

跟伟人学英语
系列丛书

中英对照全译本



THE MEDITATIONS

沉思录

[古罗马] 马可·奥勒留 著

Marcus Aurelius

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序 言

书籍鼓舞了我的智慧和心灵。——高尔基

我们学习英语，希望能掌握这门美丽的语言。语言的掌握需要大量有意义有内容的阅读作为基础。“跟伟人学英语”中英对照全译注解丛书便为读者提供这样一种高质量的阅读文本。

为什么跟伟人学英语？

伟人立功立言，其心智超出平常，同时其语言也多饱含智慧，令人信服。其用词之精炼，语言之精辟，文风之流畅，都是我们语言学习的优秀范本。我们通过阅读，不仅了解众多历史重大事迹，还有某些充满智慧的语句让你反复吟咏，甚至可能影响你的人生！

怎样跟伟人学英语？

阅读是一个循序渐进的过程，在没有对应译文和正确详尽的注解辅助的情况下，一开始就啃原文是痛苦而见效甚微的，因此，我们为读者提供了优良的全文中译本，让读者在英文阅读有障碍处通过对照能顺畅理解，完成对原文的解读。

另外，原文阅读中常常遇到很多“拦路虎”：生词，难句，文化历史背景和典故，严重妨碍文章理解。本丛书编者在注解方面下了很大功夫，对较难的词汇给出音标释义，对长难句给出语句分析，对背景典故给出详细解说。这些题解注释，对读者理解原文、掌握语言、提高文化素养和文学欣赏水平均有助益。

同时，我们倡导读者直面原著，中文对照和注解最终也是为了提高读者解读原文的能力。我们奉献给读者值得信赖的英文原文，希望读者从中领略到语言之精髓。

由于编者能力和水平有限，难免有纰漏之处，欢迎广大读者批评指正，我们期待聆听您的意见和反馈，以期本丛书能不断完善。

《沉思录》导读

罗马人综合了雅典人和斯巴达人的性格特征，延续着希腊文明。罗马人有雅典人文雅、喜好哲学的一面，又有斯巴达人果敢、务实的一面。因而，罗马人不仅在哲学方面成就斐然，在政治方面也功绩卓著。

本书的作者，马可·奥勒留，是罗马帝国五贤帝时代最后一个皇帝，他身上深深烙印着罗马人的典型性格特征。

马可·奥勒留·安东尼·奥古斯都（**Marcus Aurelius Antoninus Augustus**）于公元121年4月26日生于罗马，他本来的姓名是**Marcus Aurelius Verus**，后被安东尼皇帝收养为义子，改名为**Marcus Aurelius Antoninus**。140年，擢升为执政官。145年，与养父安东尼皇帝之女**Faustina**结婚，两年后，育有一女。162年，即帝位。即位后，频繁遭遇战事，马可·奥勒留指挥有方，战果辉煌。其中，最令人称道的是174年与奎地族（**Quadi**）作战，当时几乎成败局，幸赖雷雨大作使敌人惊散，才转败为胜，因而其军队得名“**Thundering Legion**”。175年，东部诸省总督**Avidius Cassius**自恃战功，误信奥勒留病死之讯而自立为帝，后被人刺死，将其头颅献给马可。马可·奥勒留不予接受，并赦免**Cassius**的遗族，彰显其宽厚仁慈的一面。176年，赴日耳曼作战，体力

已不支。180年3月17日，卒，享年59岁。

马可·奥勒留身兼皇帝及哲学家的双重身份。作为皇帝，尽其心血维护罗马帝国的稳定繁荣；作为哲学家，他一心向往清静内省的生活。《沉思录》是作者写给自己的书，书中十二卷对话大部分是在外出征战的旅途中写成的。

“沉思”本来是一种宗教灵修的方式，即通过内省自己的生活经历和状态，让心灵达到平和的境地。由本书的题目，我们可以有这样的期待：了解马可·奥勒留的心灵状态，及其待人处事之道，从而在见闻心智上有所养成。但“沉思”这种文体，也有其局限的一面，因为对自身心灵状态的专注，对其自身经历往往会轻描淡写，因此，尽管本书是作者写给自己的书，但却不可视为自传，两者有着显著区别。

