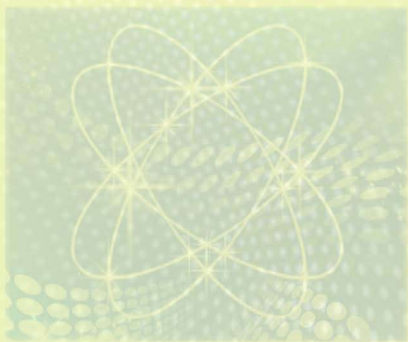


作为意志与表象的世界

The World As Will And Idea

(德) 阿·叔本华 著



辽宁人民出版社



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The World As Will And Idea

by Arthur Schopenhauer

Translated by R. B. Haldane & J. Kemp

VOLUME II

Containing the Criticism
of the Kantian Philosophy

Sixth Edition



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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 Idea* (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?

以意志为核心的形而上学

——“最经典英语文库”第六辑之
《作为意志和表象的世界 第二卷》导读

马玉凤

德国哲学家叔本华（1788—1860）出生于商人家庭，早年被迫选择经商，以继承父业。在父亲去世以后，1809年叔本华进入哥廷根大学，先是醉心于自然科学，随后转向哲学研究。柏拉图和康德成了他最早接触的哲学家，也是对其哲学思想影响最大的哲学家。1811年叔本华来到柏林大学任教，其间，由于选择了与大名鼎鼎的黑格尔同一时间授课，选听他的课的学生寥寥无几，最后，叔本华不得不黯然离开柏林大学。1814年，叔本华搬至德累斯顿，开始迷恋印度哲学，而印度哲学也成为他哲学思想的第三个主要来源。

1818年，叔本华完成了《作为意志和表象的世界》的第一版。这部不朽之作分为四部分，并附有一篇对康德哲学的批判。1844年，《作为意志和表象的世界》的第二卷与第一卷一起出版。在第二卷里，叔本华用成熟的思考分别对其第一卷里的论题做了澄清和扩充。《作为意志和表象的世界》的基本论点，即世界分为表象和意志两个部分，一切表象的存在都是意志的客

体化。所有理性、知识都从属于意志。叔本华自认为是康德哲学的改造者。康德认为我们有一个可以感觉、可以认识的世界，还有一个独立于我们所有的知觉之外而自在的世界，即物自体世界。叔本华把物自体看作是能够被直接认识的，物自体就是意志。这里使用的“意志”一词必须从广义上来理解。

首先，在人和动物身上，意志表现为被观念或表象所决定的动机因素。在有机体的本能和植物性的生活中表现为刺激敏感性，在经验世界的其他形态中表现为机械的变化过程。这些不同的内在的或外在的种种因果关系所共有的总的涵义，根据它用以直接为人们所认识的唯一形式，应该先天地命名为意志。其次，就物自体与现象之间的关系而言，物自体不是现象之因。即使在人身上，意志也不是他的肉体或他的肉体活动之因；然而这一实体通过时空直观中的表象间接表现为肉体，并在认识中被理解为有因果必然性，且依赖于其他现象的东西；这同一实体在自我直观中被人们认作意志。第三，意志作为物自体只能是单一的、普遍的宇宙意志。事物只有作为现象在观念中和在认识中才彼此不同，而其本质是同一的。意志是一与全。正是现象的欺骗性使个人区分他自己的祸福与他人的祸福并使二者对立。最后，宇宙意志只以自身为对象；它愿望只是为了愿望，实际存在的东西其本身只是一种意愿。在此意义上，叔本华命之为生存意志。宇宙意志是物自体，它在无时间限制的永恒过程中创造自身，并且体现在现象无休止的变化中。

意志在所有自然无中的全能对人类来说具有悲剧的意味，人类不是被前面的东西牵引，而是被后面的东西推动，绝不是生命诱使人们前进，而是必然性驱使他

们向前。自然界中最基本的驱动力就是生殖。要摆脱压倒一切的意志力量至少有两个途径：伦理学和美学。从道德意义上说，就是要拒斥激情和欲望，把自己的意志变成“否定意志的意志”，即“禁欲”；从美学意义上说，可以静观艺术的美，意识到一切世俗生活都是虚无，生命意志就是人的原罪，人只能靠恩宠才能得救，即达到一种佛教式的虚无主义寂灭境界。尽管叔本华试图通过伦理学和美学来摆脱宇宙意志的限制，但他并没有找到人类真正自由的个体意志，他对人类行为主体的最后忠告是：我们个体的行动决不是自由的，所以，每个个体只能做出他那个特定时刻做了的那些事情，绝不可能做出其他的事。

叔本华的思想影响了包括尼采、克尔凯郭尔、维特根斯坦、萨特、托尔斯泰等在内的一大批哲学家和文学家。叔本华通过建立意志的形而上学，清除了康德的自在之物为上帝保留地盘，但他仍然继承了传统基督教和康德的禁欲主义。尼采在叔本华的基础上进一步推翻了禁欲主义对生命意志的否定，将生命意志发展为权力意志，从而完成了对基督教和柏拉图主义传统的彻底颠覆，确立了一种新的价值观。

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”。

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北外公共外交研究中心
欧美文学研究中心主任
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APPENDIX

Criticism of the Kantian Philosophy

*C'est le privilège du vrai génie,
et surtout du génie qui ouvre une
carrière, de faire impunément de
grandes fautes.*

—Voltaire

It is much easier to point out the faults and errors in the work of a great mind than to give a distinct and full exposition of its value. For the faults are particular and finite, and can therefore be fully comprehended; while, on the contrary, the very stamp which genius impresses upon its works is that their excellence is unfathomable and inexhaustible. Therefore they do not grow old, but become the instructor of many succeeding centuries. The perfected masterpiece of a truly great mind will always produce a deep and powerful effect upon the whole human race, so much so that it is impossible to calculate to what distant centuries and lands its enlightening influence may extend. This is always the case; for however cultivated and rich the age may be in which such a masterpiece appears, genius always rises like a palm-tree above the soil in which it is rooted.

But a deep-reaching and widespread effect of this kind cannot take place suddenly, because of the great

difference between the genius and ordinary men. The knowledge which that one man in one lifetime drew directly from life and the world, won and presented to others as won and arranged, cannot yet at once become the possession of mankind; for mankind has not so much power to receive as the genius has power to give. But even after a successful battle with unworthy opponents, who at its very birth contest the life of what is immortal and desire to nip in the bud the salvation of man (like the serpents in the cradle of Hercules), that knowledge must then traverse the circuitous paths of innumerable false constructions and distorted applications, must overcome the attempts to unite it with old errors, and so live in conflict till a new and unprejudiced generation grows up to meet it. Little by little, even in youth, this new generation partially receives the contents of that spring through a thousand indirect channels, gradually assimilates it, and so participates in the benefit which was destined to flow to mankind from that great mind. So slowly does the education of the human race, the weak yet refractory pupil of genius, advance. Thus with Kant's teaching also; its full strength and importance will only be revealed through time, when the spirit of the age, itself gradually transformed and altered in the most important and essential respects by the influence of that teaching, will afford convincing evidence of the power of that giant mind. I have, however, no intention of presumptuously anticipating the spirit of the age and assuming here the thankless *rôle* of Calchas and Cassandra. Only I must be allowed, in accordance with what has been said, to regard Kant's works as still very new, while many at the present day look upon them as already antiquated, and indeed have laid them aside as done with, or, as they express it, have left them behind; and others, emboldened by this, ignore them altogether, and with brazen face go on philosophising about God and the soul on