

THE Meditations

经典珍藏

HUMANITIES IN ENGLISH

Marcus Aurelius [古罗马] 马可·奥勒留◎著
申思 陈显英◎译

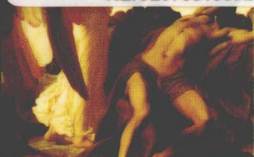
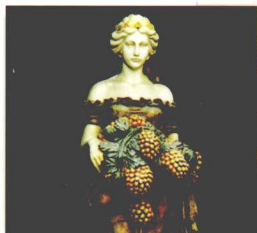
全新双语插图本

沉思录

The
Meditations



NLIC2970818892



斯多葛派哲学的里程碑，人类思想史上最伟大，最智慧的五部经典巨著之一

THE Meditations

N L I C



NLIC2970818892

经济科学出版社

图书在版编目 (CIP) 数据

沉思录 / (古罗马) 奥勒留 (Aurelius. M.) 著.
申思, 陈显英译. —北京: 经济科学出版社, 2012. 5
(人文英语双语读物)

ISBN 978 - 7 - 5141 - 1890 - 2

I. ①沉… II. ①奥… ②申… ③陈… III. ①斯多葛派 - 哲学理论 IV. ①B502. 43

中国版本图书馆 CIP 数据核字 (2012) 第 085680 号

责任编辑: 马永旺 张 力

责任校对: 王苗苗

责任印制: 李 鹏

沉思录

[古罗马] 马可·奥勒留 著

申 思 陈显英 译

经济科学出版社出版、发行 新华书店经销

社址: 北京市海淀区阜成路甲 28 号 邮编: 100142

总编部电话: 88191217 发行部电话: 88191537

网址: [www. esp. com. cn](http://www.esp.com.cn)

电子邮件: [esp@ esp. com. cn](mailto:esp@esp.com.cn)

北京东海印刷有限公司印装

710 × 1000 16 开 15.75 印张 300000 字

2012 年 7 月第 1 版 2012 年 7 月第 1 次印刷

ISBN 978 - 7 - 5141 - 1890 - 2 定价: 28.00 元

(图书出现印装问题, 本社负责调换。电话: 88191657)

(版权所有 翻印必究)



前言

Humanities in English

培养人文素质 成就国际通才

若想精通一门语言，没有对其文化背景的深入了解恐怕永远难登大雅之堂。在全球化日益成为国际主流的今天，英语作为西方文化头牌语言的重要性已日益凸显——今日世界，恐怕在地球上的任何角落，人们都可以用英语问路、用英语聊天、用英语购物、用英语交友、用英语在跨文化间作深度交流。

正如许多西方人热切地想了解中国文化一样，中国的英语学习者对西方文化及人文的了解也处于热切的需求中。是的，如果对西方的历史、文学、艺术、宗教、哲学没有一个最基本的了解，就连好莱坞大片想要看懂都会成为一个问题；而西方文化贡献给社会的普世价值恰恰是它深厚的人文传统及“民主、自由、博爱”等现代理念，不了解这些，则与任何稍有层次和品位的西方人的交流都将难以顺畅。

另一方面，国内的英语学习及爱好者如再停留在日常生活的 **English In General** 的层次上，将难以适应深度沟通和交流的需要，因此，对专业英语及文化背景的深入了解及学习将是提升英语能力的必由之路。有鉴于此，我们编写了本套丛书——《人文英语双语读物》，为读者奉上原汁原味的人文阅读精华，其或选自原典正文、或选自专业教材、或选自网络热帖，由精研此业者掇菁撷华，辑录成册，希望能帮助读者在学习英语的同时又能品味西方文化的独特魅力。

读万卷书行万里路，在我们无法踏上万里之路以愉耳目的时候，我们可以用阅读来滋养心灵，拓展人生版图。于某一日午后，抛开世俗的纷扰，挑一静谧之处，一杯香茗，几卷书册，品文化，长知识，学英语，在书页和文字之间触摸大千世界的真谛，在阅读中将知识内化成自己的修养，此为人生至乐。

