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拥抱自然 思考社会 回归常识 丰盈自我  
影响人类的伟大思想

— 企鹅人文经典 —

# 忏悔录

## *A Confession*

[俄] 列夫·托尔斯泰

伟大的思想家用简洁的文字，带给人类最伟大的思想启迪；  
我们用简单的方法，走近这些卓尔不群的人物，  
聆听他们振聋发聩的声音。

英汉对照

参悟人文经典  
熟记2000生词

难词注释

中国出版集团公司  
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影响人类的伟大思想

全球人文经典

# 忏悔录

A Confession

英汉对照

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马 睿 汉译

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# 观 念

——《伟大的思想》代序

每隔一段时间，媒体就喜欢评选一次“影响世界的 X 个人”或者“改变历史的 X 项发明”。然而，在我看来，几乎所有人类史上最重大的变革，首先都是一种观念的变革。

我们今天之所以会关注气候的变暖与生物多样性的保存，是因为我们看待地球的方式变了，我们比以前更加意识到人在自然中的位置，也更加了解自然其实是一个动态的系统。放弃了人类可以主宰地球的世界观，这就意味着我们接受了一个观念的变化。同样地，我们不再相信男人一出生就该主宰女人，甚至也不再认为男女之别是不可动摇的本质区分，这也是观念的变化。如果说环保运动和女权运动有任何影响的话，那些影响一定就是从大脑开始的。也不要只看好事，20 世纪最惨绝人寰的浩劫最初也只不过是一些小小的观念，危险的观念。比如说一位德国人，他相信人类的进化必以“次等种族”的灭绝为代价……

这套丛书不叫“伟大的巨著”，是因为它们体积都不大，而且还有不少是抽取自某些名著的章节。

可它们却全是伟大的观念，例如达尔文的论天择，潘恩的论

常识，它们共同构成了人类的观念地图。从头看它们一遍，就是检视文明所走过的道路，从深处理解我们今天变成这个样子的原因。

也许你会发现其中有些陌生的名字，或者看起来没有那么“伟大”的篇章（譬如普鲁斯特追忆他的阅读时光），但你千万不要小看它们。因为真正重要、真正能够产生启蒙效果的观念往往具有跨界移动的能力，它会跨越时空，离开它原属的领域，在另一个世界产生意外的效果。就像马可·波罗在监狱里述说的异国图景，当时有谁料得到那些荒诞的故事会诱发出哥伦布的旅程呢？我也无法猜测，这套小书的读者里头会不会有下一个哥伦布，他将带着令人惊奇的观念航向自己的大海。

**梁文道**

## 《伟大的思想》中文版序

企鹅《伟大的思想》丛书于2004年开始出版。在英国，至今已付印80种，尚有20种计划出版。美国出版的丛书规模略小，德国的同类丛书规模更小一些。丛书销量已远远超过200万册，在全球很多人中间，尤其是学生当中，普及了哲学和政治学。中文版《伟大的思想》丛书的推出，迈出了新的一步，令人欢欣鼓舞。

推出这套丛书的目的是让读者再次与一些伟大的非小说类经典著作面对面地交流。太长时间以来，确定版本依据这样一个假设——读者在教室里学习这些著作，因此需要导读、详尽的注释、参考书目等。此类版本无疑非常有用，但我想，如果能够重建托马斯·潘恩《常识》或约翰·罗斯金《艺术与人生》初版时的环境，重新营造更具亲和力的氛围，那也是一件有意思的事。当时，读者除了原作者及其自身的理性思考外，没有其他参照。

这样做有一定的缺点：每个作者的话难免有难解或不可解之处，一些重要的背景知识会缺失。例如，读者对亨利·梭罗创作时的情况毫无头绪，也不了解该书得到的认可及其影响。不过这样做的优点也很明显。最突出的优点是，作者的初衷又一次变得重要起来——托马斯·潘恩的愤怒、查尔斯·达尔文的灵光、塞内加的隐逸。这些作家在那么多国家影响了那么多人的生活，其

