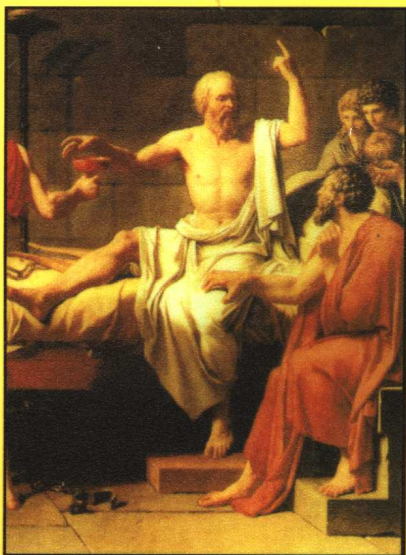




超级畅销书双语彩色插图本

中英对照 彩色插图 难词解释



Phaedo
斐多

· 柏拉图对话录 ·

柏拉图 著 ◆ 杨绛 译

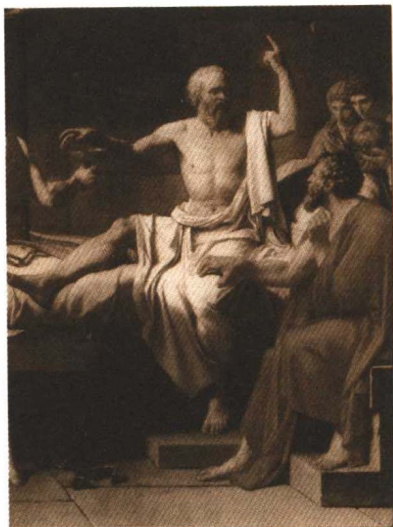
本书对西方文化的影响

仅次于《圣经》

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图书在版编目 (CIP) 数据

斐多: 柏拉图对话录 / 柏拉图著; 杨绛译. 北京: 中国国际广播出版社, 2006 .6

(悦读书架: 超级畅销书双语彩色插图本)

ISBN 7-5078-2670-8

I. 斐… II. ①柏…②杨…III. ①英语—汉语—对照读物②人生哲学—通俗读物 IV. H319.4:B

中国版本图书馆 CIP 数据核字 (2006) 第 038801 号

斐 多: 柏拉图对话录

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译 者	杨 绛
责任编辑	李 卉
版式设计	董文林
出版发行	中国国际广播出版社(83139469 83139489(传真))
社 址	北京复兴门外大街 2 号(国家广电总局内)邮编: 100866
经 销	新华书店
印 刷	北京印刷一厂
开 本	840×1230 1/32
字 数	150 千
印 张	7
印 数	8000 册
版 次	2006 年 6 月 第一版
印 次	2006 年 6 月 第一次印刷
书 号	ISBN 7-5078-2670-8/B·51
定 价	15.00 元

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杨绛先生译柏拉图《斐多》

序 言

柏拉图的对话录《斐多》，描绘的是哲人苏格拉底就义的当日，与其门徒就正义和不朽的讨论，以及饮鸩致死的过程。在西方文化中，论影响的深远，几乎没有另一本著作能与《斐多》相比。因信念而选择死亡，历史上这是第一宗。

苏格拉底生在动荡的时代。伯罗奔尼撒的战事，令现存的价值观念受到了怀疑。从业石匠的苏格拉底，在雅典的市集内牵引市民参与讨论：什么才是正确的思想和行为。他开创了一个崭新的方法，后世称之为“接生法”：苏格拉底并不作长篇大论，而是提出问题，往返之间，令对手渐渐自缚于矛盾，而从困境中获得新见地。他于公元前399年在雅典受控被判死刑。从柏拉图另一对话录《辩护》中，我们得知他的罪名是误导青年、颠倒是非黑白，以及否定希腊传统神祇的存在。事实上，恐怕嫉妒和毁谤，才是他被控的主因。

苏格拉底本人不曾留下文献。我们可以想知，柏拉图对话录中苏格拉底所说的话，不尽出于其口，其中有不少应是柏拉图借老师的口说话。《理想国》内最脍炙人口的意念论，即是其中一例。苏格拉底的风韵神态令门徒心仪，倒是显然易见的。而这种风韵和他的相貌无关，纯粹是心灵的外发力量。从另一对话录

《酒会》中可以得知，他又胖又矮、相貌奇丑、酒量惊人、充满讽刺，而非常能言善辩。

在《斐多》中，苏格拉底予人的印象最为活泼而深刻。如果他苟且偷生，大可以逃往其他城邦，或答应从此保持缄默，不再在雅典街头与人论道。但他不肯背叛他的信念。即在今日，他在就义前从容不惧，与门徒侃侃论道的情景，仍然令人惊叹向往。

