

快乐英语
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英汉对照



*The Most
influential Philosophy of Life*

最有影响 的人生哲理

张艳玲 主编

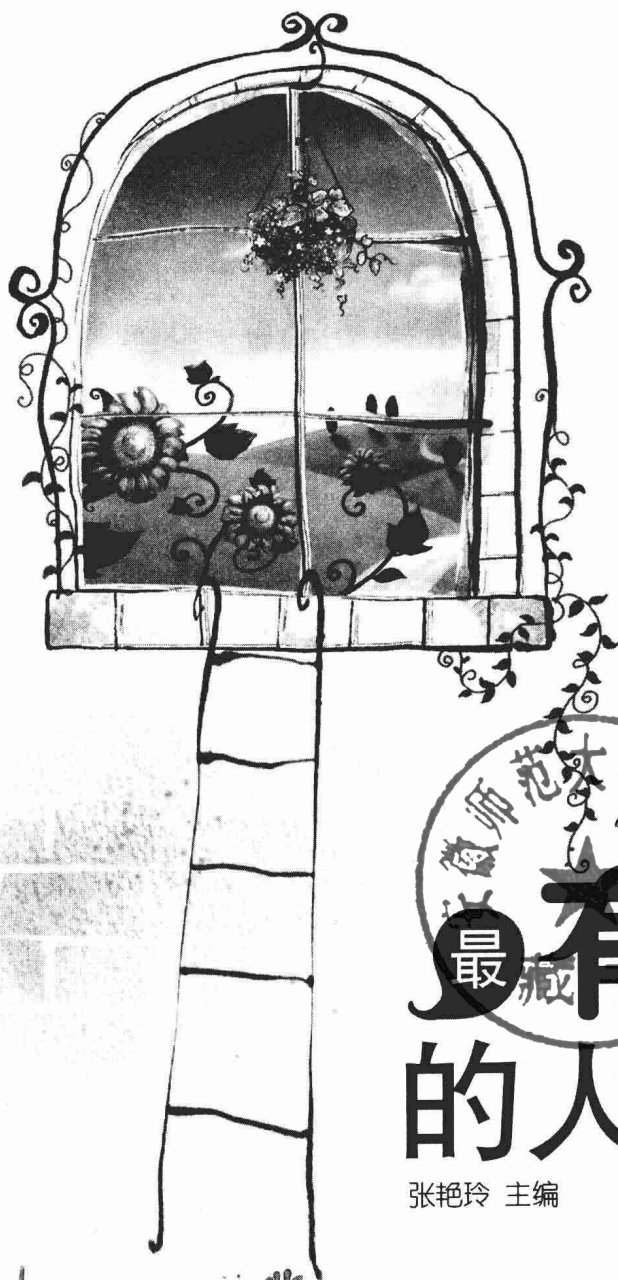
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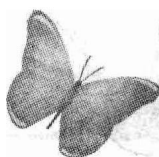
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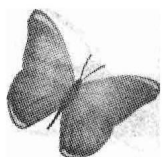
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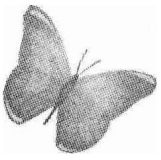
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第一篇 感悟生命

运动和变化使世间万物不断地更新，就像那永不停止的时间激流冲刷一切，使之光洁如新。在这周而复始的轮回中，一切都匆匆而过，有什么才是值得人珍惜的呢？



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To Give It Back To The Element From

Marcus Aurelius

Some things are hurrying into existence, and others are hurrying out of it; and of that which is coming into existence part is already extinguished.

Motions and changes are continually renewing the world, just as the uninterrupted course of time is always renewing the infinite duration of ages. In this flowing stream then, on which there is no abiding, what is there of the things which hurry by on which a man would set a high price?

It would be just as if a man should fall in love with one of the sparrows which fly by, but it has already passed out of sight. Something of this kind is the very life of every man, like the exhalation of the blood and the respiration of the air.

For such as it is to have once drawn in the air and to have given it back, which we do every moment, just the same is it with the whole respiratory power, which thou didst receive at thy birth yesterday and the day before, to give it back to the element from which thou didst first draw it.

