

中英文对照版

人生论

弗兰西斯·培根 著
何新 译

Francis Bacon Essays



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**To the right Honourable my very good lord
the Duke of Buckingham his Grace, Lord High Admiral of England**

EXCELLENT LORD – Solomon says: a good name is as a precious ointment; and I assure my self, such will your Grace's name be, with posterity. For your fortune, and merit both, have been eminent. And you have planted things, that are like to last. I do now publish my essays; which, of all my other works, have been most current: for that, as it seems, they come home, to men's business, and bosoms. I have enlarged them, both in number, and weight; so that they are indeed a new work. I thought it therefore agreeable, to my affection, and obligation to your Grace, to prefix your name before them, both in English, and in Latin. For I do conceive, that the Latin volume of them (being in the universal language) may last, as long as books last. My Instauration, I dedicated to the King: my History of Henry the Seventh (which I have now also translated into Latin) and my portions of Natural History, to the Prince: and these I dedicate to your Grace; being of the best fruits, that by the good increase, which God gives to my pen and labours, I could yield.

God lead your Grace by the hand.

Your Grace's most obliged and faithful servant,

FRANCIS ST ALBAN

**献辞 谨以此献与
英格兰海军大将巴金汉公爵**

公爵阁下:

所罗门有一句名言:英名自能流芳百世。尊敬的先生,您的英名必将流芳百世,正如此话所说。值此拙作《人生论》出版之际,请允许我将阁下的大名冠于书首,以炳盛德,并略表区区之诚意。此书乃鄙人平生著作之中,最为大众所欢迎者,共主题均系关于人性以及人生问题之研讨。当此书新版付印之际,在内容和篇数上较前都有所增加,面目已焕然一新。本书发行拉丁语和英语两种版本。拉丁语是通行世界的语言。所以我祝愿阁下的大名亦将伴随这一版本而远播大地。此前,鄙人曾将拙著《伟大的复兴》奉献给英王陛下,将《亨利七世传》(也有拉丁文版本)以及《自然及实验史》奉献给王子殿下,那么在这里,请允许我将这一部作品,奉献给阁下您。尊敬的阁下,为了以上几部书的完成,首先自当感谢上帝赐我以灵感,但鄙人也曾为之付出了多年殚精竭虑的勤勉努力。

忠诚祝愿 上帝保佑您!

您最恭顺的仆人

弗兰西斯 圣奥尔本子爵^①

^① 培根 1621 年被授予圣奥尔本子爵的封号。

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1 Of Truth

What is truth; said jesting Pilate; and would not stay for an answer. Certainly there be, that delight in giddiness; and count it a bondage, to fix a belief; affecting free-will in thinking, as well as in acting. And though the sects of philosophers of that kind be gone, yet there remain certain discouraging wits, which are of the same veins, though there be not so much blood in them, as was in those of the ancients.

But it is not only the difficulty, and labour, which men take in finding out of truth; nor again, that when it is found, it imposeth upon men's thoughts; that doth bring lies in favour: but a natural, though corrupt love, of the lie itself. One of the later school of the Grecians, examineth the matter, and is at a stand, to think what should be in it, that men should love lies; where neither they make for pleasure, as with poets; nor for advantage, as with the merchant; but for the lie's sake. But I cannot tell: this same truth, is a naked, and open day light, that doth not show, the masques, and mummeries, and triumphs of the world, half so stately, and daintily, as candlelights.

一 论真理

“真理是什么东西？”^①彼拉多当年玩世不恭地取笑说，他提这个问题是不指望得到答案的。世人多数心随境变^②，他们认为坚持一种信念就等于自戴一种枷锁，会使思想和行为无法自行其事。虽然作为一种学派的怀疑论早已消逝，但持这种观点者却仍大有人在——尽管他们的观念未必像古人那样清晰而透彻。

使人们宁愿追随谎言，而不去追求真理的原因，不仅由于探索真理是艰苦的，也不仅由于真理会约束人的幻想，而且是由于谎言更能迎合人性中的那些恶习。后期希腊有一位哲学家^③曾探讨过这个问题，因为他不能理解，为什么一些欺世谎言竟能如此迷人，尽管它们既非像诗歌那样优美，又不像经商那样能使人致富。我也不懂这究竟是因为什么——难道人们仅仅是为了爱好虚假而追求虚伪吗？也许因为真理好像阳光，在它照耀下人间所上演的那种假面舞会，远不如在半明半暗烛光下会幻现而华丽。

Truth may perhaps come to the price of a pearl, that showeth best by day: but it will not rise, to the price of a diamond, or carbuncle, that showeth best in varied lights.

