

Bilingual
Classics

外研社双语读库

文·书系

Clive Staples Lewis

THE FOUR LOVES

四种爱

(英) C. S. 刘易斯 著

*"What is love?" says the lady
When I was first in love, she
Said I thought that the reason
I could please her with a kiss
Was that I loved her through the
Whole world. I thought I
could be able to see the
lovely face, dressed as he
and I was a little more in
the presence of the Love which
is God.*

外语教学与研究出版社

FOREIGN LANGUAGE TEACHING AND RESEARCH PRESS

著者姓名(正序) / 目次(倒序) / 书号(CIP)



Bilingual Classics

外研社双语读库

文·书系

Clive Staples Lewis

THE FOUR LOVES

四种爱

(英) C. S. 刘易斯 著
王鹏 译

外语教学与研究出版社

FOREIGN LANGUAGE TEACHING AND RESEARCH PRESS

北京 BEIJING

图书在版编目(CIP)数据

四种爱: 英汉对照 / (英) 刘易斯 (Lewis, C.S.) 著; 王鹏译. — 北京: 外语教学与研究出版社, 2009.7

(外研社双语读库)

书名原文: The Four Loves

ISBN 978-7-5600-8838-9

I. 四… II. ①刘… ②王… III. ①英语—汉语—对照读物 ②散文—作品集—英国—现代 IV. H319.4: I

中国版本图书馆 CIP 数据核字 (2009) 第 132899 号

你有你“优”——点击你的外语学习方案

www.2u4u.com.cn

阅读、视听、测试、交流
购书享积分, 积分换好书



出版人: 于春迟

责任编辑: 彭彦 王海丰

执行编辑: 姚勇 辛欣

版式设计: 张苏梅

封面设计: 袁璐

出版发行: 外语教学与研究出版社

社址: 北京市西三环北路 19 号 (100089)

网址: <http://www.fltrp.com>

印刷: 北京京师印务有限公司

开本: 650×980 1/16

印张: 15

版次: 2010 年 1 月第 1 版 2010 年 1 月第 1 次印刷

书号: ISBN 978-7-5600-8838-9

定价: 17.90 元

* * *

如有印刷、装订质量问题, 请与出版社联系

联系电话: (010)61207896 电子邮箱: zhijian@fltrp.com

制售盗版必究 举报查实奖励

版权保护办公室举报电话: (010)88817519

物料号: 188380001

总序

外研社自创立之日起就一贯秉承“记载人类文明，沟通世界文化”的宗旨。上世纪九十年代以来，我们陆续出版了“九十年代英语系列丛书”、“大师经典文库”、“英美文学文库”等系列经典图书，在最大限度满足国内英语学习者阅读需求的同时，也为中华民族引进和吸收海外优秀文化发挥了重要的桥梁纽带作用。

在多年出版实践中我们发现，对原版图书简单地以外语形式呈现，会使一些初级和中级学习者望而却步；而纯粹的译著，在翻译过程中又容易失掉原著中的某些精妙之笔，甚至丢失信息，因为每种语言都蕴含着其他语言无法精确对应的情致、智慧和真善美的洞见。文化交流是一个双向互动的过程，因此在大量引入外文作品的同时，我们也不能忽略本民族文化在世界范围内的推广和传播，即把中国传递给世界。

基于上述考虑，我们应时推出“外研社双语读库”，立足经典，涵盖中外名家名作，涉及社会科学各个领域，以书系划分，采用双语编排，对文化背景附有注释。旨在积累世界各民族精粹文化的同时，向世界传递中国文化，也为广大英语学习者提供更为丰富和实用的学习读物。

读库第一批收录的20部西方经典，多出自十九、二十世纪著名作家、学者、思想家和哲学家笔下，作品题材丰富，类型多样，包括学术作品1部、传记2种、小说3本、游记4部、杂文9辑以及回忆录1册。文章难度介于普及性读物与专业性读物之间，可作为由一般英语学习者向专业英语使用者过渡时的教材使用。