Neither is transpiration, as in plants, a thing to be valued, nor respiration, as in domesticated animals and wild beasts, nor the re-

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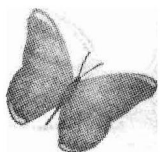
ceiving of

impressions by the appearances of things, nor being moved by desires as puppets by strings, nor assembling in herds, nor being nourished by food; for this is just like the act of separating and parting with the useless part of our food.

What then is worth being valued? To be received with clapping of hands? No Neither must we value the clapping of tongues, for the praise which comes from the many is; a clapping of tongues. Suppose then that thou hast given up this worthless thing called fame, what remains that is worth valuing?

This in my opinion, to move thyself and to restrain thyself in conformity to thy proper constitution, to which end both all employments and arts lead. For every art aims at this, that the thing which has been made should be adapted to the work for which it has been made; and both the vine - planter who looks after the vine, and the horse - breaker, and he who trains the dog, seek this end. But the education and the teaching of youth aim at something. In this then is the value of the education and the teaching. And if this is well, thou wilt not seek anything else. Wilt thou not cease to value many other things too? Then thou wilt be neither free, nor sufficient for thy own happiness, nor without passion. For of necessity thou must be envious, jealous, and suspicious of those who can take away those things, and plot against those who have that which is valued by thee.

Of necessity a man must be altogether in a state of perturbation who wants any of these things; and besides, he must often find fault with the gods. But to reverence and honour thy own mind will make



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thee content with thyself, and in harmony with society, and in agreement with the gods, that is, praising all that they give and have ordered.



1. existence 存在；生存；实体
2. duration 持久；持续时间长
3. exhalation 呼气；蒸发；薄雾
4. element 要素；成分；元素
5. tongue 舌；口才；方言
6. education 教育；教训；教法
7. sufficient 充分的；足够的；有能力的
8. perturbation 慌张；不安
9. harmony 调和；和声；融洽；适应



回到原点

马可·奥勒留

有些东西在忙着生存，有些东西在忙着死亡；有一部分新生的东西已经毁灭了。

运动和变化使世间万物不断地更新，就像那永不停止的时间激流冲刷一切，使之光洁如新。在这周而复始的轮回中，一切都匆匆而过，有什么才是值得人珍惜的呢？

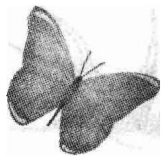
这就好像一个人与在天空中掠过、转瞬就不见踪影的飞鸟相爱了。说到底，你、我、每个人的生命都只是血气的蒸发和呼吸空气；我们将空气吸进肺里，然后又呼出来。

生活也是这样啊，昨天或前天，你出生时从宇宙那里得到了呼吸的本领，终有一日你又要将它还回去，从哪里得来的，便还要回到哪里去。

连植物也会从空气中吐故纳新；连家畜和野兽也会靠呼吸来维持生命；从外界获得感官印象，被各种欲念操纵着行动，和别人群居共处，用食物来养活自己，这些都不是有价值的事情。事实上，吃进食物和排泄又有什么区别呢？

那么，到底什么才是有意义的？是众人对我们的歌颂称赞吗？当然不是。这样的赞美不过是嘴里的舌头在摇动，又能有什么价值呢？所以你不应当执着于功成名就，那么，什么才是真正有价值的呢？

我的建议是，要顺应你生命的要求来取舍自己的行为，因为任何职业和技艺都有它自己的目的；而每一种技艺，都指向它被创作出来的那种目的；种葡萄的、驯马的、养狗的人都是如此。而训练和教育儿童又是为了什么呢？你才是真正有价值的事情；如果投身于此，便不会再去追求别的



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什么。你还要渴望别的东西吗？那么，你便得不到自由，不会满足，也无法摆脱感情的控制；因为如果有谁抢了你想要的东西，你内心必然充满嫉妒、愤恨和猜疑；如果有谁拥有你看重的东西，你还会想办法去加害他们。

总之，如果内心对这些充满了欲望，必定得不到平静，甚至会常常抱怨神明。但如果你尊重自己的信念，以它为荣，便能够知足常乐，与他人和谐共处，顺应神的安排；也就是说，对于神赐予和安排的一切，你都真诚地感恩。

作者简介

马可·奥勒留：(Marcus Aurelius, 公元 121—180 年)，著名的“帝王哲学家”，古罗马帝国皇帝，罗马最辉煌时期的统治者。他在希腊文学和拉丁文学、修辞、哲学、法律、绘画方面受过很好的教育，是晚期斯多葛学派的代表人物之一。奥勒留也许是西方历史上唯一的一位哲学家皇帝。他的《沉思录》是西方历史上最为感人的伟大名著。

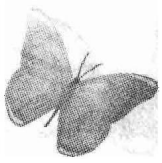


Life .