A mixture of a lie doth ever add pleasure. Doth any man doubt, that if there were taken out of men's minds, vain opinions, flattering hopes, false valuations, imaginations as one would, and the like; but it would leave the minds, of a number of men, poor shrunken things; full of melancholy, and indisposition, and unpleasing to themselves?

One of the fathers, in great severity, called poesy, vinum daemonum; because it filleth the imagination, and yet it is, but with the shadow of a lie. But it is not the lie, that passeth through the mind, but the lie that sinketh in, and setteth in it, that doth the hurt, such as we spake of before.

But howsoever these things are thus, in men's depraved judgements, and affections, yet truth, which only doth judge itself, teacheth, that the inquiry of truth, which is the love-making, or wooing of it; the knowledge of truth, which is the presence of it; and the belief of truth, which is the enjoying of it; is the sovereign good of human nature.

The first creature of God, in the works of the days, was the light of the sense; the last, was the light of reason; and his Sabbath work, ever since, is the illumination of his spirit. First he breathed

2 人生论

对世人来说,真理犹如珍珠,它要在阳光的照耀下才变得明亮。真理不是那种红玉或钻石,需要借助摇曳不定的烛光而幻化出五色缤纷的浮光。

真真假假的谎言会给人带来愉快。假如一旦把人们内心中那种虚荣心、虚妄的自我估计、各种异想天开的揣想都清除掉,许多人的内心将会显露出原来是多么地渺小、空虚、丑陋;以至连自己都要感到厌恶。对这一点,难道有谁会怀疑吗?

曾有先哲责备“诗”,诬之为“魔鬼的迷幻药酒”^④,因为诗不仅出自幻想,而且其中总有着虚幻的成分。但其实诗又怎能谬误更为诱惑人心呢?真正可怕的,还不是那种人人难免的一念之差,而是那种深入习俗盘踞于人心深处的谬误与偏见。

尽管人世腐败,但只要人接触到真理,还是不能不被真理所征服。因为真理既是衡量谬误的尺度,又是衡量自身的尺度。神圣的教义是——追求真理而与之同在,认识真理敢于面对,更要信赖真理而对之皈依,这才是人性的崇高境界。

在上帝创世的最初日子里,他首先创造了光——第一是知觉,其次是理智,最后赐给人

light, upon the face, of the matter or chaos; then he breathed light, into the face of man; and still he breatheth and inspireth light, into the face of his chosen.

The poet, that beautified the sect, that was otherwise inferior to the rest, saith yet excellently well: 'It is a pleasure to stand upon the shore, and to see ships tossed upon the sea: a pleasure to stand in the window of a castle, and to see a battle, and the adventures thereof, below: but no pleasure is comparable, to the standing, upon the vantage ground of truth: ' (a hill not to be commanded, and where the air is always clear and serene;)' and to see the errors, and wanderings, and mists, and tempests, in the vale below: ' so always, that this prospect, be with pity, and not with swelling, or pride. Certainly, it is heaven upon earth, to have a man's mind move in charity, rest in providence, and turn upon the poles of truth.

To pass from theological, and philosophical truth, to the truth of civil business; it will be acknowledged, even by those that practise it not, that clear and round dealing is the honour of man's nature; and that mixture of falsehood, is like allay in coin of gold and silver; which may make the metal work the better, but it embaseth it. For these winding and crooked courses, are the goings of the serpent; which goeth basely upon the belly, and not upon the feet.

