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of seeming
of friendship
of expense
of the true
of regime
of suspect

· 典藏版 ·

论人生

文思博要·英汉对照



The Essays

【英】培根

编译：杨向荣

追踪世界思想大师的人生之路
记录思想史的珍贵文库
品赏魅力永存的经典作品
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My friend The scarecrow The two
walkersThe wise dog The two hermits
giving and takingThe seven selves
er The fox The wise king Ambition
new pleasureThe other language The
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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，无不饱合理性的思考，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。

弗兰西斯·培根（Francis Bacon，1561—1626），英国17世纪著名的政治家、哲学家和科学家。他12岁时进入剑桥大学三一学院深造，接触到不少新鲜事物，汲取了不少新的思想，并对传统的观念和信仰产生了怀疑，开始独自思考社会和人生的真谛。1602年，伊丽莎白去世，詹姆士一世继位。由于培根曾极力主张苏格兰与英格兰的合并，因而受到詹姆士的重用。培根因此平步青云，扶摇直上，步入了他人生、事业的巅峰时刻。1602年被封为爵士，1604年成为詹姆士的顾问，1607年被任命为副检察长，1613年被委任为首席检察官，1616年被任命为枢密院顾问，1617年提升为掌玺大臣，1618年晋升为英格兰的大陆官，封为维鲁兰男爵，1621年又被封为奥尔本斯子爵。1621年，培根被国会指控贪污受贿，受到重罚并被逐出宫廷，不得再担任任何职务。从此培根不理政事，开始专心致力于学术著述。

培根的哲学思想与其社会思想是密不可分的，他是资产阶级上升时期的代表，反对经院哲学和唯心主义，主张打破“偶像”，铲除各种偏见和幻想，并提出“真理是时间的女儿而不是权威的女儿”；他还进一步揭露了人类认识产生谬误的根源，提出了著名的“四假相说”，对经院哲学进行了有力的攻击；他主张双重真理说，强调发展自然科学在人类生活中占有重要的地位；他认为自然是物质的，物质是多种多样的、能动的，人类掌握知识是为了认识自然和征服自然。

培根的科学观以实验和归纳为主，他继承和发展了古代关于物质是万物本源的思想，从唯物论立场出发，指出科学的任务在于认识自然界及其规律。在科学事业上，他没有从事某一项具体的研究，但用他自己的话讲，他要作一个科学上的哥伦布。在这一观点的指导下，培根从哲学原理出发，深入地研究和论述了科学的方法问题。他明确指出，科学的目标是用新发现和新发明来改善人类的生活，为此他提出了著名的口号“知识就是力量”。

作为哲学家，近代实验科学的创始人，弗兰西斯·培根被尊称为哲学



史和科学史上划时代的人物，而马克思也高度评价他，称他是“英国唯物主义和整个现代实验科学的真正始祖”。《论人生》是培根一部散文兼议论性随笔的论说文集，也是培根的处女作，它与蒙田的《随笔》、帕斯卡尔的《思想录》并称为欧洲近代哲理散文史上的三大代表作。

1597年，《论人生》在英国首版后，即以文笔优美、语句简洁、趣味隽永、格言精妙而大受欢迎，多次再版重印。四百年来，它被译为几乎所有的人类语言，其格言足以永为垂范。2000年还被美国公众评选为最受喜爱的十本著作之一。培根在这本随笔集中将自己对社会的认识和思考，以及对人生的理解，浓缩成许多富有哲理的名言警句。文中字里行间充满了作者对世事的通透洞察、体现了作者的现实主义与其道德理想的完美融合，堪称文艺复兴以来欧洲古典人文主义价值观念和政治理想的集中体现。

《论人生》不仅包含丰富的哲学思想，而且有极高的审美与艺术价值，文中的不少思考与哲理，对我们今天的读者来说，仍不失为至理名言，而且也极具针对性。当然，在《论人生》的不少篇章中，也有一些篇章散发着机会主义、实用主义以及资产阶级庸俗的市侩文化的气息。正如黑格尔在《哲学史讲演录》中所评价的那样：“他（培根）的著作虽然充满着最美好、最聪明的言论，但是要理解其中的智慧，通常只须要付出很少的理性努力。因此，他的话常常被人拿来当作格言。”但我们深信，有辨别力的读者一定会在自己的阅读中做出自己的辨别，做到取其精华而弃其糟粕。

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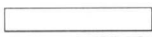


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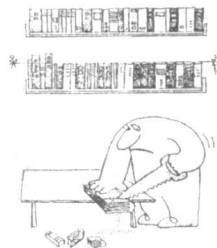


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1. Of truth

What is truth? Said jesting Pilate^①, and would not stay for an answer. Certainly there be^②, that delight in giddiness, and count it a bondage to fix a belief; affecting free-will in thinking, as well as in acting. And though the sects of philosophers of that kind are gone, yet there remain certain discoursing wits, which are of the same veins, though there be not so much blood in them, as was in those of the ancients.

