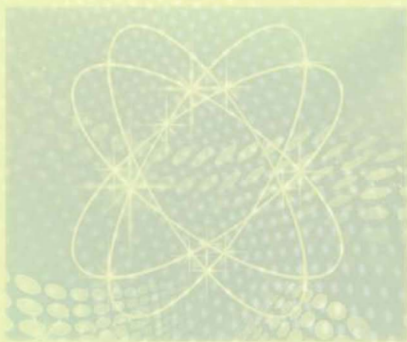


圣奥古斯丁忏悔录

The Confessions of Saint
Augustine by Saint Augustine

（古罗马）圣奥古斯丁著



辽宁人民出版社



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THE CONFESSIONS OF SAINT AUGUSTINE

by Saint Augustine

Bishop of Hippo

Translated by E. B. Pusey



Liaoning People's Publishing House, China

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Augustine of Hippo

Augustine of Hippo (13 November 354-28 August 430), also known as Saint Augustine or Saint Austin, was an early Christian theologian and philosopher whose writings influenced the development of Western Christianity and Western philosophy. He was the bishop of Hippo Regius (modern-day Annaba, Algeria), located in Numidia (Roman province of Africa). He is viewed as one of the most important Church Fathers in Western Christianity for his writings in the Patristic Era. Among his most important works are *The City of God* and *Confessions*.

Is This Book for You?

一本重量级的忏悔录

——“最经典英语文库”第五辑之
《圣奥古斯丁忏悔录》导读

桂 格

在人类浩淼的书海里，关于“忏悔”方面的书，可以说寥寥无几，造成深远影响的“忏悔录”则更是少之又少。而眼前这本由一个名字叫圣奥古斯丁的人所写的“忏悔录”，可称作影响人类心灵之路的重要一本。

圣奥古斯丁，本名奥勒琉斯·奥古斯提诺斯（Aurelius Augustinus）（354—430），一生活到75岁，信奉罗马天主教。当然，他皈依天主教的过程十分曲折而复杂。而这本名为《圣奥古斯丁忏悔录》的书，可算他如何皈依宗教全过程的历史记录。圣奥古斯丁年轻时的日子，充满了犯罪与邪恶。他几乎是无恶不作，但后来彻底皈依了天主教。这本书的出版，被后世普遍认为是整个书海世界中第一本自传体式的书，并为接下来的千年，立了一个写自传的规矩。

其实，这部自传式作品还不能称作完整的自传，因为，作者在写作此书时，才不过四十。后来的三十几年的岁月则不可避免地没有也不可能被写进书中。因此，作者在晚年时，又写就了另一本名为《上帝之城》

的书，以作为某种补偿。但无论怎样，这部《忏悔录》还是非常忠实地记录下了作者思想总体变化的全过程，并且难能可贵的是，他能保持中间没有任何“时间隔断”现象。

作为《忏悔录》，作者一方面真实记录下了自己的头四十来年的生活点滴，同时，也记录下了心灵上需要进行真诚忏悔的隐秘事情。

全书一共由13本小书组成。其中第一本，作者描述了自己的童年时代一直到15岁的岁月。他坦诚地写到，他曾宁愿研究性上的愉悦，也不想在学习上更进一步。在第二本书中，他提到自己很早就开始探索追求性上的快乐。16岁时他就辍学，开始四处追求女人，甚至有一次还成了小偷。

进入第三本书时，他已经写到自己19岁时的日子，他照样天天追求女人，但这时，他发现了一种邪教教义。在第四本书里，他写了自己9年的日子，并说自己终于成为了一个作家，其实，他写了一本关于亚里士多德的书。进入第五本书时，他已经写到自己29岁时的岁月。他放弃了邪教，也抛弃了诸多情人，来到了罗马。他与一个名叫安布罗斯的主教成了好朋友。第六、七本书里，他描述了自己的心路历程，主要说明自己如何获取内心真正的快乐。

这时，他开始认真思考“邪恶本质”的问题。他写道，他能理解上帝的存在，但并不能领悟耶稣基督存在的本质。进入第八本书时，圣奥古斯丁重点描述了自己皈依基督教的全过程。在第九本书里，他说他准备放弃对世人的说教，而正在这时，生活中的悲剧发生了。他的两个最亲密的朋友先后去世。紧接着，他母亲又离开了人世。到第十本书时，他已经开始冥思苦想，究竟

什么能引领他走向上帝，并给其生活带来欢乐。从第十一本开始，他研究圣经，研究时间的本质。在第十二本里，他说自己仔细研究了《圣经·创世记》第一章的全部内容。于是他得出了自己的结论。最后，他在第十三本书里阐释说，上帝创造一切，其根本目的就是要快乐带给那些变成神圣的人的心中。

其实，纵观圣奥古斯丁整本书的内容，不难得出结论：人这一生有时要在精神与性欲两种不同的快乐追索中纠结与徘徊，而且还会受到人世间各种各样的诱惑。如何过好这一生，这是一个大问题。此外就是面对生死，也总会是生命中的重大观念改变之时。