影响不可估量，有的长达几个世纪，读他们书的乐趣罕有匹敌。没有亚当·斯密或阿图尔·叔本华，难以想象我们今天的世界。这些小书的创作年代已很久远，但其中的语言已彻底改变了我们的政治学、经济学、智力生活、社会规划和宗教信仰。

《伟大的思想》丛书一直求新求变。地区不同，收录的作家也不同。在中国或美国，一些作家更受欢迎。英国《伟大的思想》收录的一些作家在其他地方则默默无闻。称其为“伟大的思想”，我们亦慎之又慎。思想之伟大，在于其影响之深远，而不意味着这些思想是“好”的，实际上一些书可列入“坏思想”之列。从书中很多作家受到同一丛书其他作家的很大影响，例如，马塞尔·普鲁斯特承认受约翰·罗斯金影响很大，米歇尔·德·蒙田也承认深受塞内加影响，但其他有些作家彼此憎恨，如果发现他们被收入同一丛书，一定会气愤难平。不过，读者可自行决定这些思想是否合理。我们衷心希望，您能在阅读这些杰作中得到乐趣。

**《伟大的思想》出版者**  
**西蒙·温德尔**

## Introduction to the Chinese Editions of Great Ideas

Penguin's Great Ideas series began publication in 2004. In the UK we now have 80 copies in print with plans to publish a further 20. A somewhat smaller list is published in the USA and a related, even smaller series in Germany. The books have sold now well over two million copies and have popularized philosophy and politics for many people around the world—particularly students. The launch of a Chinese Great Ideas series is an extremely exciting new development.

The intention behind the series was to allow readers to be once more face to face with some of the great non-fiction classics. For too long the editions of these books were created on the assumption that you were studying them in the classroom and that the student needed an introduction, extensive notes, a bibliography and so on. While this sort of edition is of course extremely useful, I thought it would be interesting to recreate a more intimate feeling—to recreate the atmosphere in which, for example, Thomas Paine's *Common Sense* or John Ruskin's *On Art and Life* was first published—where the reader has no other guide than the original author and his or her own common sense.

This method has its severe disadvantages—there will inevitably be statements made by each author which are either hard or impossible to understand, some important context might be missing. For example the reader has no clue as to the conditions under which Henry Thoreau was writing his book and the



reader cannot be aware of the book's reception or influence. The advantages however are very clear—most importantly the original intentions of the author become once more important. The sense of anger in Thomas Paine, of intellectual excitement in Charles Darwin, of resignation in Seneca—few things can be more thrilling than to read writers who have had such immeasurable influence on so many lives, sometimes for centuries, in many different countries. Our world would not make sense without Adam Smith or Arthur Schopenhauer—our politics, economics, intellectual lives, social planning, religious beliefs have all been fundamentally changed by the words in these little books, first written down long ago.

The Great Ideas series continues to change and evolve. In different parts of the world different writers would be included. In China or in the United States there are some writers who are liked much more than others. In the UK there are writers in the Great Ideas series who are ignored elsewhere. We have also been very careful to call the series Great Ideas—these ideas are great because they have been so enormously influential, but this does not mean that they are Good Ideas—indeed some of the books would probably qualify as Bad Ideas. Many of the writers in the series have been massively influenced by others in the series—for example Marcel Proust owed so much to John Ruskin, Michel de Montaigne to Seneca. But others hated each other and would be distressed to find themselves together in the same series! But readers can decide the validity of these ideas for themselves. We very much hope that you enjoy these remarkable books.

Simon Winder  
Publisher  
Great Ideas



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# 忏悔录

A Confession



## Chapter 1

1. I was *baptized*<sup>1</sup> and brought up in the *Orthodox Christian*<sup>2</sup> faith. I was instructed in it both as a child and throughout my boyhood and youth. But when at the age of eighteen left university in my second year, I no longer believed in any of the things I had been taught.

