



## 如你我般相忘

我和你一起听音乐，可我们听到的远不止音乐。  
爱，是音乐的大师，是一切欢乐的主宰，  
是我们生命中最美好的事。

双语经典散文 · 婚姻爱情篇 ·

# 如你我般相忘

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# Love

*D.H. Lawrence*

Love is the happiness of the world. But happiness is not the whole of fulfillment. Love is a coming together. But there can be no coming together without an equivalent going asunder. In love, all things unite in a oneness of joy and praise. But they could not unite unless they were previously apart. And, having united in a whole circle of unity, they can go no further in love. The motion of love, like a tide, is fulfilled in this instance; there must be an ebb.

So that the coming together depends on the going apart; the systole depends on the diastole; the flow depends on the ebb. There can never be love universal and unbroken. The sea can never rise to high tide over all the globe at once. The undisputed reign of love can never be.

Because love is strictly a traveling. "It is better to travel than to arrive," somebody has said. This is the essence of unbelief. It is a belief in absolute love, when love is by nature relative. It is a belief in the means, but not in the end. It is strictly a belief in force, for love is a unifying force.

How shall we believe in force? Force is instrumental and functional; it is neither a beginning nor an end. We travel in order to arrive; we do not travel in order to travel. At least, such traveling is mere futility. We travel in order to arrive.

And love is a traveling, a motion, a speed of coming together. Love is the force of creation. But all force, spiritual or physical, has its polarity, its positive and its negative. All things that fall, fall by gravitation to the earth. But has not the earth, in the opposite of

## 爱<sup>①</sup>

D. H. 劳伦斯

爱是世间的幸福,但幸福不是满足的全部。爱是相聚,但没有对应的分离便没有相聚。在爱中,一切都凝结为欢乐与赞美的一体。但除非先前彼此分离,否则它们便不能凝结。一旦在爱中凝结为一体,它们便不能再向前发展了。爱的运动就像潮水,在瞬间完成,然后必有退潮。

因此,相聚依赖于分离;心脏的收缩依赖于舒张;潮涨依赖于潮落。从来没有普遍而不灭的爱。大海从来不会在一瞬间涨潮将世界覆没。从来不会有无可争辩的爱的王国。

因为严格来说,爱是一段旅程。有人说过:“旅行胜于到达。”这是无信仰的本质。这是对绝对之爱的信仰,而从本质上来说,爱是相对的。这是对手段的信仰,非目的的信仰。说得苛刻些,是对力量的信仰,因为爱是一种联合的力量。

我们为何相信力量?力量是工具性的、功能性的;它既非开始又非结局。我们旅行是为了到达,而不是为旅行而旅行。至少这种旅行只是徒劳。我们旅行不过是为了到达。

爱是一段旅行,一项运动,一种相聚的速度。爱是创造的力

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① 本文为节选。

gravitation, cast off the moon and held her at bay in our heavens during all the seasons of time?

So with love. Love is the hastening gravitation of spirit towards spirit, and body towards body, in the joy of creation. But if all be united in one bond of love, then there is no more love. And therefore, for those who are in love with love, to travel is better than to arrive. For in arriving one passes beyond love, or, rather, one encompasses love in a new transcendence. To arrive is the supreme joy after all our traveling.

Love is not a goal; it is only a traveling. Likewise death is not a goal; it is a traveling asunder into elemental chaos. And from the elemental chaos all is cast forth again into creation. Therefore death also is but a cul-de-sac, a melting-pot.

There is a goal, but the goal is neither love nor death. It is a goal neither infinite nor eternal. It is the realm of calm delight, it is the other-kingdom of bliss. We are like a rose, which is a miracle of pure centrality, pure absolved equilibrium. Balanced in perfection in the midst of time and space, the rose is perfect in the realm of perfection, neither temporal nor spatial, but absolved by the quality of perfection, pure immanence of absolution.

We are creatures of time and space. But we are like a rose; we accomplish perfection, we arrive in the absolute. We are creatures of time and space. And we are at once creatures of pure transcendence, absolved from time and space, perfected in the realm of the absolute, the other-world of bliss.

And love, love is encompassed and surpassed. Love always has been encompassed and surpassed by the fine lovers. We are like a rose, a perfect arrival.

Love is manifold, it is not of one sort only. There is the love between man and woman, sacred and profane. There is Christian love, "thou shalt love thy neighbor as thyself." And there is the love of God. But always love is a jointing together.

Only in the conjunction of man and woman has love kept a dual-



量。但一切力量,不管是精神的还是物质的,都有两极:正极和负极。一切物体坠落,都是由于地球的引力。但不正是这个地球以其引力的反力将月球抛开,并于千万年来将其揽在天空一隅吗?