文化共语言同飞，思想与阅读共舞。让我们的目光穿越时光、穿越语言，在原汁原味的英语阅读中品味人类文明共有的人文素质、人文素养、人文情怀、人文理念……并在此过程中成就自己的文化修养及完美人生。

Contents 目录

Humanities in English

前言

2	Book One
3	第一卷
18	Book Two
19	第二卷
30	Book Three
31	第三卷
46	Book Four
47	第四卷
68	Book Five
69	第五卷

229	228	209	208	185	184	163	162	139	138	115	114	91	90
第十二卷	Book Twelve	第十一卷	Book Eleven	第十卷	Book Ten	第九卷	Book Nine	第八卷	Book Eight	第七卷	Book Seven	第六卷	Book Six

谨以此书献给

伟大的古罗马哲学皇帝马可·奥勒留



Book One

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

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

From my mother, piety 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.

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.

From my governor, to be neither of the green nor of the blue party at the games in the Circus, nor a partisan either of the Parmularius or the Scutarius at the gladiators' fights; from him too I learned endurance of labor, and to want little, and to work with my own hands, and not to meddle with other people's affairs, and not to be ready to listen to slander.

From Diognetus, 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 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, then of Tandasis and Marcianus; and to have written dialogues in my youth; and to have desired a plank bed and skin, and whatever else of the kind belongs to the Grecian discipline.

第一卷

从祖父维鲁斯那里，我学到了良好的道德修养和对自己脾性的控制。

从对父亲的尊崇和回忆里，我学会了诚实，并养成了刚毅的性格。

从母亲那里，我懂得了虔诚、仁慈和节制，这种节制不仅仅是远离邪恶的行为，也是远离邪恶的想法；并且，还是远离奢侈的生活习惯，从而简朴地生活。

从曾祖父那里，我明白了不要局限于公众学校，家里就有最好的老师，也明白了人们在求知上不能吝惜钱财。

从老师那里，我领悟到不要陷于纷争之中，在角斗中不要介入任意一方；从他那里，我还知道了要忍耐劳作、无欲无求和亲力亲为，不干涉他人之事，也不听信闲言闲语。

从狄奥格奈特那里，我懂得了不要让自己忙于庸碌之事，不语怪力乱神；学会了既不畏惧也不热中于斗争；知道了要确保言论自由；学会了亲近哲学。作为一个听众，我首先是巴克斯，而后是坦德西斯和马尔塞勒斯的倾听者；年轻之时，我写过对话；向往过硬木板床、粗陋衣物和其他所有希腊文明式的东西。



马可·奥勒留
雕像，马可·奥勒留是“罗马五贤帝”中的最后一位



From Rusticus I received the impression that my character required improvement and discipline; and from him I learned not to be led astray to sophistic emulation, nor to writing on speculative matters, nor to delivering little hortatory orations, nor to showing myself off as a man who practises much discipline, or does benevolent acts in order to make a display; and to abstain from rhetoric, 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 Sinuesssa 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 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.

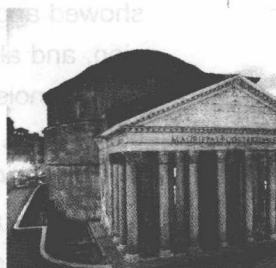
From Apollonius I learned freedom of will and undeviating steadiness of purpose; and to look to nothing else, not even for a moment, except to reason; and to be always the same, in sharp pains, on the occasion of the loss of a child, and in long illness; and to see clearly in a living example that the same man can be both most resolute and yielding, and not peevish in giving his instruction; and to have had before my eyes a man who clearly considered his experience and his skill in expounding philosophical principles as the smallest of his merits; and from him I learned how to receive from friends what are esteemed favors, without being either humbled by them or letting them pass unnoticed.