2. Judging from various memories, I had never believed very seriously but had merely trusted in what I was taught and in what was *professed*<sup>3</sup> by my elders; but this trust was very *unstable*<sup>4</sup>.

3. I remember when I was eleven years old a high school boy named Volodya, now long since dead, came to see us one Sunday and announced the latest discovery made at school. The discovery was that there is no God and that everything we were being taught was pure *invention*<sup>5</sup> (this was in 1838). I remember my older brothers taking a great interest in this news and even allowing me to join in the discussion. We all, I remember, became very excited and took the news as something very *enthralling*<sup>6</sup> and entirely possible.

# 第一章

## Notes

- 1 baptize [bæp'taiz]  
v. 施洗礼
- 2 Orthodox  
Christian 东正教，  
与天主教、基督  
新教并称基督教  
三大派别
- 3 profess [prə'fes]  
v. 教，教授
- 4 unstable  
[ʌn'steɪbl] a. 易变  
的，不稳定的
- 5 invention  
[ɪn'venʃən] n. 发  
明，创造，捏造
- 6 enthralling  
[ɪn'tɜ:ɪlɪŋ] a. 迷  
人的，吸引人的

1. 我一出生便接受了东正教的洗礼，并在信仰该教派的家庭环境中长大。我在东正教的谆谆教诲下度过了整个童年、少年和青年时期。然而在18岁那年，大学二年级的我离开了学校，我不再相信他们教给我的任何教义。

2. 忆及诸多往事，我觉得自己根本未曾笃信过宗教，我只是信赖长辈们的言传身教，而这种信赖极不稳固。

3. 记得11岁那年的一个周日，一个名叫沃洛迪亚的高中生（此人如今已去世多年）来家中看望我们，向我们宣布了当时学校里的最新发现——世上根本没有上帝，我们所学到的关于上帝的一切纯属编造（那是1838年）。我记得我的哥哥们对这一消息产生了极大的兴趣，甚至允许我参加讨论。我记得当时大家都很激动，觉得这个消息切实可信而令人神往。

4. I remember too that when my older brother Dmitri, who was then at university, suddenly and with *characteristic*<sup>1</sup> *fervour*<sup>2</sup> embraced the faith and started to attend all the services, to *observe*<sup>3</sup> the *fasts*<sup>4</sup> and to lead a pure and moral life we all, including the older ones, constantly made fun of him and for some reason *nicknamed*<sup>5</sup> him Noah. And I remember when Mushkin-Pushkin, at the time a *curator*<sup>6</sup> at the University of Kazan, invited us to a ball and jokingly persuaded my brother, who had *declined*<sup>7</sup> the invitation, that even David danced before the *ark*<sup>8</sup>. At the time I used to enjoy these jokes of my elders, and from them I drew the conclusion that it is necessary to learn the *Catechism*<sup>9</sup> and it is necessary to go to church, but that one need not take it all too seriously. I also recall reading *Voltaire*<sup>10</sup> when I was very young; I not only failed to be shocked by his humour but even found it quite amusing.

5. The decline of my faith occurred in the way in which it has always happened, and still happens, among those from our kind of background. It seems to me that in the majority of *instances*<sup>11</sup> it happens like this: people live as everyone lives, but on the basis

## Notes

- 1 characteristic  
[kærɪktə'ristɪk] *a.*  
独特的, 有特色的, 与众不同的
- 2 fervour ['fɜ:və]  
*n.* 热烈, 热情
- 3 observe [əb'zɜ:v]  
*v.* 遵守
- 4 fast [fɑ:st] *n.* 禁食, 斋戒
- 5 nickname  
['nɪkneɪm] *v.* 给...起绰号
- 6 curator [kjʊ'reɪtə]  
*n.* 管理者, 管理人, 图书馆馆长
- 7 decline [dɪ'klaɪn]  
*v.* 谢绝, 拒绝
- 8 ark [ɑ:k] *n.* 《圣经》中的方舟
- 9 Catechism  
[kæ'tɪkɪzəm] *n.*  
<基督教>教义
- 10 Voltaire 伏尔泰  
(1694—1778),  
法国启蒙思想家、文学家、哲学家
- 11 instance ['ɪnstəns]  
*n.* 例子, 实例, 事例

