

思想录

文思博要·英汉对照

Pensées

【法】帕斯卡尔

编译：谭善明

追踪世界思想大师的人生之路

记录思想史的珍贵文集

品鉴魅力永存的经典作品

汇集永恒经典的文思博要

陕西人民出版社
Shaanxi People's Publishing House

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 giving and taking the green silver
 The fox. The wolf king. Ambition
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作 者: 〔法〕Blaise Pascal 帕斯卡尔

编 译: 谭善明

责任编辑: 韦禾毅

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悠着读书

——编者的话

当我们离“粗茶半盏、藏书满架”的境界越来越远，当“采菊东篱下，悠然见南山”的自得永远定格成历史画面，当文化快餐、影视快餐成为生活的主流，你是不是也向往着那山高水远、风清云淡、从容品书的写意日子？

我们选编这套英汉对照丛书的初衷也正在于此。卢梭的《忏悔录》、培根的《论人生》、蒙田的《蒙田随笔》、梭罗的《瓦尔登湖》、纪伯伦的《沙与沫》、帕斯卡尔的《思想录》、华盛顿·欧文的《见闻札记》、乔治·吉辛的《四季随笔》、房龙的《人类的故事》、爱默生的《爱默生随笔选》这十种哲理散文，或浓墨重彩，或轻描淡写，无不饱含理性的思考，堪称世界名著中的经典之作，其中闪烁的智慧与美的光芒，足以跨越时空，打动一代又一代读者的心灵。

身处这个讲求速度和效率的世界，利益的驱动让人们无法忍受时间的考验，语言的学习人人都想找到速成的捷径。而在自然界的法则中，耐心潜伏的慢鱼可以吃掉莽撞的快鱼，一年长成的树木决不能做房屋的主梁，因此，积累变成永恒的主题。除少数天赋异禀的人外，我们并不相信某一种方法可以让人迅速地脱胎换骨。而读这些书，你可以悠着读，慢慢地读，细细地品，静静地想，体味中文与英文异曲同工的精致与流畅。悠着读的那种随心所欲，那种自然惬意，那种从容不迫，让你可以更深入地思，更好地想。

我们愿这套书能给你的思绪插上翅膀，让它自由地翱翔，我们愿为你推开一扇门，打开一扇窗，让你看到另外一个世界的景象。

布莱斯·帕斯卡尔(Blaise Pascal, 1623—1662) 1623年出生于法国中部奥弗省克勒蒙市，幼年时就显示了研究自然的兴趣和卓越的才能，16岁时便写成《圆锥曲线论》，受到笛卡尔的赞赏，在科学界崭露头角。1641年帕斯卡尔设计并制成了世界上第一架计算机，能够手摇计算六位数字的加减法。此后，他开始从事大气压力的研究，完成了由伽里略开始并由其弟子托利拆里所进行的工作，使气压及其变化的规律问题获得了明确的科学概念。他还写成了《液体平衡论》和《大气重力论》，确立了大气压力的理论与流体静力学的基本规律。他在进行气压试验之后，转而研究液体平衡的一般规律，并发现了流体静力学最基本的原理，即有名的“帕斯卡尔定理”。此后，他又回到数学上来，并且发展出极限和无穷小的观念，为以后的微积分学扫清了道路。

不幸的是，帕斯卡尔一直处于疾病的困扰之中。从18岁起他就没有一天不在病中，24岁时又因中风而瘫痪，他辉煌而又苦难的一生终于在1662年结束，享年39岁。他在病中与父亲和妹妹雅克琳同住在一起，并受到他们的影响，逐渐注意到思想和信仰问题。

帕斯卡尔的父亲是一位虔诚的基督徒，曾接触到冉森派运动，帕斯卡尔也受其影响，在这个时期里“第一次皈依”。之后，他的注意力渐渐转移到宗教和神学方面，但他根本无意于弃绝世俗生活。他在科学中，在哲学中，在沉思生活中又在世俗生活中，探求世界的真理问题和人生的幸福问题。在1654年的一场事故中，他奇迹般脱险，这次事故刺激他经历了一番特殊的内心体验，这就是历来研究者所谓的“第二次皈依”。另外他的妹妹雅克琳在父亲去世后就在波一罗亚尔修道院当了一名修女，她也对哥哥产生了很大影响。同时帕斯卡尔的健康状况越来越糟，不断增多的痛苦也使他越来越远离科学世界，转而思考永恒问题。由于以上种种原因，他人居波一罗亚尔修道院，终其余生全心全意地追求宇宙与人生的真理。在冉森派与耶稣