《沉思录》全书有着很浓厚的斯多葛派哲学背景，其很多哲学主张现在看来是很令人费解的，在这里，有必要把斯多葛派的主要观点解释一下，方便读者阅读理解。

斯多葛派崇尚宇宙理性，认为宇宙是一个统一的整体，存在着一种支配万物的普遍法则，即“自然法”，有时又称为“逻各斯”、“世界理性”、“上帝”或“命运”。这种普遍法则，作为自然的必然性渗透弥漫于宇宙万物之中，它是宇宙秩序的创造者和主宰者。人是宇宙的一部分，同样要受到这种普遍法则的支配，它也是人类行为的最高准则。马可·奥勒留在书中反复详述

了斯多葛派的这条观点，以不同的言辞强调了个人顺从宇宙理性的重要性和必要性。

在伦理方面，斯多葛派主张不论外在环境怎样变换不居，内心都应该保持平和，有所节制。只要内心对外在的忧患祸福无所感，人就能长久保持幸福的状态。因而，其伦理学专注对内心激情的克制，而不对外在环境有所强求。斯多葛派这条原则深受罗马当权者的赏识，在罗马统治者支持下盛极一时。为了保持内心的平和，斯多葛派认为，如果外在环境过于恶劣，在生而无所眷恋的情况下，可以放弃自己的生命，斯多葛派许多代表人物都践行了这条原则，马可·奥勒留在书中也多次论及这条原则。

马可·奥勒留的思想不是短短一篇导读所能道尽的，这里只是提供一些背景性的知识，方便大家阅读。欲透彻深入了解，还需大家沉浸其中，一览其貌。相信大家在不同的心境、不同的时机下会有不同的收获。如同品茶，只有自己一小口一小口慢慢品尝，方闻茶香，别人的颂扬之词只不过能勾起我们品茶的欲望，好茶的滋味岂是这些溢美之词所能代替的？



BOOK1	第一卷.....	1
BOOK2	第二卷.....	18
BOOK3	第三卷.....	31
BOOK4	第四卷.....	47
BOOK5	第五卷.....	72
BOOK6	第六卷.....	95
BOOK7	第七卷.....	120
BOOK8	第八卷.....	145
BOOK9	第九卷.....	170
BOOK10	第十卷.....	193
BOOK11	第十一卷.....	217
BOOK12	第十二卷.....	238

BOOK 1

第一卷

From my grandfather **Verus**¹ I learned good morals and the government of my temper.

从我的祖父维勒斯身上，我学到了高尚的品格，以及如何控制情绪。

From the reputation and remembrance of **my father**², modesty and a manly character.

从别人对父亲的称赞和自己对他的追忆中，我不仅懂得了谦逊，还学到了男子应有的果敢。

From **my mother**³, **piety**⁴ and beneficence, and abstinence, not only from evil deeds, but even from evil thoughts; and further, simplicity in my way of living, far removed from the habits of the rich.

从我母亲那里，我濡染了虔诚、仁爱、节制的品质；不仅戒除恶行，还摒除恶念；并且满足于粗茶淡饭，远离富贵之家常见的奢侈。

From my great-grandfather, not to have frequented public schools, and to have had good teachers at home, and to know that on such things a man should spend **liberally**⁵.

