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Russell's Views on life

Bertrand Russell


罗素论人生

【英】罗素◎著

北方妇女儿童出版社

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内 容 简 介

伯特兰·罗素(1872 - 1970 年)是二十世纪著名的哲学家和文学家。他开辟了逻辑和哲学研究的新纪元。

罗素曾四次结婚,其间还夹杂有许多浪漫的爱情故事。他去过许多国家,与各界人士都有交往;他积极参加各种社会活动,曾为倡导和消灭核武器而奔走.....这些生活经验都极大地拓展了他的著作的广度和深度。

本书精选了罗素的一些文章,包含了他对生活,工作,人生,宗教,政治,人性,情感等各种问题的认识和思考,相信读完此书后,广大读者会有所收获。

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What I Have Lived For

Three passions, simple but overwhelmingly strong, have governed my life: the longing for love, the search for knowledge, and unbearable pity for the suffering of mankind. These passions, like great winds, have blown me hither and thither, in a wayward course, over a deep ocean of anguish, reaching to the very verge of despair.

I have sought love, first, because it brings ecstasy - ecstasy so great that I would often have sacrificed all the rest of life for a few hours of this joy. I have sought it, next, because it relieves loneliness - that terrible loneliness in which one shivering consciousness looks over the rim of the world into the cold unfathomable lifeless

我为什么而活

三种纯洁而强烈的激情支配着我的一生,那就是对于爱情的渴求,对于知识的向往,和对于人类苦难深切怜悯。这些激情宛如狂风,把我在延伸到绝望边缘的深深的苦海上东抛西掷,让我的生活找不到方向。

我渴求爱情,首先因为它让我销魂,爱情令人销魂的力量使我经常乐于为了这样的几小时快乐而放弃生活中的其他东西。我渴求爱情,又因为它能缓解孤独感——那种一个颤抖的灵魂直视世界边缘之外冰冷而无生命的无底深渊时所觉察到的可怕的孤独。我渴求爱情,还因为爱的结合让我在一种神秘的影

abyss. I have sought it, finally, because in the union of love I have seen, in a mystic miniature, the prefiguring vision of the heaven that saints and poets have imagined. This is what I sought, and though it might seem too good for human life, this is what - at last - I have found.

With equal passion I have sought knowledge. I have wished to understand the hearts of men. I have wished to know why the stars shine. And I have tried to apprehend the Pythagorean power by which number holds sway above the flux. A little of this, but not much, I have achieved.

Love and knowledge, so far as they were possible, led upward the heavens. But always pity brought me back to earth. Echoes of cries of pain reverberate in my heart.

像中提前看到了圣者和诗人曾想像过的天堂。这就是我所渴求的,哪怕人的生活似乎还不配拥有它,但它毕竟是我最终找到的东西。

我以同样的激情向往知识。我想了解人类的心灵。我想了解星辰为什么灿烂。我还试图搞懂毕达哥拉斯学说,它认为数是凌架于感性流变之上的永恒力量。我在这方面略有成就,然而不多。

爱情和知识只要存在,总是朝上导往天堂。但是,怜悯又总是把我带到人间。痛苦的呼喊在我心中反复回响。孩子们忍饥挨饿,压迫者折磨无辜者,孤

Children in famine, victims tortured by oppressors, helpless old people a hated burden to their sons, and the whole of loneliness, poverty, and pain make a mockery of what human life should be. I long to alleviate the evil, and I too suffer.

This has been my life. I have found it worth living, and would gladly live it again if the chance were offered me.