翻开书，这边厢波涛荡荡，那边厢涟漪漾漾。在英语的海洋里戏水，水性再好的人也难免精疲力竭，那就到汉语的礁岛上歇歇脚吧。

买了书是缘，翻开书，则是海边度假了。

译者序

爱，需要理由吗？关于这个问题，《四种爱》可以给我们启发。选择翻译《四种爱》，是因为它是《纳尼亚传奇》的作者刘易斯的另一部作品。《纳尼亚传奇》中的童话世界给人以轻松而别样的感觉。我曾好奇地以为，《四种爱》也必将是一部教人如何认识各种情感的轻松读物。然而，后来我却发现，这是一部哲理性很强的书。书中不仅对基督教教义和许多著作进行了阐释，而且还列举了诸多从古至今的英语国家文学著作的例子。从古英语英雄史诗《贝奥武甫》到20世纪英国小说家乔治·奥威尔的《动物庄园》，从古罗马诗人奥维德到20世纪法国小说家莫里亚克，作者如数家珍，把这些文学作品及其人物散落在全书的各个角落。

刘易斯（Clive Staples Lewis，1898—1963）的大多数著作都是对基督教教义的阐释。刘易斯曾参加过一战，这就可以解释为何书中不止一处提到了战场。刘易斯不到十岁时，母亲就因病去世，由于与父亲的关系不好，他与哥哥相依为命。后来，他与已故战友的母亲和女儿相处了大半生，临近花甲之时，他与离异且患有癌症的美国女作家乔伊结婚。可以说，最初于1960年出版的《四种爱》饱含了刘易斯对人间各种爱的深刻体会和感悟。

翻译此书，必须对宗教、哲学和世界文学予以必要的解读。本译本较前有译本更强调对原文的“忠实”，但不会以牺牲“通顺”为代价。在我看来，连贯是文本最基本

也是最重要的特色。只有在译文中重建原作的连贯性，才能更好地完成翻译所扮演的角色。

译者力求在以下几点有所突破：第一，对英文的理解和翻译。尽力保持对译本的忠实，这是此译本最重要的任务。第二，对注释的选择和解释。注释内容的权威性是此译本注重提高的地方。原著中涉及的各种文学著作特别多，且本书哲理性、思想性也很强，所以译者对书中提到的一些重要著作做了注释，以供有兴趣的读者进一步阅读。

读过《四种爱》，人们会更加懂得如何去爱。爱，是伟大的，但也存在危险。读完本书，我们或许更能理解需求之爱、赠予之爱和欣赏之爱。我们更能理解，物爱产生于熟悉感，是最自然的爱；要想获得友爱，自己首先要有兴趣和爱好，但友爱的圈子也应尽力避免排外性；情爱与性爱是不同的，要更强调欣赏之爱，但也要谨记这种爱会让人盲目地投入，而将幸福置之度外，不考虑是否会带来悲剧的结果；我们还需要仁爱，就像上帝的恩典一般，仁爱可以使人去爱那些不可爱的人。但是爱一旦变成神，也就快要变成魔鬼了。我们要警惕把爱当成宗教，警惕爱带来的危险。从这一点上讲，爱是有理由的，也是需要理性的。