类以良知的心智之光^⑤。上帝把光明赐予浑沌的物质世界,又在安息日以光明照亮了人类的心灵,并且至今他还把神圣的光辉赐予他所恩宠的那些选民。

有一派感性主义哲学在许多方面是肤浅的,但其中一位诗人^⑥却由于向往真理而流芳于世。他曾说过:“居高临下遥看颠簸于大海中的航船是很愉快的,站在堡垒中遥看激战中的战场也是愉快的,但是没有能比攀登于真理的高峰之上,而俯视尘世中的谬误与迷障、烟雾和曲折愉快了!”——只要做这种俯看者不自傲自满,那么这些话的确说得好极了!是啊,一个人如能在心中充满对人类的博爱,行动遵循崇高的道德律,永远只围绕真理的枢轴转动,那么他虽生在人间也就等于步入天堂了。

以上谈了神学和哲学方面的真理,还要再谈谈实践的真理。甚至那些根本不相信真理存在的人,也不能不承认光明正大是一种崇高的德性。伪善正如假币,也许可以骗取到货物,但它毕竟不能体现真正的价值。欺诈的行为像蛇,它无法用足站立,而只能靠肚皮爬行^⑦。

没有任何罪恶比虚伪和背叛更可耻了!所以蒙田^⑧在研究“骗子”这个词为何如此可憎时说得好:“深思一下吧!说谎都是这样一类人,他敢于狂妄地面对上帝,却不敢勇敢地面对世人!”

There is no vice, that doth so cover a man with shame, as to be found false, and perfidious. And therefore Mountaigny saith prettily, when he enquired the reason, why the word of the lie should be such a disgrace, and such an odious charge? Saith he, 'If it be well weighed, to lay that a man lieth, is as much to say, as that he is brave towards God, and a coward towards men.' For a lie faces God, and shrinks from man.

Surely the wickedness of falsehoods, and breach of faith, cannot possibly be so highly expressed, as in that it shall be the last peal, to call the judgements of God upon the generations of men, it being foretold, that when Christ cometh, He shall not find faith upon the earth.

4 人生论

正是如此！曾经有一个预言，说基督返回人间的时刻，就是在大地上找不到诚实者的时刻——而谎言就是请求上帝来招待末日审判的丧钟之声。对于虚伪和欺诈者们，这乃是一个严肃的警告啊！

- ① 见《圣经·新约·维翰福音》第18章。彼拉多(Pontius Pilate)是罗马委任的犹太国总督。他审讯耶稣，当耶稣说，我来到世间是为了传播真理时，他嘲笑地说了这样一句话。
- ② 指古希腊的智者派，古罗马的怀疑派哲学。
- ③ 指古希腊哲学家卢奇安(lucian, 约120-180)。晚期希腊哲学中怀疑主义的批判者。
- ④ 此语源于圣哲罗姆(St Jerome, 约342-420)，圣奥古斯丁(354-430)亦责备诗歌是“魔鬼之诱饵”、“药酒”等。
- ⑤ 见《圣经·旧约·创世纪》第1章。
- ⑥ 指伊壁鸠鲁派哲学家卢克莱修(Lucretius, 罗马人, 约前93-约前50)。名著有《物性论》。认为感觉是一切尺度。
- ⑦ 《圣经》中的故事，说蛇引诱亚当、夏娃犯罪，于是神诅咒蛇：“你必须用肚子行走，终生吃土。”
- ⑧ 蒙田(Michel de Montaigne 1533-1592)，法国名作家，著有《散文集》，引文见该书卷二《论谎言》。

2 Of Death

Men fear death, as children fear to go in the dark: and as that natural fear in children is increased with tales, so is the other.

Certainly, the contemplation of death, as the wages of sin, and passage to another world, is holy and religious; but the fear of it, as a tribute due unto nature, is weak. Yet in religious meditations, there is sometimes mixture of vanity, and of superstition. You shall read, in some of the friars' books of mortifications, that a man should think with himself, what the pain is, if he have but his finger's end pressed, or tortured; and thereby imagine, what the pains of death are, when the whole body is corrupted and dissolved; when many times, death passeth with less pain, then the torture of a limb: for the most vital parts are not the quickest of sense. And by him, that spoke only as a philosopher and natural man, it was well said; *pompa mortis magis terret, quam mors ipsa*. Groans and convulsions, and a discoloured face, and friends weeping, and blacks, and obsequies, and the like, show death terrible.