(*Autobiography*, 1969)

独的老人在自己的儿子心中变成讨厌的累赘,以及世上触目皆是孤独,贫困和痛苦——这些都是对人类应享的生活的嘲弄。我企盼能减少罪恶,然而我做不到,所以我也感到痛苦。

这便是我的一生。我觉得这一生是值得活的。如果真有机会可以再给我一次机会,我乐意重活一次。

(《罗素自传》,1969)

On Work

There are in work all grades, from mere relief of tedium up to the profoundest delights, according to the nature of the work and the abilities of the worker. Most of the work that more people have to do is not in itself interesting, but even such work has certain great advantages. To begin with, it fills a good many hours of the day without the need of deciding what one shall do. Most people, when they are left free to fill their own time according to their own choice are at a loss to think of anything sufficiently pleasant to be worth doing. And whatever they decide on, they are troubled by the feeling that something else would have been pleasanter. Moreover, the exercise

论工作

工作有各种等级,从简单的解闷直到最深切的快慰,要看工作的性质和工作者的能力而定。多数人所做的大部分工作,其本身是乏味的,然而即使是这种工作也有很大的好处。首先,它们能消磨一天中相当多时间,而不必你决定做什么。很多人一旦能按照自己的选择来消磨他们的空闲时,总是茫茫然想不出什么足以愉快的事情可以做。而且不管他们决定做什么,他们总被“这山望着那山高”的情绪弄得心绪不宁。另外,选择本身就令人厌烦。除了主动性特别强的人之外,人们总是喜欢由别人告诉一天中每小时该干什么,只要所要求的事情不是很不愉快就行。多数闲着的富人都在忍受着无以名状的苦闷,似乎在为

of choice is in itself tiresome. Except to people with unusual initiative it is positively agreeable to be told what to do at each hour of the day, provided the orders are not too unpleasant. Most of the idle rich suffer unspeakable boredom as the price of their freedom from drudgery. At times they may find relief by hunting big game in Africa, or by flying round the world, but the number of such sensations is limited, especially after youth is past. Accordingly, the more intelligent rich men work nearly as hard as if they were poor.

The second advantage of most paid work and of some unpaid work is that it gives chances of success and opportunities for ambition. In most work success is measured by income. The desire that men feel to increase their income is quite as

免除苦难而付出代价。有时他们去非洲狩猎或环游世界,以此打发闲暇时间,然而这类轰烈一时的事情却是不经常的,特别在春华已逝之后。因此比较明智的富人都尽力工作,好像他们是穷人一样。

在多数有酬劳的工作和某些无酬劳的工作中,第二种好处是它给人以成功和实现抱负的机会。在很多工作中,收入成为衡量成功的标准。人们渴望收入增加,既是渴望成功,也是渴望更高的收入能带来更多的舒

much a desire for a success as for the extra comforts that a higher income can procure. However dull work may be, it becomes bearable if it is a means of building up a reputation, whether in the world at large or only in one's own circle.

The satisfaction of killing time and of affording some outlets, however modest, for ambition, belongs to most work, and is sufficient to make even a man whose work is dull happier on the average than a man who has no work at all. But when work is interesting, it is capable of giving satisfaction of a far higher order than mere relief from tedium.

Every man who has acquired some unusual skill enjoys exercising it until it has become a matter of course, or until he can no longer improve himself. This motive to

适。不管如何乏味的工作,只要能借以取得名声,不论是在社会上的名声或者是自己小圈子里的名声,何种工作都能忍受。

许多工作都会使人得到两种满足,一是消磨时光,二是给抱负(哪怕是不显眼的抱负)以一条出路,而这就足以使一个哪怕工作乏味的人,也比一个无工作的人快乐得多。然而当工作有趣时,它给人的满足将远远超过单纯的消遣。

凡拥有某种特殊技能的人,总乐于展现出来,直到那技能变得不足为奇或完满时为止。这种行为的动机始于童年:一个能倒立的男孩子总是不满足于正

activity begins in early childhood: a boy who can stand on his head becomes reluctant to stand on his feet. A great deal of work gives the same pleasure that is to be derived from games of skill. A man who can do stunts in an aeroplane finds the pleasure so great that for the sake of it he is willing to risk his life. I imagine that an able surgeon, in spite of the painful circumstances in which his work is done, derives satisfaction from the exquisite precision of his operations. I have even heard of plumbers who enjoyed their work, though I have never had the good fortune to meet one. All skilled work can be pleasurable, provided the skill required is either variable or capable of indefinite improvement. If these conditions are absent, it will cease to be interesting when a man has acquired