王 鹏

2009年4月24日

Contents

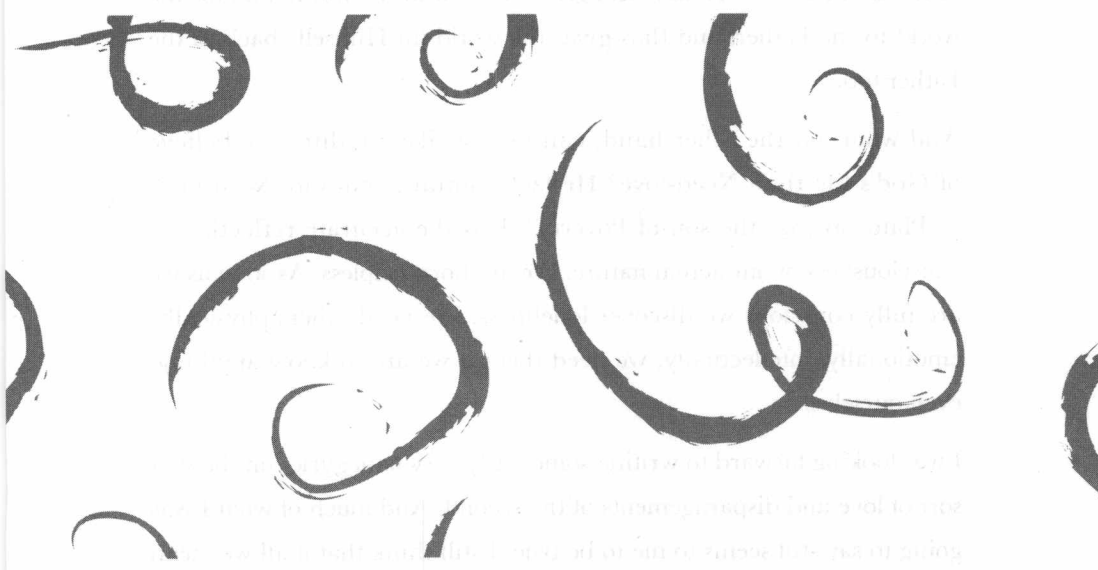
CHAPTER I	INTRODUCTION	2
CHAPTER II	LIKINGS AND LOVES FOR THE SUB-HUMAN	16
CHAPTER III	AFFECTION	50
CHAPTER IV	FRIENDSHIP.....	92
CHAPTER V	EROS.....	148
CHAPTER VI	CHARITY	190

目 录

第一章 引言	3
第二章 对低于人类的事物的喜欢和爱	17
第三章 慈爱	51
第四章 友爱	93
第五章 情爱	149
第六章 仁爱	191

Clive Staples Lewis

THE FOUR LOVES



CHAPTER I INTRODUCTION

“God is love,” says St. John¹. When I first tried to write this book I thought that his maxim would provide me with a very plain highroad through the whole subject. I thought I should be able to say that human loves deserved to be called loves at all just in so far as they resembled that Love which is God. The first distinction I made was therefore between what I called Gift-love and Need-love. The typical example of Gift-love would be that love which moves a man to work and plan and save for the future well-being of his family which he will die without sharing or seeing; of the second, that which sends a lonely or frightened child to its mother’s arms.

There was no doubt which was more like Love Himself. Divine Love is Gift-love. The Father gives all He is and has to the Son. The Son gives Himself back to the Father, and gives Himself to the world, and for the world to the Father, and thus gives the world (in Himself) back to the Father too.

And what, on the other hand, can be less like anything we believe of God’s life than Need-love? He lacks nothing, but our Need-love, as Plato saw, is “the son of Poverty.” It is the accurate reflection in consciousness of our actual nature. We are born helpless. As soon as we are fully conscious we discover loneliness. We need others physically, emotionally, intellectually; we need them if we are to know anything, even ourselves.

I was looking forward to writing some fairly easy panegyrics on the first sort of love and disparagements of the second. And much of what I was going to say still seems to me to be true. I still think that if all we mean

第一章 引言

圣约翰说：“上帝就是爱。”我最初想写这本书时，曾经以为可以依托这句格言而十分顺利地全部完成写作计划。我曾以为我能说，人类的各种爱只要与上帝代表的爱是相似的，就能称之为爱。因此，首先我要把我所说的赠予之爱和需求之爱区分开来。最典型的赠予之爱能促使人们努力工作，制定计划，积累钱财，只为家人未来的幸福，虽然到那时自己既无法目睹也分享不到那种幸福。而最典型的需求之爱是将孤独或受到惊吓的孩子送回到母亲的怀抱的那种爱。

哪一种更像上帝之爱是毫无疑问的。上帝之爱是赠予之爱。圣父将其全部和其所有统统都给予了圣子。圣子把自己交还给圣父，把自己交还给世界，而且他是为了世界，把自己交还给圣父，因此把（自身之中的）世界也交还给了圣父。

而从另一方面讲，我们认为上帝的生活中最不该有的东西就是需求之爱了吧？上帝什么东西都不缺，但我们的需求之爱却像柏拉图所说的“贫穷之子”。这是我们的真实本性在意识上的切实反映。我们生来是无助的。一旦我们充分意识到这一点，孤独感就会随之而来。我们在肉体、情感和思想上都需要他人；若我们想有所认识，哪怕是认识我们自己，都需要与他人交流。