Marcus Aurelius

Since it is possible that thou mayest depart from life this very moment, regulate every act and thought accordingly. But to go away from among men, if there are gods, is not a thing to be afraid of, for the gods will not involve thee in evil; but if indeed they do not exist, or if they have no concern about human affairs, what is it to me to live in a universe devoid of gods or devoid of Providence? But in truth they do exist, and they do care for human things, and they have put all the means in man's power to enable him not to fall into real evils.

And as to the rest, if there was anything evil, they would have provided for this also, that it should be altogether in a man's power not to fall into it. Now that which does not make a man worse, how can it make a man's life worse? But neither through ignorance, nor having the knowledge, but not the power to guard against or correct these things, is it possible that the nature of the universe has overlooked them; nor is it possible that it has made so great a mistake, either through want of power or want of skill, that good and evil should happen indiscriminately to the good and the bad. But death certainly, and life, honour and dishonour, pain and pleasure, all these things equally happen to good men and bad, being things which make us neither better nor



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worse. Therefore they are neither good nor evil.

How quickly all things disappear, in the universe the bodies themselves, but in time the remembrance of them; what is the nature of all sensible things, and particularly those which attract with the bait of pleasure or terrify by pain, or are noised abroad by vapory fame; how worth less, and contemptible, and sordid, and perishable, and dead they are, all this it is the part of the intellectual faculty to observe. To observe too who these are whose opinions and voices give reputation; what death is, and the fact that, if a man looks at it in itself, and by the abstractive power of reflection resolves into their parts all the things which present themselves to the imagination in it, he will then consider it to be nothing else than an operation of nature; and if any one is afraid of an operation of nature, he is a child. This, however, is not only an operation of nature, but it is also a thing which conduces to the purposes of nature. To observe too how man comes near to the deity, and by what part of him, and when this part of man is so disposed.

Nothing is more wretched than a man who traverses everything in a round, and pries into the things beneath the earth, as the poet says, and seeks by conjecture what is in the minds of his neighbours, without perceiving that it is sufficient to attend to the daemon within him, and to reverence it sincerely. And reverence of the daemon consists in keeping it pure from passion and thoughtlessness, and dissatisfaction with what comes from gods and men. For the things from the gods merit veneration for their excellence; and the things from men should be dear to us by reason of kinship; and sometimes even, in a manner,

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they move our pity by reason of men's ignorance of good and bad; this defect being not less than that which deprives us of the power of distinguishing things that are white and black.

Though thou shouldest be going to live three thousand years, and as many times ten thousand years, still remember that no man loses any other life than this which he now lives, nor lives any other than this which he now loses. The longest and shortest are thus brought to the same. For the present is the same to all, though that which perishes is not the same; and so that which is lost appears to be a mere moment. For a man cannot lose either the past or the future; for what a man has not, how can any one take this from him?

These two things then thou must bear in mind; the one, that all things from eternity are of like forms and come round in a circle, and that it makes no difference whether a man shall see the same things during a hundred years or two hundred, or an infinite time; and the second, that the longest liver and he who will die soonest lose just the same. For the present is the only thing of which a man can be deprived, if it is true that this is the only thing which he has, and that a man cannot lose a thing if he has it not.



1. regulate 规定; 整顿; 调节
2. universe 宇宙; 全领域
3. ignorance 无知; 缺乏; 不知道
4. indiscriminate 不加区别的; 任性的; 杂乱的



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- 5. perishable 易腐败的；脆弱的
- 6. abstractive 抽象的；摘要的
- 7. conjecture 推测；猜想
- 8. dissatisfaction 不满；不平