二 论死亡

犹如儿童畏惧黑暗,人类对死亡的恐惧,也由于听信太多的鬼怪传说而增大。

其实,与其视死亡为恐怖,倒不如采取一种宗教性的虔诚,从而冷静地看待死——视之为人生必不可免的归宿以及对尘世罪孽的赎还。如果将死亡看做人对大自然的被迫献祭,那么当然会对死亡心怀恐惧。但是,在那种宗教的沉思中,也难免掺杂有虚妄与迷信。在一些修道士的苦行录中,可以读到这样的说法:试想一指受伤就何其痛苦!那么当死亡侵损人的全身时,其痛苦更不知大多少倍。实际上,死亡的痛苦未必比手指的伤痛为重——因为人身上致命的器官,并非也是感觉最灵敏的器官啊!所以,塞内加^①(以一个智者和一个普通凡人的身份)讲的是对的:“与死俱来的一切,甚至比死亡本身更可怕。”这是指将死前的呻吟与痉挛,惨白的脸色,亲友的悲嚎,丧具与葬仪,如此种种都把死亡的过程衬托得十分恐怖。

然而,人类的心灵并非真的如此软弱,以至不能抵御和克服对死亡的恐惧。人类可以召唤

It is worthy the observing, that there is no passion in the mind of man so weak, but it mates, and masters, the fear of death: and therefore death is no such terrible enemy, when a man hath so many attendants about him that can win the combat of him. Revenge triumphs over death; love slights it; honour aspireth to it; grief flieth to it; fear preoccupieth it; nay we read, after Otho the Emperor had slain himself, pity (which is the tenderest of affections) provoked many to die, out of mere compassion to their sovereign, and as the truest sort of followers. Nay, Seneca adds niceness and satiety; *cogita quam diu eadem feceris; mori velle, non tantum fortis, aut miser, sed etiam fastidiosus potest.*

A man would die, though he were neither valiant, nor miserable, only upon a weariness to do the same thing, so oft over and over. It is no less worthy to observe, how little alteration, in good spirits, the approaches of death make; for they appear to be the same men, till the last instant.

Augustus Caesar died in a compliment; Livia, *coniugii nostri memor, vive et vale.*

Tiberius in dissimulation; as Tacitus saith of him; *iam Tiberium vires, et corpus, non dissimulatio, deserebant.*

Vespasian in a jest; sitting upon the stool, *ut puto deus fio.* Galba with a sentence; *feri, si ex sit populi Romani*, holding forth his neck. Septimius Severus in dispatch; *adeste, si quid mihi restat*

许多伴侣,帮助人克服对死的恐惧——仇汽之心压倒死亡,爱情之心蔑视死亡,荣誉感使人献身死亡,哀痛之心使人奔赴死亡。而怯懦软弱却会使人在死亡尚未到来之前心灵就先死了。在历史中我们曾看到,当奥陶大帝伏剑自杀后^②,他的臣仆们只是出自忠诚和同情(一种软弱的感情),而甘愿毅然从之殉身。而塞内加说过:“厌倦和无聊也会使人自杀,乏味与空虚能致人于死命,尽管一个人既不英勇又不悲惨。”(拉丁文)

但有一点也应当指出。那就是,死亡无法征服那种伟大的灵魂。这种人,直到生命的最后一刻,也始终如一不失其本色。

在奥古斯都大帝的弥留之际他惟一关注的只是爱情:“永别了,利维娅,不要忘记我们的过去!”^③

提比略大帝根本不理会死亡的逼近,正如塔西佗所说:“他虽然体力日衰,智慧却敏锐如初。”

韦斯巴芗幽默地迎候死亡的降临,他坐在椅子上说:“难道我就将这样成为神吗?”^④ 而卡尔巴之死来自不测,但他却勇敢地对那些刺客们说:“你们杀吧,只要这对罗马人民

agendum. And the like.

Certainly, the Stoics bestowed too much cost upon death, and by their great preparations, made it appear more fearful. Better saith he, *qui finem vitae extremum inter munera ponat naturae*.

It is as natural to die, as to be born; and to a little infant, perhaps, the one is as painful as the other. He that dies in an earnest pursuit, is like one that is wounded in hot blood; who, for the time, scarce feels the hurt; and therefore, a mind fixed, and bent upon somewhat that is good, doth avert the dolours of death: but above all, believe it, the sweetest canticle is, *nunc dimittis*; when a man hath obtained worthy ends, and expectations.