我曾经期待着这本书可以简单地歌颂第一种爱，贬损第二种爱。现在看来，许多当时我想要写的似乎仍然是正确的。我依然认为，如果我们所说的爱仅仅代表着一种对

¹ 圣约翰，基督教《圣经》故事人物，耶稣十二使徒之一。“上帝就是爱”出自《约翰一书》4:8。

by our love is a craving to be loved, we are in a very deplorable state. But I would not now say (with my master, MacDonald¹) that if we mean only this craving we are mistaking for love something that is not love at all. I cannot now deny the name *love* to Need-love. Every time I have tried to think the thing out along those lines I have ended in puzzles and contradictions. The reality is more complicated than I supposed.

First of all, we do violence to most languages, including our own, if we do not call Need-love “love.” Of course language is not an infallible guide, but it contains, with all its defects, a good deal of stored insight and experience. If you begin by flouting it, it has a way of avenging itself later on. We had better not follow Humpty Dumpty² in making words mean whatever we please.

Secondly, we must be cautious about calling Need-love “mere selfishness.” *Mere* is always a dangerous word. No doubt Need-love, like all our impulses, can be selfishly indulged. A tyrannous and gluttonous demand for affection can be a horrible thing. But in ordinary life no one calls a child selfish because it turns for comfort to its mother; nor an adult who turns to his fellow “for company.” Those, whether children or adults, who do so least are not usually the most selfless. Where Need-love is felt there may be reasons for denying or totally mortifying it; but not to feel it is in general the mark of the cold egoist. Since we do in reality need one another (“it is not good for man to be alone”), then the failure of this need to appear as Need-love in consciousness—in other words, the illusory feeling that it is good for us to be alone—is a bad spiritual symptom; just as lack of appetite is a bad medical symptom because men do really need food.

But thirdly, we come to something far more important. Every Christian would agree that a man’s spiritual health is exactly proportional to his love for God. But man’s love for God, from the very nature of the case, must always be very largely, and must often be entirely, a Need-love. This is obvious when we implore forgiveness for our sins or support in

被爱的渴望，那我们就落入了一种很可悲的境地。但是，（与我的导师麦克唐纳不同）现在我并不认为，如果仅把爱理解为渴望被爱，就是把绝非是爱的东西错当成了爱。我不能否认爱这个词也指需求之爱。每次我试图沿着这样的思路作深入的思考时，最终得到的都是迷惑和矛盾。现实比我想象的复杂多了。

首先，如果我们不把需求之爱称为“爱”，那么我们就篡改了包括母语在内的大多数语言。当然，语言不是绝对可靠的指导准则，不过，它虽有缺点，但也积淀了大量的真知灼见和经验。要是你一开始就不尊重语言，语言自有办法让你今后尝到苦头。我们最好不要像汉普蒂·邓普蒂那样任意胡乱地使用词语。

其次，如果把需求之爱称为“纯粹的自私”，我们就得小心自己的用词了。纯粹，一贯是个危险的字眼。毫无疑问，正如我们所有的冲动一样，需求之爱也可以被自私地放纵。专横而贪婪地寻求爱是可怕的，但是在日常生活中，没人会认为孩子跑到母亲那里寻求安慰是自私的举动，也不会认为大人从同伴中“找个伴儿”是自私的行为。无论大人还是小孩，那些很少这样做的人并不一定就是最无私的。但凡感受到了需求之爱，我们就有了拒绝或是彻底克制它的理由，而感受不到这种爱通常是冷酷的自我主义的标志。既然在现实中我们都需要彼此（“人独居不好”），那么这种需求未能在意识上表现为需求之爱——换句话说，也就是那种认为独居是好事的虚幻感觉——就是一种不健康的精神症状，就像食欲不振是医学上的不健康症状一样，因为人确实是需要食物的。

第三，我们来谈一些更为重要的东西。所有基督徒都同意，人的精神健康状况与其对上帝的爱是完全成正比的。但是，从其本质上讲，人对上帝的爱必定在很大程度上总是一种需求之爱，并且常常完全就是一种需求之爱。这在祈求宽恕我们犯下的罪过或者从苦难中寻求援助