这本书诞生于公元5世纪，斯人斯事已久逝矣，但人要面对的诸多重大事件，却没有一丁点的改变。也因此，读此书会有虽历久但仍然弥新之感。

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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BOOK 1

Great art Thou, O Lord, and greatly to be praised; great is Thy power, and Thy wisdom infinite. And Thee would man praise; man, but a particle of Thy creation; man, that bears about him his mortality, the witness of his sin, the witness that Thou resistest the proud: yet would man praise Thee; he, but a particle of Thy creation. Thou awakest us to delight in Thy praise; for Thou madest us for Thyself, and our heart is restless, until it repose in Thee. Grant me, Lord, to know and understand which is first, to call on Thee or to praise Thee? and, again, to know Thee or to call on Thee? for who can call on Thee, not knowing Thee? for he that knoweth Thee not, may call on Thee as other than Thou art. Or, is it rather, that we call on Thee that we may know Thee? but how shall they call on Him in whom they have not believed? or how shall they believe without a preacher? and they that seek the Lord shall praise Him: for they that seek shall find Him, and they that find shall praise Him. I will seek Thee, Lord, by calling on Thee; and will call on Thee, believing in Thee; for to us hast Thou been preached. My faith, Lord, shall call on Thee, which Thou hast given me, wherewith Thou hast inspired me, through the Incarnation of Thy Son, through the ministry of the Preacher.

And how shall I call upon my God, my God and Lord, since, when I call for Him, I shall be calling Him to myself? and what room is there within me,

whither my God can come into me? whither can God come into me, God who made heaven and earth? is there, indeed, O Lord my God, aught in me that can contain Thee? do then heaven and earth, which Thou hast made, and wherein Thou hast made me, contain Thee? or, because nothing which exists could exist without Thee, doth therefore whatever exists contain Thee? Since, then, I too exist, why do I seek that Thou shouldest enter into me, who were not, wert Thou not in me? Why? because I am not gone down in hell, and yet Thou art there also. For if I go down into hell, Thou art there. I could not be then, O my God, could not be at all, wert Thou not in me; or, rather, unless I were in Thee, of whom are all things, by whom are all things, in whom are all things? Even so, Lord, even so. Whither do I call Thee, since I am in Thee? or whence canst Thou enter into me? for whither can I go beyond heaven and earth, that thence my God should come into me, who hath said, I fill the heaven and the earth.

Do the heaven and earth then contain Thee, since Thou fillest them? or dost Thou fill them and yet overflow, since they do not contain Thee? And whither, when the heaven and the earth are filled, pourest Thou forth the remainder of Thyself? or hast Thou no need that aught contain Thee, who containest all things, since what Thou fillest Thou fillest by containing it? for the vessels which Thou fillest uphold Thee not, since, though they were broken, Thou wert not poured out. And when Thou art poured out on us, Thou art not cast down, but Thou upliftest us; Thou art not dissipated, but Thou gatherest us. But Thou who fillest all things, fillest Thou them with Thy whole self? or, since all things cannot contain Thee wholly, do they contain part of Thee? and all at once the same part? or each its own part, the greater more, the smaller less? And is, then one part of Thee greater, another less? or, art Thou wholly every where, while nothing contains Thee wholly?

What art Thou then, my God? what, but the Lord God? For who is Lord but the Lord? or who is God save our God? Most highest, most good, most potent, most omnipotent; most merciful, yet most just; most hidden, yet most present; most beautiful, yet most strong, stable, yet incomprehensible; unchangeable, yet all-changing; never new, never old; all-renewing, and bringing age upon the proud, and they know it not; ever working, ever at rest; still gathering, yet nothing lacking; supporting, filling, and overspreading; creating, nourishing, and maturing; seeking, yet having all things. Thou lovest, without passion; art jealous, without anxiety; repentest, yet grieveest not; art angry, yet serene; changest Thy works, Thy purpose unchanged; receivest again what Thou findest, yet didst never lose; never in need, yet rejoicing in gains; never covetous, yet exacting usury. Thou receivest over and above, that Thou mayest owe; and who hath aught that is not Thine? Thou payest debts, owing nothing; remittest debts, losing nothing. And what had I now said, my God, my life, my holy joy? or what saith any man when he speaks of Thee? Yet woe to him that speaketh not, since mute are even the most eloquent.

Oh! that I might repose on Thee! Oh! that Thou wouldest enter into my heart, and inebriate it, that I may forget my ills, and embrace Thee, my sole good! What art Thou to me? In Thy pity, teach me to utter it. Or what am I to Thee that Thou demandest my love, and, if I give it not, art wroth with me, and threatenest me with grievous woes? Is it then a slight woe to love Thee not? Oh! for Thy mercies' sake, tell me, O Lord my God, what Thou art unto me. Say unto my soul, I am thy salvation. So speak, that I may hear. Behold, Lord, my heart is before Thee; open Thou the ears thereof, and say unto my soul, I am thy salvation. After this voice let me haste, and take hold on Thee. Hide not Thy face from me. Let me die—lest I die—