从我的曾祖父那里，我懂得了不必经常去公立学校，要在家里聘请良师；懂得了在求学方面要不吝钱财。

From **my governor**⁶, to be neither of

从教导我的老师那里，我明白

¹ Marcus Annus Verus, 作者祖父，罗马著名政治家，哈德良皇帝（罗马帝国五贤帝之一，117年~138年在位）的亲戚。作者孩时父亲去世，祖父收养了他。

² 作者亲生父亲，名字是 Marcus Annus Verus，约于 124 年去世。

³ 作者母亲，名字是 Domitilla Lucilla，一位富有的、受过教育的女性，在作者父亲过世后把作者抚养成人。

⁴ piety ['pi:əti] *n.* 虔诚，虔敬

⁵ liberally ['li:bərəli] *adv.* 慷慨地

⁶ 姓名不详，可能是一个奴隶，而不是下边提到的著名学者。

the green nor of the blue party at the games in the Circus¹, nor a partizan either of the Parmularius or the Scutarius at the gladiators' fights; from him too I learned endurance of labour, and to want little, and to work with my own hands, and not to **meddle**² with other people's affairs, and not to be ready to listen to slander.

From **Diognetus**³, not to busy myself about trifling things, and not to give credit to what was said by miracle-workers and jugglers about incantations and the driving away of **daemons**⁴ and such things; and not to breed quails for fighting, nor to give myself up passionately to such things; and to endure freedom of speech; and to have become intimate with philosophy; and to have been a hearer, first of **Bacchius**⁵, then of Tandasis and Marcianus; and to have written

了不要加入竞技场中的绿派或蓝派,也不要加入角斗场中的轻盾武士或重盾武士。他还教导我做人应该吃苦耐劳、清心寡欲、亲力亲为,不干涉他人事务,不轻信流言蜚语。

从戴奥吉纳图斯那儿,我学会了不让自己陷于琐事之中,不轻信术士、巫师经常说的他们能够驱除鬼怪精灵之类的话;学会了不沉溺于斗鹌鹑的游戏,不对此类事情太过狂热;学会了不为别人的忠言直谏而气恼;学会了勤修哲学。我先后听了巴克斯、坦德西斯和马尔塞勒斯的言论;我年轻时就尝试过写对话录,向往哲学家们薄衣硬枕、粗茶淡饭的生活,并对与希腊哲学有关的一切都倍感兴趣。

¹ “circus”在拉丁文中为“圆圈”的意思,意指圆形竞技场。公元前500年的古希腊,在最早的奥林匹克竞赛上,每个比赛项目间的娱乐性节目为:人们在竞技场上发出嘶吼并单脚骑乘在2匹没有上马鞍的马上娱乐观众。古罗马人继承了古希腊人的这项传统,在竞技场中进行两轮战车竞技、马术展览、斗剑者与追猎野兽的比赛,不管是人或是野兽,最终都被迫相互决斗一求生死。竞技和角斗的派系斗争在当时引起了公众巨大的热情,斯多葛派(如塞内加等人)对这种热情予以批评。

² meddle ['medl] vi. 干涉

³ Diognetus, 据说是作者的启蒙老师,主要教授作者绘画和哲学。

⁴ daemon ['di:mən] n. 守护神,古希腊神话中半神半人的精灵

⁵ Bacchius, 柏拉图学派哲学家。

dialogues in my youth; and to have desired a plank bed and skin, and whatever else of the kind belongs to the Grecian discipline.

From **Rusticus**¹ I received the impression that my character required improvement and discipline; and from him I learned not to be led **astray**² to sophistic **emulation**³, nor to writing on speculative matters, nor to delivering little **hortatory**⁴ orations, nor to showing myself off as a man who practises much discipline, or does **benevolent**⁵ acts in order to make a display; and to abstain from **rhetoric**⁶, and poetry, and fine writing; and not to walk about in the house in my outdoor dress, nor to do other things of the kind; and to write my letters with simplicity, like the letter which Rusticus wrote from Sinuessa to my mother; and with respect to those who have offended me by words, or done me wrong, to be easily disposed to be pacified and reconciled, as soon as they have shown