会的那场著名的17世纪法国思想战线理论斗争中，帕斯卡尔作为冉森派突出的辩护人，写了十八封信抨击耶稣会，这些信对新兴的人文主义思想起了鼓舞作用。在这场论战中，他所酝酿的某些光辉的近代思想内容和近代思想方法，超出了神学范围而为思想史留下了一份宝贵的遗产。在沉迷于哲学与宗教沉思的时期，他也没有放弃科学研究工作，他的科学业绩被18世纪百科全书派的科学家达朗贝尔（1717—1783）誉为阿基米德与牛顿工作的中间环节。

《思想录》这本书的构思大约是在1660年，它是为基督教辩护而精心构造的。作者在书中用特有的从两极观念入手的“帕斯卡尔方法”考察了所谓人的本性以及世界、人生、社会、历史、哲学知识、宗教信仰等多方面的理论问题。他在书中表现出了对人类存在的巨大关注，他哀叹人类在广阔的宇宙中，永远漂移在两个“无限”之间，无论是渺小到虚无还是巨大到无限，人类本身及其命运终究是不可知的，而人类自己却无法逃脱这个“可怕的荒岛”，只有相信上帝并将自己交给上帝，才能拥有真正的幸福。他发现世界的品格是任何一种非宗教的方法都无法解释的，而在众多宗教中，只有基督教和天主教对世界的解释最令人满意。他主要从奇迹和预言两个方面论证基督教的真理，但是作为一个怀疑论者，对人和人性的无比失望，也使他实际上和到最后都还是一个不信教的人，他在绝望中不能忍受现实，也无法欣赏人们不信仰任何东西的大胆满足。他劝说人们皈依基督教，以摆脱虚无而苦难的人生，这种对人生的消极看法受到了伏尔泰的抨击，而后又受到夏多布里昂的赞扬，他在哲学界的影响一直延续到克尔凯郭尔和二战前后广为流行的存在主义哲学。

帕斯卡尔提出了很多现代人应当认真考虑的问题，对于那些疑虑重重，却又有一点儿思想，有一点儿敏感去体会混乱无序、毫无意义的人生与苦难的神秘性的人，对于那些仅仅通过全部生存中的一种满足才能找到安宁的人，艾略特认为，除推荐帕斯卡尔之外再也找不到第二个值得推荐的基督教作家。他对人生、对命运的深刻思考，确实是发人深省的。

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Section 1 Thoughts on mind and on style

The difference between the mathematical and the intuitive mind. – In the one, the principles are palpable, but removed from ordinary use; so that for want of habit it is difficult to turn one's mind in that direction; but if one turns it thither ever so little, one sees the principles fully, and one must have a quite inaccurate mind who reasons wrongly from principles so plain that it is almost impossible they should escape notice.

But in the intuitive mind the principles are found in common use and are before the eyes of everybody. One has only to look, and no effort is necessary; it is only a question of good eyesight, but it must be good, for the principles are so subtle and so numerous that it is almost impossible but that some escape notice. Now the omission of one principle leads to error; thus one must have very clear sight to see all the principles and, in the next place, an accurate mind not to draw false deductions from known principles.

All mathematicians would then be intuitive if they had clear sight, for they do not reason incorrectly from principles known to them; and intuitive minds would be mathematical if they could turn their eyes to the principles of mathematics to which they are unused.

The reason, therefore, that some intuitive minds are not mathematical is that they cannot at all turn their attention to the principles of mathematics. But the reason that mathematicians are not intuitive is that they do not see what is before them, and that, accustomed to the exact and plain principles of mathematics, and not reasoning till they have well inspected and arranged their principles, they are lost in matters of intuition where the principles do not allow of such arrangement. They are scarcely seen; they are felt rather than seen; there is the greatest difficulty in making them felt by those who do not of themselves perceive them. These principles are so fine and so numerous that a very delicate and very clear sense is needed to perceive them, and to judge rightly and justly when