Death hath this also; that it openeth the gate to good fame, and extinguisheth envy.

— *extinctus amabitur idem*.

有利!”随后 he 从容地引颈就戮。

塞维鲁^①直到临死前所惦念的还是工作,他的遗言是:“假如还需要我办点什么,就快点拿来。”诸如此类,视死如归,大有人在。

那些斯多葛学者们未免把死亡看得过于严重了,以至他们曾不厌其烦地讨论对于死亡的种种精神准备。而朱维诺却说得^②好:“死亡也是大自然赐给人类的恩惠之一。”

死亡与生命都是自然的产物,一个婴儿的降生也许与死亡同样痛苦。在炽烈如火的激情中受伤的人,是感觉不到痛楚的。而一个坚定执著、有信念的心灵也不会为死亡畏惧而陷入恐怖。人生最美好的挽歌,莫过于当你在一种有价值的事业中度过了一生后能够说:“主啊,如今请让你的仆人离去。”

死亡还具有一种作用,它能够消歇尘世的种种困扰,打开赞美和名誉的大门——正是那些生前受到妒恨的人,死后却将为人类所敬仰!

① 塞涅卡(Lucius Seneca 4—65),罗马哲学家、作家、道德哲学家。

② 参见塔西佗《历史》第2卷49章。

③ 奥古斯都、提比略、韦斯巴芗、塞维鲁,均为古罗马皇帝及英雄人物。上述史事参见苏维托尼乌斯《罗马十二帝王传》。

3 Of Unity in Religion

Religion being the chief band of human society, it is a happy thing, when itself is well contained within the true band of unity.

The quarrels, and divisions about religion, were evils unknown to the heathen. The reason was, because the religion of the heathen consisted rather in rites and ceremonies than in any constant belief. For you may imagine, what kind of faith theirs was, when the chief doctors, and fathers of their church, were the poets. But the true God hath this attribute, that he is a jealous God; and therefore, his worship and religion will endure no mixture, nor partner. We shall therefore speak a few words, concerning the unity of the church; what are the fruits thereof; what the bounds; and what means?

The fruits of unity (next unto the well pleasing of God, which is all in all) are two; the one, towards those that are without the church; the other, towards those that are within. For the former; it is certain, that heresies, and schisms are of all others the greatest scandals; yea more than corruption of manners. For as in the natural body, a wound or solution of continuity is worse than a corrupt humour; so in the spiritual.

So that nothing, doth so much keep men out of the church, and drive men out of the church, as

三 论宗教信仰的统一

宗教信仰是人类社会重要的支柱之一。如果宗教信仰是统一的,那么社会将是幸福的。

对于异教徒来说,他们似乎从来不曾为信仰和见解的不同而陷于纷争。也许是因为他们的宗教虽有典仪却缺乏理论吧。只要想想他们的教长都是浪漫的诗人,你就可以理解他们的宗教到底是什么了。但是我们的上帝却是一位“忌妒”之神^①,因此他既不允许有不纯的信念,也不允许奉祀异教的神灵。但是,究竟如何才能使信仰保持一致,这个问题值得深究一下。

保持信仰一致(这是追随于上帝的又一个目标)的意义有两方面,一是与教会内部的人有关,一是与教会外部的人有关。对前者来说,异教与其信徒是玷污圣灵的,是一切道德败坏中的罪恶者。正如由人体伤口进入的异物导致腐败一样,精神上的腐败也会由此而来。

breach of unity: and therefore, whensoever it cometh to that pass, that one saith, ecce in deserto; another saith, ecce in penetralibus; that is, when some men seek Christ in the conventicles of heretics, and others in an outward face of a church, that voice had need continually to sound in men's ears, nolite exire, go not out.

The docto of the gentiles (the propriety of whose vocation drew him to have a special care of those without) saith: If an heathen come in and hear you speak with several tongues will he not say that you are mad? And certainly, it is little better when atheists, and profane persons, do hear of so many discordant and contrary opinions in religion; it doth avert them from the church, and maketh them to sit down in the chair of the scornors. It is but a light thing, to be vouched in so serious a matter, but yet it expresseth well the deformity.