从拉斯蒂克斯那里,我意识到我的性格需要改进和砥砺,知道了不应热衷于诡辩,不写陈词滥调的文字,不进行繁琐的劝诫,不卖弄自己的学问,不炫耀自己的修养,或者以仁慈的行为图慕虚荣;学会了不追求辞藻华丽、以辞害意的写作;不穿着出门的衣服在室内行走及诸如此类之事;学会了以朴素的风格写信,就像拉斯蒂克斯从锡纽埃瑟给我的母亲写的信那样;对于那些冒犯我的人,一旦他们表现出和解的意愿,就乐意与他们和解而不耿耿于怀。从他那里,我还学会了认真仔细地阅读,不满足于表面的一知半解,不随便附和那些夸夸其谈之辈;我对拉斯蒂克斯深表感激,正是由于他把埃比克提图的《回忆录》借给我,我才会对这本书有些认识。

¹ 全名为 Quintus Junius Rusticus (约 100 年~170 年), 古罗马杰出的政治家, 当时最著名的斯多葛派代表人物, 对奥勒留转向斯多葛学派有最重要的影响。

² astray [æs'treɪ] *adv.* 歧途 *be led astray* 被引入歧途

³ emulation [ˌemjuˈleɪʃən] *n.* 效仿, 模仿

⁴ hortatory ['hɔ:tətəri] *adj.* 劝告的

⁵ benevolent [br'nevələnt] *adj.* 仁慈的

⁶ rhetoric ['retərɪk] *n.* 修辞学

a readiness to be reconciled; and to read carefully, and not to be satisfied with a superficial understanding of a book; nor hastily to give my assent to those who talk overmuch; and I am indebted to him for being acquainted with the discourses of Epictetus, which he communicated to me out of his own collection.

From **Apollonius**¹ I learned freedom of will and undeviating steadiness of purpose; and to look to nothing else, not even for a moment, except to reason; and to be always the same, in sharp pains, on the occasion of **the loss of a child**², and in long illness; and to see clearly in a living example that the same man can be both most resolute and yielding, and not **peevish**³ in giving his instruction; and to have had before my eyes a man who clearly considered his experience and his skill in **expounding**⁴ philosophical principles as the smallest of his merits; and from him I learned how to receive from friends what are

从阿珀洛尼厄斯那里，我懂得了何谓意志的自由和目标的坚定不移；懂得了在任何时候都要依赖理性，而不能想当然；懂得了不论是遭受极度的痛苦，还是遭遇丧子之痛或久病折磨，都要镇定如常。在他身上我清楚地看到了一个既坚定又灵活，在教导人时亲切温和、谆谆善诱的活的榜样；清楚地看到了他在我的面前阐述哲学原理，既有经验，又有技巧。这还只是他品德中的冰山一角，从他那里，我也学会了如何从值得尊敬的朋友那里博得好感而又丝毫不会使自己显得卑微和丧失尊严，同时也不会对这些视为理所当然而泰

¹ Apollonius, 公元 1 世纪到 2 世纪，古罗马演说家，斯多葛派学者，奥勒留的知己、帝师和智囊，曾两次被奥勒留任命为执政官。在这本书里他的形象是很正面的，但是在其他材料里被刻画为自命不凡的人。

² M. Annius 于 169 年夭折，长子于 147 年出生后死亡。

³ peevish ['pi:vɪʃ] *adj.* 易怒的

⁴ expound [iks'paʊnd] *vt.* 阐述

esteemed¹ favours, without being either humbled by them or letting them pass unnoticed.

然处之。

From Sextus², a benevolent disposition, and the example of a family governed in a fatherly manner, and the idea of living conformably to nature; and gravity without affectation, and to look carefully after the interests of friends, and to **tolerate**³ ignorant persons, and those who form opinions without consideration: he had the power of readily accommodating himself to all, so that **intercourse**⁴ with him was more agreeable than any flattery; and at the same time he was most highly **venerated**⁵ by those who associated with him: and he had the faculty both of discovering and ordering, in an intelligent and methodical way, the principles necessary for life; and he never showed anger or any other passion, but was entirely free from passion, and also most affectionate; and he could express approbation without