爱亦如此。爱是在创造的快乐中,精神向精神,肉体向肉体的加速引力。但如果一切都在爱的结合中融为一体,那么就不会有更多的爱了。因此,对那些因爱而爱的人来说,旅行胜于到达。因为一旦到达,人们便超越了爱,或者说,人们以一种新的超越完成了爱。到达意味着旅行之后的快乐巅峰。

爱不是目标;它只是一种旅行。同样地,死亡也不是目标;它是各自分离走向原始混沌的旅行。而在原始混沌中一切都被重新投入创造之中。因此,死亡也只是一条死胡同,一只熔炉。

世上有目标,但这目标既非爱又非死;这目标既非无限又非永恒。它是宁静之乐的王国,它是极乐的另一个天国。我们像一朵玫瑰,是纯粹向心、被赦免的均衡的奇迹。玫瑰在时间和空间中完美平衡,是完美王国中的完美之物,既非时间又非空间,被完美的品质所赦免,是纯粹赦免的内在性。

我们是时间和空间的产物。但我们像一朵玫瑰,我们臻于完美,变得纯粹。我们是时间和空间的产物,但我们立刻成为纯粹超越的生物,从时间和空间中获得赦免,在纯粹的王国——这极乐的另一个世界中变得完美。

爱被完成,被超越。爱总是被纯净的恋人所完成,所超越。我们像一朵玫瑰,完美地到达。

爱是多种多样的,并非只有一种。有男女之爱,既神圣又世俗。有基督之爱,“汝须爱邻如爱己。”有对上帝之爱。但爱永远是

ity of meaning. Sacred love and profane love, they are opposed, and yet they are both love. The love between man and woman is the greatest and most complete passion the world will ever see, because it is dual, because it is of two opposing kinds. The love between man and woman is the perfect heart-beat of life, systole, diastole.

Sacred love is selfless, seeking not its own. The lover serves his beloved and seeks perfect communion of oneness with her. But whole love between man and woman is sacred and profane together. Profane love seeks its own. I seek my own in the beloved, I wrestle with her to wrest it from her. We are not clear, we are mixed and mingled. I am in the beloved also, and she is in me. Which should not be, for this is confusion and chaos. Therefore I will gather myself complete and free from the beloved, she shall single herself out in utter contradistinction to me. There is twilight in our souls, neither light nor dark. The light must draw itself together in purity, the dark must stand on the other hand; they must be two complete in opposition, neither one partaking of the other, but each single in its own stead.

We are like a rose. In the pure passion for oneness, in the pure passion for distinctness and separateness, a dual passion of unutterable separation and lovely conjunction of the two, the new configuration takes place, the transcendence, the two in their perfect singleness, transported into one surpassing heaven of a rose blossom.

But the love between a man and a woman, when it is whole, is dual. It is the melting into pure communion, and it is the friction of sheer sensuality, both. In pure communion I become whole in love. And in pure, fierce passion of sensuality I am burned into essentiality. I am driven from the matrix into sheer separate distinction. I become my single self, inviolable and unique, as the gems were perhaps once driven into themselves out of the confusion of earths. The woman and I, we are the confusion of earths. Then in the fire of their extreme sensual love, in the friction of intense, destructive flames, I am destroyed and reduced to her essential otherness. It is a destructive fire, the profane love. But it is the only fire that will purify us into

一种融合。

只有在男女的结合中爱才保持双重意义。神圣之爱与世俗之爱,虽互为相反,但两者都是爱。男女之爱是这个世上最伟大最完美的激情,因为它是双重的,并且是两种相反之爱。男女之爱是生命的完美心跳,有收缩也有舒张。

神圣之爱是无私的,它并不寻求自我。爱者侍奉于被爱者,寻求和她的完美合一。但整个男女之爱是神圣与世俗的结合。世俗之爱寻求其自己。我在被爱者中寻找我自己,我与她搏斗是为了从她那里夺取自己。我们彼此纠缠不清,混合、掺杂在一起。她中有我,我中有她。事情不该如此,因为这是混淆与混沌。因此,我要获得一个完整的自我,从被爱者中分离、独立;她也要分出自我,与我彻底区分开来。我们的灵魂中有一片微光,既不明亮又不黑暗。那光亮必须收拢、净化,那黑暗则必须沉积。它们必须是相反而独立完整的两方,互不参与到对方中去,每一方又都独立存在。

我们就像一朵玫瑰。在渴望合一的纯粹激情中,在渴望区别与分离的纯粹激情中,在一种不可言喻的分离与可爱结合的双重激情中,这种新的格局终于形成,这就是超越,两个纯粹独立的个体演变成一朵玫瑰花的非凡天堂。

但当男女之爱完整的时候,它是双重的。它融化为纯粹的共有,同时又是纯粹肉体的摩擦。在纯粹的共有中,我成了爱的全部。在纯粹、狂烈的肉欲激情中我被燃成本质。我从本体中被驱赶出来,变成纯粹分离的个体。我成了单个的自我,不可侵犯,独一无二,就像宝石,也许当初它们曾从混乱的泥土中被驱赶出来,从而形成其自己。女人和我,我们就是混乱的泥土。在极度肉欲



singleness, fuse us from the chaos into our own unique gem-like separateness of being.