But it is not only the difficulty and labor, which men take in finding out of truth, nor again, that when it is found, it imposes upon men's thoughts, that does bring lies in favor; but a natural though corrupt love, of the lie itself. One of the later schools of the Grecians^③, examines the matter, and is at a stand, to think what should be in it, that men should love lies; where neither they make for pleasure, as with poets, nor for advantage, as with the merchant; but for the lie's sake. But I cannot tell; this same truth, is a naked, and open day-light, that does not show the masks, and mummeries, and triumphs, of the world, half so stately and daintily as candle-lights. Truth may perhaps come to the price of a pearl, that shows best by day; but it will not rise to the price of a diamond, or carbuncle, that shows best in varied lights.

A mixture of a lie does ever add pleasure. Does any man doubt, that if there were taken out of men's minds, vain opinions, flattering hopes, false valuations, imaginations as one would, and the like, but it would leave the minds, of a number of men, poor shrunken things, full of melancholy and indisposition, and unpleasing to themselves?

① 彼拉多,罗马任犹太国的总督,他审讯耶稣时说了这句话。

② 这里指古希腊和古罗马的怀疑主义哲学。

③ 这里指古希腊哲学家卢西恩,希腊晚期哲学中怀疑主义的批判者。

1. 论真理

善于嘲弄的彼拉多曾经取笑说：“真理是什么东西啊？”他并不指望得到这个问题的答案。世上还有这么一种人喜欢心随境变，他们认为恪守一种信念就相当于给自我戴上了一副枷锁，会对思想和行动的随心所欲产生影响。虽然这类学派的哲学家们早已消逝，但持此观念者却大有人在——尽管他们的观点较之古人显得有些单薄和无力。

由于探索真理的艰苦性和真理对人们思想的束缚性，而且也因为虚伪之言更能迎合人性中的那些恶习，所以人们宁愿相信谎言，也不愿去追求真理。希腊晚期有一位哲人曾研究过这个问题，他弄不明白，在虚伪之言中，究竟是什么东西能使它具有如此吸引力，因为这些言语既不像诗歌那样引人入胜，又不像经商那样能使人获利，而仅仅是由于其自身的原因，人们喜欢它们，不愿抛弃它们。我也说不出这其中的缘由。真理就如同毫无遮掩的日光，人世间所上演的种种假面舞会、滑稽剧和庆祝大典，在其照耀下，远不如在烛光映照下所显现的那样富丽堂皇。真理犹如珍珠，它在阳光的照耀下熠熠生辉，然而它却远远不如那些在变幻不定的光影中焕发异彩的钻石或红玉。

亦真亦假的伪言能给人带来愉快。假如把人们内心中种种虚伪的自以为是和自我吹嘘、虚妄的自我评价、异想天开的想象都清除掉，那么会使许多人的内心变得十分渺小、空虚和丑陋，甚至会连自己都会对自我感到厌恶。对于此点，相信不会有人怀疑。

One of the fathers, in great severity, called poesy vinum doemonum^①, because it fills the imagination; and yet, it is but with the shadow of a lie. But it is not the lie that passes through the mind, but the lie that sinks in, and settles in it, that does the hurt; such as we speak of before. But, howsoever these things are thus in men's depraved judgments, and affections, yet truth, which only does judge itself, teaches that the inquiry of truth, which is the love-making, or wooing of it, the knowledge of truth, which is the presence of it, and the belief of truth, which is the enjoying of it, is the sovereign good of human nature.

The first creature of God, in the works of the days, was the light of the sense; the last, was the light of reason; and his Sabbath work ever since, is the illumination of his Spirit. First he breathed light, upon the face of the matter or chaos; then he breathed light, into the face of man; and still he breathes and inspires light, into the face of his chosen.

The poet^②, that beautified the sect, that was otherwise inferior to the rest, says yet excellently well: It is a pleasure, to stand upon the shore, and to see ships tossed upon the sea; a pleasure, to stand in the window of a castle, and to see a battle, and the adventures thereof below: but no pleasure is comparable to the standing upon the vantage ground of truth (a hill not to be commanded, and where the air is always clear and serene), and to see the errors, and wanderings, and mists, and tempests, in the vale below: so always that this prospect be with pity, and not with swelling, or pride. Certainly, it is heaven upon earth, to have a man's mind move in charity, rest in providence, and turn upon the poles of truth.

To pass from theological, and philosophical truth, to the truth of civil business; it will be acknowledged, even by those that practise it not, that clear, and round dealing, is the honor of man's nature; and that mixture of falsehoods, is like alloy in coin of gold and silver, which may make the metal work the better, but it embases it. For these winding, and crooked courses, are the goings of the serpent; which goes basely upon the belly, and not upon the feet. ^③

① 此语源于柏拉图,中世纪时圣·奥古斯丁也责备诗歌是“魔鬼之诱饵”、“药酒”等。

② 这里指伊壁鸠鲁派哲学家、罗马人克莱修。

③ 《圣经》故事中蛇引诱亚当、夏娃犯罪,于是神诅咒蛇:“你必用肚子行走,终生吃土”。