从塞克斯都那里，我看到了一种仁爱的气质，一个以父爱管理家庭的榜样；他恪守合乎自然的生活观念，庄严而不做作，对朋友的利益考虑得细心周到，对无知者和粗俗者亦能包容。他有一种能使自己和所有人愉悦相处的能力，以致和他交往比听任何奉承都更为愉快；同时，他也受到那些与其交往者的高度尊敬。他理性而有条理，具有一种把握生活原则的能力并对这些原则加以整理，试图发现它们对人们生活的影响。他从不表现出一点愤怒或别的激情，他对身边的人总是温柔宽厚，他对别人表示嘉许却不会显得过分，他拥有渊博的知识却从不卖弄。

¹ esteem [i'sti:m] *vt.* 尊重，尊敬

² Sextus, 柏拉图学派哲学家，普鲁塔（Plutarch）之孙，一说是普鲁塔之外甥。普鲁塔是很有名的学者和传记作家。

³ tolerate ['tɒləreɪt] *vt.* 容忍，包容

⁴ intercourse ['ɪntə(:)kɔ:s] *n.* 交际

⁵ venerate ['venərəɪt] *vt.* 尊敬

noisy display, and he possessed much knowledge without **ostentation**¹.

From **Alexander**² the grammarian, to refrain from fault-finding, and not in a reproachful way to chide those who **uttered**³ any **barbarous**⁴ or **solecistic**⁵ or strange-sounding expression; but **dexterously**⁶ to introduce the very expression which ought to have been used, and in the way of answer or giving confirmation, or joining in an inquiry about the thing itself, not about the word, or by some other fit suggestion.

From Fronto⁷ I learned to observe what envy, and duplicity, and **hypocrisy**⁸ are in a **tyrant**⁹, and that generally those among us who are called Patricians are rather deficient in paternal affection.

从文法家亚历山大那里，我学会了不求全责备，不去苛责那些在表达上有粗俗，欠文理，生造和发音错误等毛病的人们，而是针对同一件事巧妙地通过回答、证实或探讨事物本身的方式来发现正确的答案，或者用其他的恰当方式启发他们得出应当使用的正确表达。

从弗朗特那里，我知道了什么是暴君作为。他专制霸道，易于忌妒，伪善和口是心非，也知道了我们中间那些被称为上等人的人一般总是缺乏仁爱之情。

¹ ostentation [ˌɒstənˈteɪʃən] *n.* 炫耀

² Alexander, 145 年在罗马，曾下榻宫中，精通荷马，也教授 Aelius Aristides 的修辞学。Aelius Aristides 是公元 2 世纪活跃在罗马的修辞学家。

³ utter [ˈʌtə] *vt.* 表达

⁴ barbarous [ˈbɑːbərəs] *adj.* 野蛮的

⁵ solecistic [ˈsɒləsɪstɪk] *adj.* 失礼的

⁶ dexterously [ˈdekstərəsli] *adv.* 巧妙地

⁷ Fronto (约 95 年~166 年)，古罗马修辞学家，同时也是辩论家，教导作者修辞。

⁸ hypocrisy [hɪˈpɒkrəsi] *n.* 伪善

⁹ tyrant [ˈtʌrənt] *n.* 暴君

From **Alexander**¹ the Platonic, not frequently nor without necessity to say to any one, or to write in a letter, that I have no leisure; nor continually to excuse the neglect of duties required by our relation to those with whom we live, by alleging urgent occupations.

From **Catulus**², not to be indifferent when a friend finds fault, even if he should find fault without reason, but to try to restore him to his usual disposition; and to be ready to speak well of teachers, as it is reported of **Domitius**³ and **Athenodotus**⁴; and to love my children truly.