在《斐多》中，苏格拉底一再呼唤他内在的“灵祇”，指引他正直的途径。我们可以说，在西方文化史上，苏格拉底第一个发现了个人良知。对他来说，这个内在的声音并不囿于个人，而指向一个更高的层次，是人类共同的价值。哲学既是对智慧和正义的热爱，也就是团结人类社群和宇宙的义理定律。由此观之，哲学是幸福快乐不会枯竭的泉源，因此能战胜死亡。

对苏格拉底的审判和他最后时刻的描述，至今天还是西方伦理学的基础。中国数千年的文化中，自然有不同的传统，但与西方文化也有很多相通的地方。不论在西方或中国，我们都应该感谢杨绛先生把《斐多》译成了中文。推动中西思想和意念的汇合和交流，《斐多》实在是一本最适当的经典著作。

德国莫芝宜佳 (博士、教授) 敬序
史仁仲 译

译者前言

我这篇翻译根据《勒布经典丛书》(The Loeb Classical Library)版《柏拉图对话集》原文与英译文对照本(英国伦敦1953年版)第一册193-403页《斐多》篇英语译文转译。英文译者是法乎勒(Harold North Fowler)。

我的参考书有以下几种:

《哈佛经典丛书》(The Harvard Classics)收藏家版本(Collector's Edition)美国格洛列企业公司(Grolier Enterprises Corp.)1980年版柏拉图对话选的《斐多》英语译文。译者纠微特(Benjamin Jowett);

《柏拉图的〈斐多篇〉》(The PHAEDO OF PLATO),附有序言及注解,盖德(W. D. Geddes)编,伦敦及爱丁堡1863年版;

《柏拉图的〈斐多〉》(PLATO'S PHAEDO),附有评注分析,瓦格纳(William Wagner)编,克来门(Willard K. Clement)修订,波士顿1894年版;

《柏拉图〈斐多篇〉》(The PHAEDO OF PLATO),附有序言及注解,威廉逊(Harold Williamson)编,伦敦麦克密伦出版公司1924年版。

人名地名等除了个别几个字可意译,一般只能音译。一个名

字往往需用许多字，这一长串毫无意义的字并不能拼出原字的正确读音，只增添译文的涩滞，所以我大胆尽量简化了。不过每个名字不论简化与否，最初出现时都附有原译的英文译名。

本篇对话是苏格拉底 (Socrates) 受刑那天，在雅典 (Athens) 监狱里和一伙朋友的谈话；谈的是生与死的问题，主要谈灵魂。全部对话都是参加谈话的斐多向伊奇 (Echecrates) 讲述的。讲述的地点在弗里乌斯 (Phlius)，因为伊奇是那个地方的人。

注解是我为读者加的。

在 场 人 物

ECHECRATES 伊奇

PHAEDO 斐多

APOLLODORUS 阿波

SOCRATES 苏格拉底

CEBES 齐贝

SIMMIAS 西米

CRITO 克里

the Servant of the Eleven

监狱的监守人(原译称为“十一名裁判官的仆从”,中译简称“监守”。)

ECHECRATES. Were you with Socrates yourself, Phaedo, on the day when he drank the poison in prison, or did you hear about it from someone else?

PHAEDO. I was there myself, Echeocrates.

ECHECRATES. Then what did he say before his death? And how did he die? I should like to hear, for nowadays none of the Phliasians go to Athens at all, and no stranger has come from there for a long time, who could tell us anything definite about this matter, except that he drank poison and died, so we could learn no further details.

PHAEDO. Did you not even hear about the trial and how it was conducted?

ECHECRATES. Yes, some one told us about that, and we wondered that although it took place a long time ago, he was put to death much later. Now why was that, Phaedo?

PHAEDO. It was a matter of chance, Echeocrates. It happened that the **stern** of the ship which the **Athenians** send to Delos was crowned on the day before the trial.

ECHECRATES. What ship is this?