All whole love between man and woman is thus dual, a love which is the motion of melting, fusing together into oneness, and a love which is the intense, frictional, and sensual gratification of being burnt down, burnt apart into separate clarity of being; unthinkable otherness and separateness.

之爱火中，在强烈的摩擦中，在毁灭性的火焰中，我被摧毁，成为她必不可少的他者。这是毁灭之火，世俗之爱。但只有这种火焰才能把我们净化成个体，把我们从混沌一片中熔化成独一无二的宝石般分离的个体。

所有男女间完整的爱都是这样双重的，这种爱既是一种融为一体运动，又是一种强烈摩擦与肉欲满足的燃烧，燃烧成相分离的清晰个体，不可思议的他者与分离。

（陆钰明 译）

## Love Is Not Like Merchandise

*Sydney J. Harris*

A reader in Florida, apparently bruised by some personal experience, writes in to complain, "If I steal a nickel's worth of merchandise, I am a thief and punished; but if I steal the love of another's wife, I am free."

This is a prevalent misconception in many people's minds—that love, like merchandise, can be "stolen". Numerous states, in fact, have enacted laws allowing damages for "alienation of affections".

But love is not a commodity; the real thing can not be bought, sold, traded or stolen. It is an act of the will, a turning of the emotions, a change in the climate of the personality.

When a husband or wife is "stolen" by another person, that husband or wife was already ripe for the stealing, was already predisposed toward a new partner. The "love-bandit" was only taking what was waiting to be taken, what wanted to be taken.

We tend to treat persons like goods. We even speak of children "belonging" to their parents. But nobody "belongs" to anyone else. Each person belongs to himself, and to God. Children are entrusted to their parents, and if their parents do not treat them properly, the state has a right to remove them from their parents' trusteeship.

Most of us, when young, had the experience of a sweetheart being taken from us by somebody more attractive and more appealing. At the time, we may have resented this intruder—but as we grew older, we recognized that the sweetheart had never been ours to begin with. It was not the intruder that "caused" the break, but the lack of a real relationship.

## 爱情不是商品

西德尼·J. 哈里斯

一位显然在个人经历上遭遇过创伤的佛罗里达州读者写信来抱怨说：“如果我偷了价值五分钱的商品，就会被看作是小偷而受惩罚；但假如我偷走别人妻子的爱情，就不会有事。”

此为许多人心里普遍存在的一种错误想法——爱情，犹如商品，可以被“偷走”。事实上，许多州已颁布法令，允许索取“感情疏远”赔偿金。

但爱情并非商品；真情实意不可能被买到、卖掉、交易或盗取。爱情是出自意愿之行为、多种情感之转向、个性发展之变化。

当丈夫或妻子被他人“偷走”时，那丈夫或妻子早已做好充分准备，一心向往新的伴侣了。那“爱匪”不过是取走等待被取、盼望被取之物罢了。

我们往往待人如物。我们甚至还说孩子“属于”父母。但谁都不“属于”谁。每个人只属于自己，属于上帝。孩子被托付于父母照看，如果得不到善待，州政府就有权取消父母对孩子的看护权。

我们多数人年轻时都有过这样的经历，心爱之人被更具魅力和吸引力之人所夺走。当时，我们对这位横刀夺爱者一定恨之入骨——但随着年岁渐长，便会明白心爱之人从一开始就不属于我们。并不是那横刀夺爱者“导致”感情破裂，而是缺乏一种真切的

On the surface, many marriages seem to break up because of a "third party". This is, however, a psychological illusion. The other woman or the other man merely serves as a pretext for dissolving a marriage that had already lost its essential integrity.

Nothing is more futile and more self-defeating than the bitterness of spurned love, the vengeful feeling that someone else has "come between" oneself and a beloved. This is always a distortion of reality, for people are not the captives or victims of others—they are free agents, working out their own destinies for good or for ill.

But the rejected lover or mate cannot afford to believe that his beloved has freely turned away from him—and so he ascribes sinister or magical properties to the interloper. He calls him a hypnotist or a thief or a home-breaker. In the vast majority of cases, however, when a home is broken, the breaking has begun long before any "third party" has appeared on the scene.



关系。

从表面看,许多婚姻似乎因“第三者”插足而破裂。然而,这是种心理幻觉。另外那个女人或男人仅被当作借口,用来解除那早已不完美的婚姻。

因被离弃而痛苦,因别人“插足”于自己 and 心爱之人之间而力图报复,此乃最无能之举,实为自我拆台,它往往歪曲了事实真相,因为谁都不是别人的俘虏或牺牲品——人人都是自由身,无论命运好坏,都由自己做主。

可是,遭离弃的情人或配偶无法相信自己的心爱之人会随意弃他而去——结果,将其归咎于插足者的险恶用心和迷人妖术。他将插足者称为催眠师、盗贼和家庭破坏者。然而,在大多数情况下,一个家庭的破裂远在“第三者”出现之前就已开始了。

(林文华 译)