From my brother **Severus**⁵, to love my kin, and to love truth, and to love justice; and through him I learned to know **Thrasea**⁶, **Helvidius**⁷, **Cato**⁸, **Dion**⁹, **Brutus**¹; and from him I

从柏拉图派学者亚历山大那里，我懂得了除非确有必要，否则不应该常常对人说或在信中写“我没有空”，更不能以此为借口，假装有紧急的事务来拖延我们对朋友和熟人应尽的义务。

从卡特勒斯那里，我懂得了不能对一个朋友的抱怨不理不睬，即使是无理的抱怨，而是要试图帮助他，使他恢复平常时的冷静；懂得了对师长要心怀敬意，慷慨赞美，正像人们所说的多米蒂厄斯和雅特洛多图斯一样。从他那里，我还懂得了要由衷地疼爱孩子们。

从我的兄弟西维勒斯那里，我懂得了爱我的亲人，爱真理，爱正义；从他那里，我知道了关于思雷西亚、黑尔维蒂厄斯、加图、戴昂、布鲁特斯的知识；从他那里我接受

¹ Alexander, 柏拉图派哲学家和修辞学家，作者的希腊语秘书。

² Catulus, 可能是斯多葛派学者。

³ Domitius, 是雅特洛多图斯的老师。

⁴ Athenodotus, 斯多葛派学者，是弗朗特的老师。

⁵ Severus, 146 年任执政官，他的儿子娶了作者的长女，他和作者同为皇帝安东尼的养子，与作者共享帝位达 8 年（161 年~169 年）之久。

⁶ Thrasea, 斯多葛派学者，因为试图把自己的伦理学原则运用到政治中，于 66 年被尼禄（Nero）逼迫自杀。

⁷ Helvidius, 有两个同名的人分别于 74 年被 Vespasian 和于 93 年被 Domitian 处死。

⁸ Cato, 公元前 46 年，不屈服于恺撒（Julius Caesar），自杀身亡。

⁹ Dion, 受柏拉图学说影响，公元前 4 世纪中叶，试图推翻暴君狄奥尼修斯二世的统治，但是没有成功。

received the idea of a polity in which there is the same law for all, a polity administered with regard to equal rights and equal freedom of speech, and the idea of a kingly government which respects most of all the freedom of the governed; I learned from him also consistency and **undeviating**² steadiness in my regard for philosophy; and a disposition to do good, and to give to others readily, and to cherish good hopes, and to believe that I am loved by my friends; and in him I observed no **concealment**³ of his opinions with respect to those whom he condemned, and that his friends had no need to conjecture what he wished or did not wish, but it was quite plain.

From **Maximus**⁴ I learned self-government, and not to be led aside by anything; and cheerfulness in all circumstances, as well as in illness; and a just admixture in the moral character of sweetness and dignity, and to do what was set before me without complaining. I observed that everybody believed that he thought as he spoke,

了法律面前要众生平等，世人享有平等权利和言论自由的政治观念，也接受了要考虑大多数被统治者自由的君主统治观念；从他那里，我也获得一种对哲学始终如一、坚定不移的尊重，一种行善的品质，一种对生活达观的态度和相信自己为朋友所爱的自信；我也看到他从不隐瞒他对他所不满意的那些人的意见，所以他的朋友根本无需猜测他的意愿，这些意愿都是相当透明的，他是一个光明磊落的人。

从克劳狄乌斯·马克西默斯那里，我学会了自制，不为任何事情或任何人所左右，在任何困难环境里及类似疾病的灾难中都保持积极乐观的心态，养成一种既亲切和蔼又庄重威严的道德品质；我学会了在做摆在自己面前的任何事情时都毫无怨言。我注意到他从不口是心非，所有人都相信他是表里如

¹ Brutus, 是 Cato 的表兄，公元前 44 年欲刺杀恺撒，未果，自杀。

² undeviating [ʌn'di:vɪərɪŋ] *adj.* 不迷失的

³ concealment [kən'si:lment] *n.* 隐瞒

⁴ Maximus, 斯多葛派哲学家，在 Apuleius 的辩护中被描写为有学识和聪慧的哲学家。

and that in all that he did he never had any bad intention; and he never showed amazement and surprise, and was never in a hurry, and never put off doing a thing, nor was perplexed nor dejected, nor did he ever laugh to disguise his vexation, nor, on the other hand, was he ever passionate or suspicious. He was accustomed to do acts of beneficence, and was ready to forgive, and was free from all falsehood; and he presented the appearance of a man who could not be diverted from right rather than of a man who had been improved. I observed, too, that no man could ever think that he was despised by Maximus, or ever venture to think himself a better man. He had also the art of being humorous in an agreeable way.