PHAEDO. This is the ship, as the Athenians say, in which Theseus once went to Crete with the fourteen youths and maidens, and saved them and himself. Now the Athenians made a vow to Apollo, as the story goes, that if they were saved they would send a mission every year to Delos. And from that time even to the present day they send it annually in honour of the god. Now it is their law that after the mission begins the city must be pure and no one may be publicly executed until the ship has gone to Delos and back; and sometimes, when contrary winds **detain** it, this takes a long time. The beginning of the mission is



stern

[stɜ:n]

n. 船尾

Athenian

[ə'θi:njən]

n. 雅典人

detain

[di'tein]

v. 阻止

① 得洛斯是希腊的一个小岛，相传是太阳神阿波罗 (Apollo) 出生地，岛上有阿波罗神庙。(译者注)

② 送往阿波罗神庙的船，启程前举行这个典礼。(译者注)

③ 梯修斯是传奇里的英雄。相传克里特 (Crete) 岛上有个吃人的牛头怪 (Minotaur)，雅典每年进贡童男童女各七名供牛头怪食用。梯修斯自愿充当一名进贡的童男。他杀了牛头怪，救了同伙。(译者注)

伊奇 斐多啊，苏格拉底在监狱里服毒那天，你和他在一起吗？还是说，那天的事是你听别人讲的？

斐多 我和他一起在监狱里，伊奇。

伊奇 那么我问你，他临死说了些什么话？他是怎么死的？我很想听听。因为近来弗里乌斯 (Phlius) 人一个都不到雅典去了，弗里乌斯也好久没外地人来。那天的事没人讲得清楚，只说他喝了毒药死了。所以我们对详细情况没法儿知道了。

斐多 你连审判都没听说过？审判怎么进行的也没听说过？

伊奇 听说过。有人讲了。不过我们不明白为什么他已经判处了死刑，还迟迟没有处死。斐多，这是什么缘故呀？

斐多 伊奇，这是偶然。雅典人送往得洛斯 (Delos) ① 的船，恰好在他受审的头天“船尾加冕”②。

伊奇 什么船呀？

斐多 据雅典人传说，从前梯修斯 (Theseus) ③ 等一伙十四个童男童女到克里特去的时候，就乘的这条船。他救了自己，也救了同伙的性命。据这个传说，当时雅典人对阿波罗发誓许愿，假如这伙童男童女能保得性命，雅典人年年要派送使者到得洛斯去朝圣。从那个时期直到今天，他们年年去朝圣。按雅典的法律，出使得洛斯的船往返期间，城里该是圣洁的，不得处决死囚。这段时期有时很长，因为船会碰到逆风。阿波罗的祭

when the priest of Apollo crowns the stern of the ship; and this took place, as I say, on the day before the trial. For that reason Socrates passed a long time in prison between his trial and his death.

ECHECRATES. What took place at his death, Phaedo? What was said and done? And which of his friends were with him? Or did the authorities forbid them to be present, so that he died without his friends?

PHAEDO. Not at all. Some were there, in fact, a good many.

ECHECRATES. Be so good as to tell us as exactly as you can about all these things, if you are not too busy.

PHAEDO. I am not busy and I will try to tell you. It is always my greatest pleasure to be reminded of Socrates whether by speaking of him myself or by listening to someone else.

ECHECRATES. Well, Phaedo, you will have hearers who feel as you do; so try to tell us everything as accurately as you can.

PHAEDO. For my part, I had strange emotions when I was there. For I was not filled with pity as I might naturally be when present at the death of a friend; since he seemed to me to be happy, both in his bearing and his words, he was meeting death so fearlessly and nobly. And so I thought that even in going to the **abode** of the dead he was not going without the protection of the gods, and that when he arrived there it would be well with him, if it ever was well with anyone. And for this reason I was not at all filled with pity, as might seem natural when I was present at a scene of mourning; nor on the other hand did I feel pleasure because we were occupied with philosophy, as was our cus-



司为船尾加冕，就是出使的船启程了。我不是说吗，那只船是苏格拉底受审的前一天加冕的，所以苏格拉底判了死刑以后，在监狱里还待了很久才处死。

伊奇 斐多，他临死是怎么个样儿？说了些什么话？干了些什么事？哪几个朋友和他在一起？监狱的监管人让他的朋友们进监狱吗？还是他孤零零地死了？

斐多 不孤单，有几个朋友和他在一起，好几个呢。

伊奇 你要是不太忙，请把当时的情况给我讲讲，讲得越仔细越好。

斐多 我这会儿没事，我会尽量仔仔细细地讲给你听。因为，不论是我自己讲苏格拉底，或是听别人讲，借此能想起他，总是我莫大的快乐。

伊奇 好啊，斐多，我的心思正和你的一样，希望你尽量仔仔细细地讲。

斐多 我呀，陪他在监狱里的时候，感情很特殊。如果我看到一个朋友要死了，我心里准是悲伤的，可是我并不。因为瞧他的气度，听他的说话，他是毫无畏惧、而且心情高尚地在等死，我觉得他是快乐的。所以我想，他即使是到亡灵居住的那边去，一路上也会有天神呵护；假如那种地方也有谁会觉得好，那么他到了那里，他的境遇一定是好的。就因为这个缘故，我并不像到了丧事场合、自然而然地满怀悲悯，我没有这种感觉。不过我也并不能感到往常听他谈论哲学的快乐，而我们那天却是在谈论哲学。我的心情非常

abode

[ə'bəʊd]

n. 住所，住处

tom—and our talk was of philosophy;— but a very strange feeling came over me, an **unaccustomed** mixture of pleasure and of pain together, when I thought that Socrates was presently to die. And all of us who were there were in much the same condition, sometimes laughing and sometimes weeping; especially one of us, Apollodorus; you know him and his character.