第一章 论思维和文体

数理思维与直观思维的区别——在数理思维中，原理是显而易见的，但却远离日常的运用；因而由于习惯，人们的思维很难转到这上面来，但如果稍稍转向这方面，人们就会完全看清这些原理。谁要是从这些清楚得无法不被注意的原理中做出错误的推理，那他的思维一定非常混乱。

但在直观思维中，原理就在平常的运用中，就在每个人的眼前。人们只要睁眼去看，而无需费力，这只是眼光好坏的问题。眼光必须好，因为原理如此精微而众多，以至于人们不可能不错过。漏掉一个原理就会导致错误，因而人们必须有足够敏锐的眼光以看到全部的原理，然后，要有精密的思维才不会从已知的原理中做出错误的推论。

如果眼光敏锐，那所有的数学家就都是直观的，因为他们不会从自己已知的原理进行错误的推理；如果思维直观的人去注意那些他们不熟悉的数理原理，就会都具有数理思维。

因此，一些思维直观的人没有数理思维的原因是，他们根本不愿意将注意力转向数理原理。但数学家之所以不能进行直观思维，是由于他们对眼前的东西视而不见，而且习惯于精确简洁的原理，没有仔细检查和安排好原理就不愿开始推理，而一旦直观思维的原理不允许这样的安排，他们就会在直观的事物中迷失。这些原理很少是看出来的，与其说是看出来的不如说是感觉出来的。要想让那些靠自己本身不能感知到这些原理的人去感知它们，是无比困难的。这些原理如此精细如此繁多，以至于要感知它们就需要有细致而又明晰的感觉，并

they are perceived, without for the most part being able to demonstrate them in order as in mathematics, because the principles are not known to us in the same way, and because it would be an endless matter to undertake it. We must see the matter at once, at one glance, and not by a process of reasoning, at least to a certain degree. And thus it is rare that mathematicians are intuitive and that men of intuition are mathematicians, because mathematicians wish to treat matters of intuition mathematically and make themselves ridiculous, wishing to begin with definitions and then with axioms, which is not the way to proceed in this kind of reasoning. Not that the mind does not do so, but it does it tacitly, naturally, and without technical rules; for the expression of it is beyond all men, and only a few can feel it.

Intuitive minds, on the contrary, being thus accustomed to judge at a single glance, are so astonished when they are presented with propositions of which they understand nothing, and the way to which is through definitions and axioms so sterile, and which they are not accustomed to see thus in detail, that they are repelled and disheartened.

But dull minds are never either intuitive or mathematical.

Mathematicians who are only mathematicians have exact minds, provided all things are explained to them by means of definitions and axioms; otherwise they are inaccurate and insufferable, for they are only right when the principles are quite clear.

And men of intuition who are only intuitive cannot have the patience to reach to first principles of things speculative and conceptual, which they have never seen in the world and which are altogether out of the common.

There are different kinds of right understanding; some have right understanding in a certain order of things, and not in others, where they go astray. Some draw conclusions well from a few premises, and this displays an acute judgment.

Others draw conclusions well where there are many premises.

For example, the former easily learn hydrostatics, where the premises are few, but the conclusions are so fine that only the greatest acuteness can reach them. And in spite of that these persons

在感知时做出正确恰当的判断。但大多数情况下不能用数学里的秩序来展示，因为这些原理并不是以数学的方式为我们所获知的，也因为这事做起来将是永无止境的。我们必须一眼就能立刻能看出那个事物，而不需要推理，起码在一定程度上是这样。于是，数学家很少是直观的，而思维直观的人也很少是数学家，正是因为数学家想要以数学的方式处理直观的事情，想要以并不属于这一类推理的方式，先是以定义，接着用公理，来处理它们，这样一来他们就把自己弄得很是荒唐可笑了。并不是说我们的思维不能这样推论，而是说它在默默地、自发地进行着，没有机械的规则，因为没有人能表达直观思维的原理，而且只有很少的人才能感觉到它。

相反地，由于习惯于看一眼就做出判断，思维直观的人在面对自己毫不理解的命题，而进入这些命题又要通过枯燥乏味的、他们所不习惯的需要仔细观察的定义和公理时，他们就会惊惶失措，以至于止步不前、灰心失望了。

头脑混沌的人永远不能进行直观思维，也不能进行数理思维。

只是作为数学家的数学家们有着严密的思维，所有的事物都要以定义和公理的形式向他们解释，否则他们就会因犯错而让人无法忍受，因为只有的原理十分清楚的时候他们才会是正确无误的。