1 麦克唐纳（1824—1905），英国小说家和儿童文学作家，著作有《梦想家》、《幻境》等，本书作者深受其影响。

2 汉普蒂·邓普蒂，《爱丽丝镜中奇遇记》中在墙上走来走去，胡乱地使用词语的蛋形矮胖子。

our tribulations. But in the long run it is perhaps even more apparent in our growing—for it ought to be growing—awareness that our whole being by its very nature is one vast need; incomplete, preparatory, empty yet cluttered, crying out for Him who can untie things that are now knotted together and tie up things that are still dangling loose. I do not say that man can never bring to God anything at all but sheer Need-love. Exalted souls may tell us of a reach beyond that. But they would also, I think, be the first to tell us that those heights would cease to be true Graces, would become Neo-Platonic¹ or finally diabolical illusions, the moment a man dared to think that he could live on them and henceforth drop out the element of need. “The highest,” says the *Imitation*², “does not stand without the lowest.” It would be a bold and silly creature that came before its Creator with the boast “I’m no beggar. I love you disinterestedly.” Those who come nearest to a Gift-love for God will next moment, even at the very same moment, be beating their breasts with the publican³ and laying their indigence before the only real Giver. And God will have it so. He addresses our Need-love: “Come unto me all ye that travail and are heavy-laden,” or, in the Old Testament⁴, “Open your mouth wide and I will fill it.”

Thus one Need-love, the greatest of all, either coincides with or at least makes a main ingredient in man’s highest, healthiest, and most realistic spiritual condition. A very strange corollary follows. Man approaches God most nearly when he is in one sense least like God. For what can be more unlike than fullness and need, sovereignty and humility, righteousness and penitence, limitless power and a cry for help? This paradox staggered me when I first ran into it; it also wrecked all my previous attempts to write about love. When we face it, something like this seems to result.

We must distinguish two things which might both possibly be called “nearness to God.” One is likeness to God. God has impressed some sort of likeness to Himself, I suppose, in all that He has made. Space and time, in their own fashion, mirror His greatness; all life, His

时尤为明显。但是从长远看，随着我们逐渐认识到——认识必定是不断提高的——我们全部的存在实质上是一种巨大的需求，这种认识可能会更加明显；这是对上帝发出的不完整的、试探性的、空虚却又混乱的呼求，因为上帝能够将纠缠在一起的东西解开来，也能将零散的东西串联起来。我并不是说人除了纯粹的需求之爱以外，就不可能再带给上帝任何其他的东西。崇高的灵魂或许会告诉我们超出需求之爱的境界。但我认为这些灵魂也会第一个告诉我们，一旦人们胆敢认为自己可以生活在那种境界中，并从此以后抛弃了需求的成分，那么那种境界便不再会是真正的恩典，而将变成新柏拉图主义的幻想，甚至最终沦为邪恶的幻想。《效法基督》指出，“没有最低者也就无所谓最高者”。只有狂妄和愚蠢的受造物才会在造物主面前自夸“我决不向你讨要什么，我无私地爱着你”。人们要是对上帝的表现出近乎赠予之爱的爱，那么他们必将很快，甚至当时，就会与那个税吏一起捶胸，向唯一真正的给予者诉说他们的贫乏。上帝也会这样安排的。对于我们的需求之爱，上帝这样说：“凡劳苦担重的人，可以到我这里来。”或者如《旧约》中所说，“你要大大张口，我就给你充满”。

因此，最伟大的需求之爱要么是与人最高尚、最健康以及最现实的精神状态相吻合，要么至少是其主要组成部分。这就出现了一种非常奇怪的推论：人从某种意义上看最不像上帝的时候就是最接近上帝的时候。还有什么会比富足与贫乏、君权与谦卑、正义与悔过、无限的力量与求助的呼喊更互不相像呢？第一次想到这个悖论时，我大为震惊，也因此打消了想要写书讨论爱的所有念头。我们面对这个悖论，似乎就只能产生这样的结果。

我们必须区分两种可能被称为“接近上帝”的情况。第一种是与上帝的相似性。我认为上帝早已在其创造的万物中体现了与其自身的某种相似性。空间和时间以各自的形式印证了上帝的伟大，所有生命证明了上帝的多产，动

