康德；其次，叔本华还从印度经典《奥义书》那里洞见自己的形而上学理论，找到了强有力的思想来源；最后，叔本华自身的悲观主义个人气质，也对他的哲学思想产生了影响。叔本华自认为自己的哲学是对康德哲学的继承和发挥。“世界是我的表象”和“世界是我的意志”构成了叔本华哲学最重要的两个命题。虽然叔本华并不否认，世界不仅是我所思维着的东西，而且是我通过各种方式感知着的东西。但是，叔本华的命题要强调的是没有人能够认识超过他或者其他人的认识和感知之外的世界。世界除了作为表象的一面，还有着作为意志的另一面。与通常把意志理解为“决断”、“决心”、“欲望”和“动机”不同，叔本华所谓的意志是一种冲动，尤其是指“盲目的，不可遏制的冲动”。它不再是主体所具有的能力或属性，而是具备了形而上学的意义。

在提出和确立了意志作为“自在之物”之后，叔本华便描绘了西方传统哲学中前所未有的关于世界和人生的悲观主义画面。悲观主义不仅出自叔本华的阴郁个性，也与其意志的形而上学有着必然的逻辑关系。叔本华用“意志”取代了康德的“自在之物”；把康德的“自在之物”与“现象”的划分改造为“意志”与“表象”的划分，认为，意志是世界的本体，自觉的意志体现在人身上。然而，人越是自觉，就越痛苦。人必须不断求生存，因恐惧死亡而奋力挣扎。意志的本质就是挣

扎，它没有目的，没有满足，欲望的暂时满足会立刻导致空虚无聊，进而是进一步的欲望和挣扎，永无休止。因此，人生本质上就是无休止的痛苦。意志的积极意义在于对生命和生命延续的不懈追求，它不受任何认识的干扰而赋予人以自由的特点；其否定的意义则表现在对他人生命的阻碍和剥夺，即不义和罪恶。

从历史上看，叔本华的悲观主义似乎是关于人类的一个不祥的预言。但是，叔本华本人还不是一个彻底的悲观主义者。在肯定意志必然产生痛苦的同时，叔本华认为，存在着通过“否定意志”（“禁欲”）使人获得救赎的可能性。与基督教不同的是，叔本华把救赎视为人自身认识方式的转换，实际上是将救赎的权利从传统的上帝那里转交到每个人自己手中，具体而言有两种办法：一是通过伦理学，一是通过美学。从道德角度看，人们可以拒斥激情和欲望；从美学的立场看，人们可以静观艺术的美。否定意志的清心寡欲、脱离尘缘的境界，类似于在美的欣赏中获得的超现实功利的物我两忘的愉快。但是，凡胎肉体的人类要达到这种境界并不容易，也不可能持久的，唯一的办法就是向圣徒和耶稣基督本人学习，不从任何意志出发，而是从静观的认识出发，意识到所有的世俗生活都是虚空，生命意志就是人的“原罪”，人只能靠“恩宠”得救，而所谓“得救”便是达到一种无欲无为的“寂灭境界”。最终，叔本华哲学与基督教教义达到了某种契合，但更多的是一种佛教式的虚无主义。

今次所编辑出版的《叔本华论智慧人生》，是将叔本华最重要的一些观点性文章集结成册，其中包括“论宗教”“论美学”“论自杀”“论女人”“论世界的苦难”“论伦理学”等重要文章。它们在叔本华的哲

学思想中起着极其重要的作用，有的甚至是叔本华思想的基石或源泉。

在接续下来将要出版的“最经典英语文库”第五辑里，还将力推叔本华的最经典之作：《作为意志与表象的世界》。

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秀剪影。

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



INTRODUCTION

*I*n these pages I shall speak of *The Wisdom of Life* in the common meaning of the term, as the art, namely, of ordering our lives so as to obtain the greatest possible amount of pleasure and success; an art the theory of which may be called *Eudaemonology*, for it teaches us how to lead a happy existence. Such an existence might perhaps be defined as one which, looked at from a purely objective point of view, or, rather, after cool and mature reflection—for the question necessarily involves subjective considerations,—would be decidedly preferable to non-existence; implying that we should cling to it for its own sake, and not merely from the fear of death; and further, that we should never like it to come to an end.

Now whether human life corresponds, or could possibly correspond, to this conception of existence, is a question to which, as is well-known, my philosophical system returns a negative answer. On the eudaemonistic hypothesis, however, the question must be answered in the affirmative; and I have shown, in the second volume of my chief work (ch. 49), that this hypothesis is based upon a fundamental mistake. Accordingly, in elaborating the scheme of a happy existence, I have had to make a complete surrender of the higher metaphysical and ethical standpoint to which my own theories lead; and everything I shall say here will to some extent rest upon a

compromise; in so far, that is, as I take the common standpoint of every day, and embrace the error which is at the bottom of it. My remarks, therefore, will possess only a qualified value, for the very word *eudaemonology* is a euphemism. Further, I make no claims to completeness; partly because the subject is inexhaustible, and partly because I should otherwise have to say over again what has been already said by others.

The only book composed, as far as I remember, with a like purpose to that which animates this collection of aphorisms, is Cardan's *De utilitate ex adversis capienda*, which is well worth reading, and may be used to supplement the present work. Aristotle, it is true, has a few words on eudaemonology in the fifth chapter of the first book of his *Rhetoric*; but what he says does not come to very much. As compilation is not my business, I have made no use of these predecessors; more especially because in the process of compiling, individuality of view is lost, and individuality of view is the kernel of works of this kind. In general, indeed, the wise in all ages have always said the same thing, and the fools, who at all times form the immense majority, have in their way too acted alike, and done just the opposite; and so it will continue. For, as Voltaire says, *we shall leave this world as foolish and as wicked as we found it on our arrival.*



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