只是进行直观思维的直观者，没有耐心进入思辨性的和概念性的事物的根本原理中去，这些原理是他们在世界上从未见到的、完全脱离日常生活的。

正确理解的途径多种多样。有些人在某一系列的事物上有正确的理解，但在另一系列上却并不如此，而会误入歧途。有些人从几个前提中就可以轻松得出结论，这就显示了他们敏锐的判断力。

另外有些人从众多的前提中得出结论。

例如，前者很容易掌握流体静力学，流体静力学前提很少但结论却要很精细，只有极其敏锐的人才能得出这样的结论。尽管这样，这些人可能并不会就是伟大的数学家，因为数学

would perhaps not be great mathematicians, because mathematics contains a great number of premises, and there is perhaps a kind of intellect that can search with ease a few premises to the bottom and cannot in the least penetrate those matters in which there are many premises.

There are then two kinds of intellect; the one able to penetrate acutely and deeply into the conclusions of given premises, and this is the precise intellect; the other able to comprehend a great number of premises without confusing them, and this is the mathematical intellect. The one has force and exactness, the other comprehension. Now the one quality can exist without the other; the intellect can be strong and narrow, and can also be comprehensive and weak.

Mathematics, intuition. – True eloquence makes light of eloquence, true morality makes light of morality; that is to say, the morality of the judgment, which has no rules, makes light of the morality of the intellect.

For it is to judgment that perception belongs, as science belongs to intellect. Intuition is the part of judgment, mathematics of intellect.

To make light of philosophy is to be a true philosopher.

All great amusements are dangerous to the Christian life; but among all those which the world has invented there is none more to be feared than the theatre. It is a representation of the passions so natural and so delicate that it excites them and gives birth to them in our hearts, and, above all, to that of love, principally when it is represented as very chaste and virtuous. For the more innocent it appears to innocent souls, the more they are likely to be touched by it. Its violence pleases our self-love, which immediately forms a desire to produce the same effects which are seen so well represented; and, at the same time, we make ourselves a conscience founded on the propriety of the feelings which we see there, by which the fear of pure souls is removed, since they imagine that it cannot hurt their purity to love with a love which seems to them so reasonable.

So we depart from the theatre with our heart so filled with all the beauty and tenderness of love, the soul and the mind so persuaded of its innocence, that we are quite ready to receive its first im-

包含大量的前提。也许有一种才智能轻易地从少数前提中刨根问底，却根本无法对包含大量前提的事物深入探究。

这样便存在两种智力：一种能敏锐而深刻地钻研既定前提的结论，这是精确性的智力；另一种能理解众多的前提而不至于混乱，这是数理方面的智力。一种有力而精确，另一种全面而广博。一种品质的存在可能会脱离另一种：智力可能是强大却狭隘的，也可能是全面却脆弱的。

数学，直观。——真正的雄辩轻视修辞，真正的道德轻视规范。这就是说，道德判断没有准则，它轻视智力的规范。

感觉之属于判断，正如科学之属于智力。直观是判断的一部分，数学是智力的一部分。

轻视哲学才能成为一个真正的哲学家。

所有盛大的娱乐对基督徒的生活都是危险的，不过在世人发明的所有娱乐中，没有哪一种比戏剧更可怕。它代表如此自然而又细致的情感，因而可以在我们的内心煽起并造成同样的感情，特别是爱情——尤其是当爱情被表现得非常贞洁、非常高尚的时候。由于它使天真的灵魂更显天真，就更能打动人们。它那激情使我们的自爱心得到满足，并由此立即升起一种欲望，想要产生与我们所见的如此完美的效果相同的效果。同时，我们根据在戏里所看到的那种真挚的感情来塑造自己的良知，于是就消除了对纯洁灵魂的担忧，因为纯洁的灵魂这样想像着：带着他们看来合情合理的爱去爱，就不会损害自己的纯洁。

因此，我们离开戏院时，心中充满了爱情的美好与温柔，灵魂和思想为戏中的天真所倾倒，准备完全接受对它们的第一印象，或者不如说找机会在另一个人的心灵中唤起这种印

pressions, or rather to seek an opportunity of awakening them in the heart of another, in order that we may receive the same pleasures and the same sacrifices which we have seen so well represented in the theatre.