There is a master of scoffing, that in his catalogue of books, of a feigned library, sets down this title of a book: the morris dance of heretics. For indeed, every sect of them hath a diverse posture, or cringe by themselves, which cannot but move derision in worldlings, and depraved politics, who are apt to contemn holy things.

As for the fruit towards those that are within; it is peace; which containeth infinite blessings: it establisheth faith; it kindleth charity; the outward peace of the church distilleth into peace of conscience; and it turneth the labours of writing, and reading of controversies, into treatises of mortifi-

所以,再没有比散布对于信仰的各种不同见解,更足以导致宗教分裂的。这犹如有人呼唤——看哪,基督正在旷野之中!而另一些人也在呼唤——看哪,基督正在圣坛之上!那么让我们究竟追随谁呢!在这种情况下,我们最好的办法恐怕只有一个,这就是基督自身说过的那句名言:“你们既不要出去,也都不要相信!”^②

圣保罗(他的使命是要感召那些无信仰者)曾说:“如果一个异教徒听到你们这些各说各话的教义,他恐怕只会认为这里有一群疯子。”对于本来就无信仰的无神论者,看到宗教之中的这种矛盾冲突,更会使他们远离圣殿,而高居于“亵渎者”的座位之上了。

从前有一位幽默家虚拟了一套丛书,其中有一本名叫“异端教派的摩尔舞”。^③在谈论如此重大问题时援引此例,也许未免不恭。然而它所嘲弄的却正是异端攻讦者那种可笑的嘴脸。

信仰的一致会给教徒带来和平。而和平就是幸福,和平树立信仰,和平培养博爱。这样,以前浪费于写争论文章的精力,现在就可以转移到写信仰和诚实忏悔的论文上了。

至于如何使信仰一致,这也很重要。有两种极端的看法。对某些激烈分子而言,所有的

cation, and devotion.

Concerning the bounds of unity; the true placing of them importeth exceedingly. There appear to be two extremes. For to certain zealants all speech of pacification is odious. Is it peace, Jehu? What hast thou to do with peace? Turn thee behind me. Peace is not the matter, but following and party. Contrariwise, certain Laodiceans, and lukewarm persons, think they may accommodate points of religion by middle ways, and taking part of both; and witty reconcilments; as if they would make an arbitrement, between God and man. Both these extremes are to be avoided; which will be done, if the league of Christians, penned by our saviour himself, were in the two cross clauses thereof soundly and plainly expounded; he that is not with us, is against us; and again, he that is not against us is with us;

that is, if the points fundamental and of substance in religion were truly discerned and distinguished from points not merely of faith, but of opinion, order, or good intention. This is a thing may seem to many a matter trivial, and done already: but if it were done less partially, it would be embraced more generally.

Of this I may give only this advice, according to my small model. Men ought to take heed, of rending God's church, by two kinds of controversies. The one is, when the matter of the point controverted is too small and light, not worth the heat and strife about it, kindled only by contra-

调和妥协都是可憎的。正如《旧约》中所说：“和平不和平与你何干？使者你转回身去吧！”这一派人是宁可不要和平只要宗派的。与此相反的做法是，有些教派一味追求妥协折衷，甚至不顾信仰的基本原则。这两种极端的态度都是应当避免的。协调信仰的最好原则，就是：——“凡是不帮助我们的，就是反对我们。”（凡不是我们的朋友者，就是我们的敌人）——“凡是不反对我们者，就是帮助我们。”（凡不是我们的敌人者，就是我们的朋友）换句话说，只要在信仰的大前提上没有分歧，那些观点、教义和解释上的差别，都可以求大同存小异，而不应为之煽动分裂。

在这里我还略有一点小小的见解。大家应注意，使宗教信仰分裂的原因，往往是两种性质的争论。一种是所争论的论点本来分歧并不大，只是由于争论的态度激发了仇恨。圣奥古斯丁曾这样说过：“基督的服装是天衣无缝的，但是教会的衣服却有许多种颜色。”因此他又说：“可以允许不同的色彩，但是却不能允许它的分裂。”这就是说，和谐统一与专制划一并非一回事。另一种论点本来是关于实质问题的，但愈争到后来，却愈陷于诡辩。一个有学识的人，有时常会遇到一些无知浅学之辈提出某种表面的异议。他理解他们，因为他们