From Sextus, 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 ignorant persons, and those who form opinions without consideration: he had the power of readily accommodating himself to all, so that intercourse with

从拉斯蒂克斯那里，我领悟到自己的品格需要改进和锻炼；明白了不要沉溺于诡辩的竞赛，不写投机取巧的东西，不进行无用的劝诫；不卖弄自己的训练有素，也不做仁慈的行为以示炫耀；摒弃浮华不实的词藻、诗歌和文字；不穿着外出的服装在室内走动或是做其他类似的事情；学会了要像拉斯蒂克斯从锡纽埃瑟给我母亲的信那样使用朴素的文字写信；学会了要给那些在言语上冒犯了我或是对我做过错事的人以尊重，一旦他们有和解的意愿也乐意原谅他们；学会了要仔细阅读，不能满足于对一本书粗浅的理解；不草率地认同那些夸夸其谈的人；我也感激他使我对爱比克泰德的言论，这是他从自己的珍藏中传授给我的。

从阿珀洛尼厄斯那里，我懂得了意志自由和目标坚定；懂得了在任何时候都要依靠理性而非其他任何东西；懂得了处于巨大的痛苦哪怕是丧子之痛中，也要平静如常；从他身上，我清楚地看到了一个坚定、灵活，在教导他人时不骄不躁的活榜样；也看到了一个清醒、不因自己论述各种哲学原则的经验和技巧而自负的人；从他身上，我还学会了怎样从值得尊敬的朋友那里得到好感，而又丝毫不显得卑微也不是对他们置若罔闻。

从塞克斯都那里，我看到了一种仁慈的气质，一个以爱的方式管理的家庭和一种合乎天性的生活观念；看到了不加掩饰的庄严，为朋友谋利的细心以及对无知人们和那些不经思考就发表言论的人的容忍。他拥有这种力量，这种力量可以使他自己和所有的人融洽相处，以至于与他交往比任何奉承都



万神庙，古罗马
最重要的建筑之一



him was more agreeable than any flattery; and at the same time he was most highly venerated 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 noisy display, and he possessed much knowledge without ostentation.

From Alexander the grammarian, to refrain from fault-finding, and not in a reproachful way to chide those who uttered any barbarous or solecistic or strange-sounding expression; but dexterously 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 Fronto I learned to observe what envy, and duplicity, and hypocrisy are in a tyrant, and that generally those among us who are called Patricians are rather deficient in paternal affection.

From Alexander 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, 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 and Athenodotus; and to love my children truly.

From my brother Severus, to love my kin, and to love truth, and to love justice; and through him I learned to know Thrasea, Helvidius, Cato, Dion, Brutus; and from him I 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

更令人心旷神怡；同时，他也受到与他结交之人的高度推崇；他同时拥有发现和命令的能力，这种能力充满了智慧、技巧和生活必要的准则；他从不表现出愤怒或是其他的激情，而是完全避免激情却又充满了温柔；他能够表示赞赏而毫不啰唆，也能够拥有渊博的知识却不卖弄。

从语法学家亚历山大那里，我学会了不吹毛求疵，不苛责那些在表达上粗鲁、失礼或是有奇怪说法等毛病的人们，而是通过回答、证实、探讨事物本身而非词汇的方式，或者其他任何适当的启示，灵活地引出应该使用的正确表达。

从弗朗特那里，我学会了观察在一个暴君那里何为嫉妒，何为欺诈，何为伪善，也知道了我们当中被称为贵族的那些人其实是相当缺乏仁慈之心的。

从柏拉图派学者亚历山大那里，我懂得了不需要经常但也不是没有必要与他人说话或是写信，告诉自己没有空闲时间；懂得了我们并不是总能以事情紧急的借口来推卸对那些与自己生活在一起的人的义务。