¹ 新柏拉图主义，公元3世纪创始于罗马的一种神秘主义哲学。

² 《效法基督》，托马斯·厄·肯培著，中世纪灵修名著。

³ 《圣经·路加福音》18:9-14描写了一个在上帝面前虔诚忏悔，乞求怜悯的税吏。

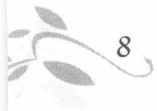
⁴ 《圣经·旧约》，也称希伯来手稿，是犹太教圣经的主要部分，同时也是基督教圣经的前半部分。句子出自《圣经·诗篇》81:10。

fecundity; animal life, His activity. Man has a more important likeness than these by being rational. Angels, we believe, have likenesses which Man lacks: immortality and intuitive knowledge. In that way all men, whether good or bad, all angels including those that fell, are more like God than the animals are. Their natures are in this sense “nearer” to the Divine Nature. But, secondly, there is what we may call nearness of approach. If this is what we mean, the states in which a man is “nearest” to God are those in which he is most surely and swiftly approaching his final union with God, vision of God and enjoyment of God. And as soon as we distinguish nearness-by-likeness and nearness-of-approach, we see that they do not necessarily coincide. They may or may not.

Perhaps an analogy may help. Let us suppose that we are doing a mountain walk to the village which is our home. At mid-day we come to the top of a cliff where we are, in space, very near it because it is just below us. We could drop a stone into it. But as we are no cragsmen we can't get down. We must go a long way round; five miles, maybe. At many points during that *détour* we shall, statically, be farther from the village than we were when we sat above the cliff. But only statically. In terms of progress we shall be far “nearer” our baths and teas.

Since God is blessed, omnipotent, sovereign and creative, there is obviously a sense in which happiness, strength, freedom and fertility (whether of mind or body), wherever they appear in human life, constitute likenesses, and in that way proximities, to God. But no one supposes that the possession of these gifts has any necessary connection with our sanctification. No kind of riches is a passport to the Kingdom of Heaven.

At the cliffs top we are near the village, but however long we sit there we shall never be any nearer to our bath and our tea. So here; the likeness, and in that sense nearness, to Himself which God has conferred upon certain creatures and certain states of those creatures is something finished, built in. What is near Him by likeness is never,



物的生命反映了上帝的活力。人类由于有了理性而具有比上述种种更重要的相似性。我们认为天使具有人类所没有的相似性：永生不死和直觉知识。从这个角度讲，所有人（不论好人坏人）、所有的天使（包括那些堕落天使）都要比动物更像上帝。从这个意义上讲，他们的本性更“接近”神性。而第二种我们可以称为趋向的接近。如果这是我们想要表达的一个人“最接近”上帝的状态，就是当他最为确定且最快速地使自己与上帝融合、接近上帝的视野和沐浴上帝荣光的状态。我们一旦把相似之接近和趋向之接近区分开来，就会明白二者未必吻合，可能是一致的，也可能是不一致的。

或许打个比方会有助于理解吧。假设我们走在山路上，山那边的村庄是我们的家园。中午我们到了一个悬崖顶上，从空间上讲，我们离村子非常近，因为村子就在悬崖下面。我们可以随手丢块石头下去，但是我们不能像攀岩高手那样顺岩而下，只能绕路；或许有五英里吧。从静态的角度讲，我们在所绕的路上的许多个地方都比在悬崖上坐着时离村子更远，但这仅仅是就静态而言的。用发展的眼光看，我们离家越来越“近”了，就快要能泡澡、喝到茶水了。

因为上帝是神圣的、全能的、有统治力和创造力的，因此很明显从某种意义上说，无论幸福、力量、自由和能产性（思想上的或身体上的）出现在人生的何处，都构成了与上帝的相似性，并且以这种方式建立起了与上帝的接近。但没有人认为自己所拥有的这些禀赋与我们的神圣化有必然关联。没有一种财富是通往天堂的通行证。

在悬崖顶上时，我们离村子很近，但不管在那里坐多久，我们都不会离淋浴和茶水更近一些。这里的道理也是一样的，与上帝的相似性以及从某种意义上讲的与上帝的接近，是上帝赋予特定生灵及其特定状态的，而且这个过程早已结束，并已经根植于万物之中了。由相似带来的与上帝的