ECHECRATES. To be sure I do.

PHAEDO. He was quite **unrestrained**, and I was much **agitated** myself, as were the others.

ECHECRATES. Who were these, Phaedo?

PHAEDO. Of native Athenians there was this Apollodorus, and Critobulus and his father, and Hermogenes and Epiganes and Aeschines and Antisthenes; and Ctesippus the Paeanian was there too, and Menexenus and some other Athenians. But Plato, I think, was ill.

ECHECRATES. Were any foreigners there?

PHAEDO. Yes, Simmias of **Thebes** and Cebes and Phaedonides, and from **Megara** Euclides and Terpsion.

ECHECRATES. What? Were Aristippus and Cleombrotus there?

PHAEDO. No. They were said to be in Aegina.

ECHECRATES. Was anyone else there?

PHAEDO. I think these were about all.

ECHECRATES. Well then, what was the conversation?

PHAEDO. I will try to tell you everything from the beginning. On the previous days I and the others had always been in the habit of visiting Socrates. We used to meet at daybreak in the



unaccustomed

[ˌʌnəˈkʌstəmd]

adj. 不平常的,
奇怪的

unrestrained

[ˌʌnrɪˈstreɪnd]

adj. 无限制的

agitate

[ˈædʒɪteɪt]

v. 搅动; 激动

Plato

[ˈpleɪtəʊ]

柏拉图

Thebes

地名,底比斯

Megara

地名,麦加拉

奇怪。我想到苏格拉底一会儿就要死了,我感到的是一种不同寻常的悲喜交集。当时我们在场的一伙人心情都很相像。我们一会儿笑,一会儿哭,尤其是阿波 (Apollodorus)——你认识他,也知道他的性格。

伊奇 我当然知道。

斐多 他简直控制不住自己了。我也和别人一样,都很激动。

伊奇 斐多,当时有哪些人在场? ①

斐多 有几个雅典本地人。阿波之外,有克里 (Crito) 和他的儿子以及贺莫 (Hermogenes)、艾匹 (Epiganes)、依思 (Aeschines) 和安悌 (Antisthenes)。皮阿尼亚 (Paeania) 区的泽西 (Ctesippus) 也在,还有梅内 (Menexenus) 和另外几个雅典人。不过柏拉图 (Plato) 没在,我想他是病了。

伊奇 有外地人吗?

斐多 有底比斯 (Thebes) 人西米 (Simmias)、齐贝 (Cebes) 和斐东 (Phaedonides); 麦加拉 (Megara) 的尤克 (Euclides) 和忒松 (Terpsion)。

伊奇 嘿? 阿里 (Aristippus) 和克琉 (Cleombrotus) 没在那儿?

斐多 他们没在。听说他们俩当时在爱琴岛 (Aegina)。

伊奇 还有别人吗?

斐多 我想差不多全了。

伊奇 好吧,你们谈论些什么呢?

斐多 我且给你从头讲起。我和他们一伙前些日子就经常去看望苏格拉底。监狱附近就是他受审的法庭。天一亮我们就在那儿聚会。监狱开

① 他们提到的在场者,多半是后世知名的知识分子。
(译者注)

court where the trial took place, for it was near the prison; and every day we used to wait about, talking with each other, until the prison was opened, for it was not opened early; and when it was opened, we went in to Socrates and passed most of the day with him. On that day we came together earlier; for the day before, when we left the prison in the evening we heard that the ship had arrived from Delos. So we agreed to come to the usual place as early in the morning as possible. And we came, and the jailer who usually answered the door came out and told us to wait and not go in until he told us. " For, " he said, " the eleven are **releasing** Socrates from his **fetters** and giving directions how he is to die today. " So after a little delay he came and told us to go in. We went in then and found Socrates just released from his fetters and Xanthippe—you know her—with his little son in her arms, sitting beside him. Now when Xanthippe saw us, she cried out and said the kind of thing that women always do say: " Oh Socrates, this is the last time now that your friends will speak to you or you to them. " And Socrates glanced at Crito and said, " Crito, let somebody take her home. " And some of Crito's people took her away **wailing** and beating her breast. But Socrates sat up on his **couch** and bent his leg and rubbed it with his hand, and while he was rubbing it, he said, " What a strange thing, my friends, that seems to be which men call pleasure! How wonderfully it is related to that which seems to be its opposite, pain, in that they will not both come to a man at the same time, and yet if he **pursues** the one and **captures** it, he is generally **obliged** to take the other also, as if the two were joined together in one head. And I think, " he said, " if Aesop had thought of them, he would have made a fable telling how they were at war and god wished to **reconcile** them, and when he could not do that, he **fastened** their heads together, and for that reason, when one of them comes to anyone, the oth-