从克特勒斯那里，我懂得了当朋友抱怨——即使他本来就没有任何理由抱怨时，也不应该漠然视之，而应该尽力帮助他恢复往日的冷静；懂得了要随时准备以好言相劝，就像人们所说的多米蒂厄斯和雅特洛多图斯一样。从他身上，我也学会了真诚地爱我的孩子。

从我的兄弟西维勒斯那里，我学会了热爱我的家人，热爱真理，热爱正义；也是通过他，我了解了思雷西亚、黑尔维蒂厄斯、加图、戴昂、布鲁特斯；从他那里，我接受了一种对待所有人都一视同仁的观念，一种实施权利平等和言论自由平等的政体的思想，和一种最大范围地尊重被统治者的一切自由的王者之治观念；从他那里我还学会了坚定、



古罗马疆域图



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 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 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, 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 father I observed mildness of temper, and unchangeable resolution in the things which he had determined after due deliberation; and no vainglory 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 for the common weal; 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; 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

毫不动摇地追求和尊重哲学，一种行善的性格，为人亲切随和，充满希望并坚信自己被朋友们的爱所包围；从他身上，我看到一种即使对他所谴责的人都毫不隐藏的意见，他的朋友们不需要去揣摩他希望什么，不希望什么，因为这些都是非常明确的。

从马克西默斯那里，我学会了自律，不被外物所左右；在任何环境下即使是在病痛中都保持心情愉快；在道德方面形成甜美和庄严的完美契合；毫不抱怨地完成眼前之事。我注意到所有人都相信他所思如所言，在任何行动中都没有不良企图；他从不表示出惊喜或是惊奇，从不惊慌，从不拖沓做事，从不困惑或沮丧；他不以笑声掩饰自己的焦虑，同时也不狂热或是多疑。他已经习惯于仁慈，随时准备宽恕他人，并远离一切错误；他给人的印象与其说是一贯公正，不如说是不断进步。我还注意到没有任何一个人认为自己会被马克西默斯看不起，但是也不敢认为自己比他更好。他还具有一种令人愉快的幽默本领。

从我父亲身上，我看到了一种温和的性格，从不轻易改变经过深思熟虑所决定的事情；在人们高度赞赏的事情上不虚荣；热爱劳动、不屈不挠；乐于倾听任何对公共福利提出的建议；在论功行赏的时候毫不偏私；也看到了一种源自于经验的知识，这种知识能辨别精力充沛或是软弱无力的行动。我注意到，他克服了对孩子的一切激情，他认为自己并不比其他市民更优秀；他解除了他的朋友们要陪他喝茶或是在他出国时要来看望他的所有义务，那些紧



阿尔忒弥斯神庙，古代为库柏勒大神母（安纳托利亚丰收女神）和阿尔忒弥斯的崇拜中心，是古代世界七大奇观之一



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 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 popular applause and all flattery; and to be ever watchful over the things which were necessary for the administration of the empire, and to be a good manager of the expenditure, and patiently to endure the blame which he got for such conduct; and he was neither superstitious with respect to the gods, nor did he court men by gifts or by trying to please them, or by flattering the populace; but he showed sobriety in all things and firmness, and never any mean thoughts or action, nor love of novelty. And the things which conduce in any way to the commodity of life, and of which fortune gives an abundant supply, he used without arrogance and without excusing himself; so that when he had them, he enjoyed them without affectation, and when he had them not, he did not want them. No one could ever say of him that he was either a sophist or a home-bred flippant slave or a pedant; but every one acknowledged him to be a man ripe, perfect, above flattery, able to manage his own and other men's affairs.

Besides this, he honoured those who were true philosophers, and he did not reproach those who pretended to be philosophers, nor yet was he easily led by them. He was also easy in conversation, and he made himself agreeable without any offensive affectation. He took a reasonable care of his body's health, not as one who was greatly attached to life, nor out of regard to personal appearance, nor yet in a careless way, but so that, through his own attention, he very seldom stood in need of the physician's art or of medicine or external applications. He was most ready to give way