When a natural discourse paints a passion or an effect, one feels within oneself the truth of what one reads, which was there before, although one did not know it. Hence one is inclined to love him who makes us feel it, for he has not shown us his own riches, but ours. And thus this benefit renders him pleasing to us, besides that such community of intellect as we have with him necessarily inclines the heart to love.

Eloquence is an art of saying things in such a way (1) that those to whom we speak may listen to them without pain and with pleasure; (2) that they feel themselves interested, so that self-love leads them more willingly to reflection upon it.

It consists, then, in a correspondence that we seek to establish between the head and the heart of those to whom we speak, on the one hand, and, on the other, between the thoughts and the expressions that we employ. This assumes that we have studied well the heart of man so as to know all its powers and, then, to find the just proportions of the discourse which we wish to adapt to them. We must put ourselves in the place of those who are to hear us, and make trial on our own heart of the turn which we give to our discourse in order to see whether one is made for the other, and whether we can assure ourselves that the hearer will be, as it were, forced to surrender. We ought to restrict ourselves, so far as possible, to the simple and natural, and not to magnify that which is little, or be little that which is great. It is not enough that a thing be beautiful; it must be suitable to the subject, and there must be in it nothing of excess or defect.

Eloquence. – It requires the pleasant and the real; but the pleasant must itself be drawn from the true.

象。这样，我们就可能接受在戏中所见的、表现得如此美好的同样的快乐和同样的牺牲。

当一段自然的话语描绘出一种激情或者一种效果的时候，我们就会在自己身上感受到所读过的东西中的真理，它原本就在那里，只是我们不知道而已。我们因此就要去喜欢那个让我们感受到它的人，因为他向我们显示的不是他本人的财富，而是我们自己的财富。这样，正是这一有利之处使他让我们觉得喜爱，此外，彼此智力上的共同一致也必使我们对他倾心相爱。

雄辩就是以下述方式讲述事情的艺术：（1）听者毫无痛苦，只有快乐；（2）他们觉得有兴趣，因而自爱心引导他们自愿地就此进行思考。

因此，这就在于要建立两者之间的相互符合：一方面是听者的精神和心灵，另一方面是我们使用的思想及其表达。这表明我们认真研究过人的心灵以便认识它的全部力量，以找出适合他们的那篇讲话的恰当分寸。我们必须把自己放在听者的位置上，在自己内心中检验讲话的委婉，以检查二者之间是否相符合，以及我们是否能确信使听者将会好像不得不信服那样。我们要尽量把自己约束在简单自然的事情上，不要把小事夸大，也不要把大事化小。一件事情光说得漂亮还不够，它必须和主题相符，过与不足都不行。

雄辩。——它必须是令人快乐的而又真实的，但令人快乐本身又是来自于真实。

Miscellaneous. Language. – Those who make antitheses by forcing words are like those who make false windows for symmetry. Their rule is not to speak accurately, but to make apt figures of speech.

When we see a natural style, we are astonished and delighted; for we expected to see an author, and we find a man. Whereas those who have good taste, and who, seeing a book, expect to find a man, are quite surprised to find an author. “You have spoken more as a poet than as a man.” Those honor Nature well who teach that she can speak on everything, even on theology.

There is a certain standard of grace and beauty which consists in a certain relation between our nature, such as it is, weak or strong, and the thing which pleases us.

Whatever is formed according to this standard pleases us, be it house, song, discourse, verse, prose, woman, birds, rivers, trees, rooms, dress, etc. Whatever is not made according to this standard displeases those who have good taste.

And as there is a perfect relation between a song and a house which are made after a good model, because they are like this good model, though each after its kind; even so there is a perfect relation between things made after a bad model. Not that the bad model is unique, for there are many; but each bad sonnet, for example, on whatever false model it is formed, is just like a woman dressed after that model.

Nothing makes us understand better the ridiculousness of a false sonnet than to consider nature and the standard and, then, to imagine a woman or a house made according to that standard.

Poetical beauty. – As we speak of poetical beauty, so ought we to speak of mathematical beauty and medical beauty. But we do not do so; and the reason is that we know well what is the object of mathematics, and that it consists in proofs, and what is the object of medicine, and that it consists in healing. But we do not know in what grace consists, which is the object of poetry. We do not know the natural model which we ought to imitate; and through lack of this knowledge, we have coined fan