**release**

[riˈli:s]

v. 释放, 放弃**fetter**

[ˈfetə]

n. [常用复]脚镣;
羁绊; 束缚**wail**

[weɪl]

v. 哀号; 痛哭**couch**

[kaʊtʃ]

n. 床, 睡椅**pursue**

[pəˈsju:]

v. 追赶, 追踪**capture**

[ˈkæptʃə]

v. 俘获, 夺取**oblige**

[əˈblaɪdʒ]

v. 迫使, 责成**reconcile**

[ˈrekənsaɪl]

v. 使和解; 使和谐;
使顺从**fasten**

[ˈfɑ:sn]

v. 扎牢, 扣住

① 任娣, 苏格拉底之妻。

(译者注)

② 伊索, 公元前约6世纪的寓言作家。(译者注)

门是不早的。我们说着话儿等开门。门开了我们就进监狱去看苏格拉底, 大半天的时光都和他在一起。末后那天的早晨, 我们集合得特早, 因为前一天黄昏, 我们离开监狱的时候, 听说开往得洛斯的船回来了。所以我们约定大清早就到老地方去会合。我们到了监狱, 往常应门的监守出来拦住我们, 叫我们等等, 等他来叫我们。他说: “因为这时候那十一位裁判官正为苏格拉底卸下锁链, 并指示今天怎么处他死刑。”过了一会, 监守回来叫我们进去。我们进了监狱, 看见苏格拉底刚脱掉锁链。任娣(Xanthippe)^①, 你知道她的, 她正坐在苏格拉底身边, 抱着他的小儿子。她见了我们, 就像女人惯常的那样, 哭喊着说: “啊, 苏格拉底, 这是你和你朋友们交谈的末一遭了呀!”苏格拉底看了克里一眼说: “克里, 叫人来送她回家。”她捶胸哭喊着给克里家的几个佣人送走了。苏格拉底从他的卧铺上坐起来, 拳起一条腿, 用手抚摩着, 一面说: “我的朋友啊, 我们所谓愉快, 真是件怪东西! 愉快总莫名其妙地和痛苦联在一起。看起来, 愉快和痛苦好像是一对冤家, 谁也不会同时和这两个一起相逢的。可是谁要是追求这一个而追到了, 就势必碰到那一个。愉快和痛苦好像是同一个脑袋下面连生的两个身体。我想啊, 假如伊索(Aesop)^②想到了这一对, 准会编出一篇寓言来, 说天神设法调解双方的争执却没有办法, 就把两个脑袋拴在一起, 所以这

er follows after. Just so it seems that in my case, after pain was in my leg on account of the fetter, pleasure appears to have come following after."

Here Cebes interrupted and said, "By Zeus, Socrates, I am glad you reminded me. Several others have asked about the poems you have composed, the **metrical** versions of Aesop's fables and the **hymn** to Apollo, and Evenus asked me the day before yesterday why you who never wrote any poetry before, composed these verses after you came to prison. Now, if you care that I should be able to answer Evenus when he asks me again—and I know he will ask me—tell me what to say."

"Then tell him, Cebes," said he, "the truth, that I composed these verses not because I wished to **rival** him or his poems, for I knew that would not be easy, but because I wished to test the meaning of certain dreams, and to make sure that I was neglecting no duty in case their repeated commands meant that I must **cultivate** the **Muses** in this way. They were something like this. The same dream came to me often in my past life, sometimes in one form and sometimes in another, but always saying the same thing: 'Socrates,' it said, 'make music and work at it.' And I formerly thought it was **urging** and encouraging me to do what I was doing already and that just as people encourage runners by cheering, so the dream was encouraging me to do what I was doing, that is, to make music, because philosophy was the greatest kind of music and I was working at that. But now, after the trial and while the festival of the god delayed my **execution**, I thought, in case the repeated dream really meant to tell me to make this which is ordinarily called music, I ought to do so and not to **disobey**. For I thought it was safer not to go hence before making sure that I had done what I ought, by obeying the