In my father¹ I observed mildness of temper, and unchangeable resolution in the things which he had determined after due deliberation; and no vainglory² in those things which men call honours; and a love of labour and perseverance; and a readiness to listen to those who had anything to propose

一的人，他的任何行为都不存恶意；他从未表现过奇怪和惊骇；他从不匆忙，从不拖延，从不困惑或沮丧；他从没有不得体的言行举止，也不狂热或多疑；他为人正直并习惯于对人仁慈，宽宏大量；他给人的印象与其说是不断地完善自我而使自己正直，不如说是他一贯正直。我也注意到：任何人都不会认为自己受到了他的蔑视，或者自以为是地认为自己是比他更好的人。另外，他还具有一种令人愉快的幽默感。

从我的养父那里，我体会到了一种亲切和善的感情，但是他对自我经过深思熟虑之后所决定的事情又有不可更改的坚决。他能把自我从所谓的荣耀和名利中解脱出来；他热爱劳作，能持之以恒；他乐意倾听一切有利于公共福利的建议；他在论功行赏方面公正无

¹ 这里指养父安东尼·派厄斯（Antoninus Pius）罗马皇帝，138年~161年在位。作者认为安东尼是支持真哲学的人，是一个按照传统罗马伦理而不是按照哲学原理行动的人。作者认为安东尼通过这种方式取得的成就可与通过哲学方式所取得的成就媲美。

² vainglory [veɪn'ɡlɔːrɪ] *n.* 虚荣

for the common **weal**¹; and undeviating firmness in giving to every man according to his deserts; and a knowledge derived from experience of the occasions for vigorous action and for remission. And I observed that he had overcome all **passion for boys**²; and he considered himself no more than any other citizen; and he released his friends from all obligation to sup with him or to attend him of necessity when he went abroad, and those who had failed to accompany him, by reason of any urgent circumstances, always found him the same. I observed too his habit of careful inquiry in all matters of deliberation, and his persistency, and that he never stopped his investigation through being satisfied with appearances which first present themselves; and that his disposition was to keep his friends, and not to be soon tired of them, nor yet to be **extravagant**³ in his affection; and to be satisfied on all occasions, and cheerful; and to foresee things a long way off, and to provide for the smallest without display; and to check immediately

私、不偏不倚；他拥有足够的智慧和技巧知道什么时候该坚持，什么时候该放弃。我注意到他克服了对男孩的喜好；他把自己视为和别人一样的普通人；他既不强求他的朋友与他吃饭喝茶，也不要求他们在自己外出时相伴左右，那些由于紧急事务而没有陪伴他的人，总是发现他对自己一如既往。我也发现他有仔细探讨所有需要考虑的事情的习惯；他坚持不懈，绝不满足于初步印象而停止他的探究；他重视朋友间的情谊，不会很快厌倦朋友，同时又不放纵自己的柔情；他对所有环境都感到满足和快乐；他见微知著并富有远见但却从不因此自夸；他不允许别人在公开场合对他歌功颂德，也对一切谄媚深恶痛绝；他对帝国事务的管理兢兢业业并保持警醒，善于量入为出，精打细算，耐心地忍受由此而来的责难；他尊敬神灵但不迷信神灵；他关爱臣民但不以赏赐、娱乐或奉承大众等献殷勤的方式去讨好他们；他在所有事情上都显得头脑清醒、意志坚定，不表现任何卑贱的思想或行为，拥有不好新骛奇的优秀品质。对于幸运之神恩赐的可以丰富

¹ weal [wi:l] *n.* 福利

² 古罗马有供养变童的风气。

³ extravagant [ɪks'trævəɡənt] *adj.* 无节制的，过度的