常的站立姿态。许多工作所带来的快乐都与那种源于游戏技能的快乐完全相同。一个能做特技飞行的人感到乐趣融融,以致为之甘冒生命危险。我想一个有很好技术的外科医生虽然要在痛苦的环境中工作,但他依然能从熟练实施手术中得到满足。我还听说管道工也喜欢他们的工作,虽然我不曾有幸结识一名管道工。一切需要技巧的工作都能给人带来欢乐,只要那技巧要求变化,或可以精益求精。假设缺少这些条件,那么一个人的本领达到顶点时,它所引起的兴趣也就消失了。一个三英里的长跑运动员一旦过了能打破自己所创纪录的年龄,就再也感觉不到长跑之乐了。

his maximum skill. A man who runs three-mile races will cease to find pleasure in this occupation when he passes the age at which he can beat his own previous record.

There is, however, another element possessed by the best work, which is even more important as a source of happiness than is the exercise of skill. This is the element of constructiveness. In some work, though by no means in most, something is built up which remains as a monument when the work is completed. Now I cannot deny that in the work of destruction as in the work of construction there may be joy. It is a fiercer joy, perhaps at moments more intense, but it is less profoundly satisfying, since the result is one in which little satisfaction is to be found. *You kill your enemy, and when he is dead

然而,最卓越的工作还有另一种原因;作为快乐之源,它甚至比技巧的运用更加重要,那就是建设性。在某些工作中,虽然不是大多数工作中,当一项工作完成时,会建立起某种类似纪念碑的东西。我不否认破坏性的工作或许和建设性的工作同样令人感兴趣。那是一种疯狂的,有时更或者是强烈的快乐,但它不能给人以深层的满足,因为破坏的结果没有多少令人满足的因素。你杀掉你的敌人,他一死,你的事情即宣告结束,于是你因胜利而感到的满足便会迅速消失。另一方面,当建设性的工作完结时,人们想起来便会感到快乐,并且那工作的完美也

your occupation is gone, and the satisfaction that you derive from victory quickly fades. The work of construction, on the other hand, when completed, is delightful to contemplate, and moreover is never so fully completed that there is nothing further to do about it. There are many forms of such satisfaction. The man who by a scheme of irrigation has caused the wilderness to blossom like the rose enjoys it in one of its most tangible forms.

One of the causes of unhappiness among intellectuals in the present day is that so many of them, especially those whose skill is literary, find no opportunity for the independent exercise of their talents, but have to hire themselves out to rich corporations directed by Philistines, who insist upon their producing what they themselves

不会达到无以复加的地步。这类满足有许多种形式。某人通过灌溉计划使一片荒野变成良田,他的快乐就是显而易见的。

当前,知识分子不快乐的因素之一是,他们当中的很多人,尤其是那些有文学天赋的人,找不到机会独立施展他们的才华,他们被庸人所把持的富有阶层控制,被迫制造着有害的谰言。如果你去问英国或美国的记者是否相信他们所属报纸的政策,你将发现只有少数人的回答是肯定的;其他的人都是为生活所

regard as pernicious nonsense. If you were to inquire among journalists either in England or America whether they believed in the policy of the newspaper for which they worked, you would find, I believe, that only a small minority do so; the rest, for the sake of livelihood, prostitute their skill to purposes which they believe to be harmful. Such work cannot bring any real satisfaction, and in the course of reconciling himself to the doing of it a man has to make himself so cynical that he can no longer derive whole-hearted satisfaction from anything whatever. I cannot condemn men who undertake work of this sort, since starvation is too serious an alternative, but I think that where it is possible to do work that is satisfactory to a man's constructive

迫,出卖他们的才华去完成他们自知有害的计划。这类工作不会带来真正的满足,一个人勉强去做时会变得玩世不恭,以致在任何事情上都不能获得充分的满足。我不能责备那些从事这种工作的人,因为饥饿的威胁是无情的,但是我觉得,如果可以^{can}做一种既满足建设冲动而又不致于挨饿的工作,那么为他自身的快乐着想,最好还是选择这种工作而放弃那种报酬虽优厚但他认为本身不值得做的工作。没有自尊心就难有真正的快乐,而以自己的工作为耻的人就难有自尊心。