4. 我还记得当时正在上大学的哥哥德米特里, 他突然间以性格中特有的激情, 狂热地信仰起宗教来, 并且开始参加所有的宗教仪式, 诸如奉行斋戒、崇尚纯洁而道德的生活等。于是我们大家(包括家中的大人)时常拿他开玩笑, 出于众所周知的原因, 大伙还给他起了个绰号叫“诺亚”。而且我还记得, 那时喀山大学<sup>①</sup>的图书馆馆长穆西金·普希金先生有一次邀请大家去参加舞会, 在遭到德米特里的拒绝后, 开玩笑地劝告我的这位哥哥说, 就连大卫王也在方舟前跳过舞<sup>②</sup>。那时我常常被大人物的玩笑逗乐, 我也从中得出一个结论, 那就是学习教义和去教堂做礼拜都是必要的, 但勿需过于认真。我也记得很小的时候曾读过伏尔泰的作品, 当时我不仅没有对他那些抨击教会的犀利幽默感到震惊, 反倒觉得相当有趣。

5. 我的宗教热情日渐减退的过程和大多数同样背景的人差不多, 虽然时代进步了, 但这一过程却基本没有变化。在我看来, 绝大多数情况大致如下: 每个人经历的生活没有什么区

① 喀山: 前苏联伏尔加河中游城市。

② 天主教译为“达味”, 伊斯兰教译作“达吾德”, 是以色列的第二任国王。“大卫”的意思是“被爱的”。大部份关于他的记载都出自《塔纳赫》中的《塞缪尔记》上、下两部。大卫虽不是没有缺点, 但在以色列所有古代的国王中, 他被描述为最富有正义感的国王, 还是一位优秀的战士、音乐家和诗人(据说《圣经》中许多赞美上帝的诗篇都是他的创作)。根据《圣经》记录, 耶稣是大卫的后裔。



of principles that not only have nothing in common with religious *doctrines*<sup>1</sup> but are, on the whole, contrary to them; religious doctrine plays no part in life, or in relations between people, neither are we *confronted*<sup>2</sup> with it in our personal lives. Religious doctrine is professed in some other *realm*<sup>3</sup>, at a distance from life and independent of it. If we encounter it, it is only as an external phenomenon, disconnected from life.

6. Now, just as then, it is impossible to judge from a person's life, or behaviour, whether or not he is a believer. If there is a difference between those who openly profess Orthodoxy and those who deny it, then it is not to the advantage of the former. Nowadays, as before, the public *declaration*<sup>4</sup> and *confession*<sup>5</sup> of Orthodoxy is usually encountered among *dull-witted*<sup>6</sup>, cruel and immoral people who *tend*<sup>7</sup> to consider themselves very important. *Whereas*<sup>8</sup> intelligence, honesty, *straightforwardness*<sup>9</sup>, *good-naturedness*<sup>10</sup> and *morality*<sup>11</sup> are qualities usually found among people who claim to be non-believers. The Catechism is taught in schools and the pupils are sent to church; officials must be able to produce evidence of having received *communion*<sup>12</sup>. But a person belonging to our circle, who is no longer at school and has not entered into public service, can still live for ten years or more without once remembering that he is living among Christians and is himself considered to be a practising member of the Orthodox Church. This was even more true in the past.

7. Thus today, just as in earlier times, religious teaching, which is accepted on trust and *sustained*<sup>13</sup> by external pressure, gradually