

世界名著插图本

(英汉对照)

沉思录

The Meditations

马可·奥勒留 / 著

文爱艺 / 译



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序

文爱艺

在这个纷繁的世界里，我们怎样才能把握自身的命运？

1900年前，人类历史上唯一的帝王哲学家——古罗马皇帝马可·奥勒留（Marcus Aurelius，公元121~180年）在其充满睿智和柔情的心灵笔记——《沉思录》中，作出了至今依然发人深省的回答。

我们当今的哲学，似乎非常发达，“名著”林立，流派纷纷，哲言无数，“大师”多如繁星……论理、论据，似乎言之凿凿，动辄数十万言，体系“周密”、结构“完美”……然而在这部仅448则心灵之语的《沉思录》面前，却显得是那么的空洞无物！

原因何在？

因为这些所谓的哲学体系，远离了哲学的根本对象——人；他们的哲学看似深奥非凡，似乎只有智者皓首穷经才能获取其智慧，真是“学院的悲哀”！

其实，哲学应是人的声音，由人发出，然后在人的心灵中呼应，互为应和。它平凡得犹如空气，人随之吸入，随之呼出，从而汲取有益的成分，成为人生命运行的血液中必备的组成部分。那些看似深奥的东西，是值得怀疑的，不能免除欺骗的嫌疑，因为所有的真理都是平凡、可触的。

在《沉思录》中，我们从字里行间，仿佛触摸到了这位戎马倥偬，在刀光剑影的征途上，鞍马劳顿之中，挥毫抚笔的身影，仿佛感受到他那颗对人类有着深刻体悟的心，温暖、高贵。尽管忧虑使他显得有些忧郁，但他从中体现出来的精神之美，却显得是那样的令人平和静谧，使人在其严肃、认真、纯洁的灵魂中，真正感悟到什么是高贵。

这位“马上”哲学家，无意做所谓的一整套哲学，就像他讥讽那些所谓的哲学家那样，“命定你与哲学无缘”。

在这部旷世奇书中,体现出了一个人,对人的反省和思考。正如克利夫顿·费迪曼(Clifton Fadiman, 1904~1999)所言:“它(指《沉思录》)有着一种不可思议的魅力——甜美、忧郁而高贵。”他不仅了悟了生、死,而且深刻地指出了人除了具备自然属性之外,还具有不可推卸的社会属性;人不仅是自然之人,而且生而平等。从此书中,我们丝毫也看不出皇帝之尊,正如他敬奴隶出身的斯多葛学派的哲学家爱比克太德(Epictetes, 公元 55~135 年)为师那样,人只有灵魂高低之别。

我们不仅从此书中感受到哲人的热诚,而且体味到哲人对道德的高扬,尽管其中夹杂着对纷繁世界力所能及之外的无奈。

这是一部思想之书,更是一部精神之书、心灵之书。他对人性的思考,不仅对其属性作了深刻的剖析,而且从中建立起了崇高的道德感;对人之所以为人的责任感,也作了明确的肯定和精确的回答,指出了人所应具备的美德:智慧、公义、勇敢、节制。智慧以辨善恶,公义确定立场,勇敢面对人生,节制不为欲之所控。

只要人类存在一天,对生存的思考就不会停止。只要思考存在,《沉思录》就不会被人遗忘。翻开、阅读,领悟其中为你所感动的思想吧!

不要被那些所谓的“大师们”的巨作所蒙蔽,只需开卷、思考,然后领悟其中。

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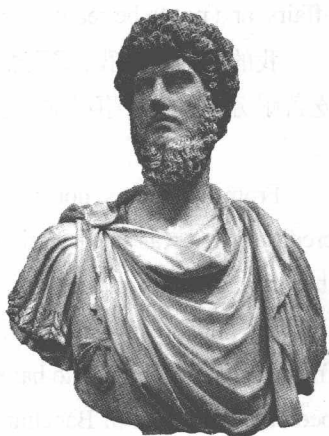
BOOK I 卷一

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

从我的祖父维勒斯那里，我学会了如何友好地与人相处，以及如何控制自己的情绪。

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

从别人对我父亲的称颂以及我对他的追忆中，我明白了什么是谦虚和勇敢。



维勒斯

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.

从我的母亲那里，我学会了虔诚、慷慨，懂得了不仅要戒除恶行，不起恶念，而且要简朴，摒弃奢侈。

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.

我的曾祖父不仅送我上学，而且还给我聘请优秀的家庭教师，并告知我在求知上要不惜钱财。

From my governor, to be neither of the green nor of the blue party at the

games in the Circus, nor a partizan either of the Parmularius or the Scutarius at the gladiators' fights; from him too I learned endurance of labour, 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.

我的老师告诫我,不要加入争斗中的任何一方,不要陷入纷争之中;要吃苦耐劳、戒贪欲,事必躬亲,不干涉他人事务,不听信流言。

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.

从戴奥吉纳图斯那儿,我学会了避免碌碌无为,不被花言巧语迷惑,不沉迷于争斗;并且学会了倾听,爱好哲学;我先研习了巴克切斯,又诵习了坦达西斯和马尔伊努斯。从很小的时候我就开始研习对话录,向往薄衾硬枕的生活,以及一切与希腊哲学有关的事物。

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 Sinuessa 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.

从拉斯蒂克斯那里,我领悟到我的性格需要改进和磨炼;懂得了不能陷入诡辩的迷途,不写故弄玄虚的东西,不空谈,不虚伪;避免藻词丽句,避免奇装艳服;写信要行文朴实,就像他从锡纽萨给我的母亲写的信那样;对于冒犯、伤害我的人,不必计较,若对方有意和解,就响应;认真读书,避免一知半解;不附和夸夸其谈。我还要感谢他借给我爱比克太德的《对话录》,使我从中领悟很多。

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 favours, without being either humbled by them or letting them pass unnoticed.

从阿珀洛尼厄斯那里,我懂得了自立精神的可贵和永不言弃的重要,懂得了理性决定一切,别无他物;懂得了在厄运面前不动摇。他诲人不倦,既坚定又灵活的形象,堪称楷模;他博学而不自傲;从中我学会了如何从朋友处获得帮助,既不失尊严,又不流于傲慢。

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 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.



塞克斯特斯

从塞克斯特斯以慈爱管理家庭的榜样中,我体会到了仁爱的力量;他合乎自然之道的人生观,庄重而不矫饰;对朋友的利益,他细心地维护;对无知和不讲理的人依然能够容忍。他具有与人欣然相处的能力,既能使人如坐春风,又能获取尊重。他思维敏捷,总能准确地把握生活中的基本原则并予以恰当的安排。他从不表现愤怒和其他极端情绪,避免激情的负面影响,从而显现得总是那样温柔宽厚;他赞美他人而不过誉,学识渊博而不矜夸。

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.

从文学家亚历山大那里,我学会了避免挑剔;不公然指责口误,而是巧妙地在对话中用实证的方式启发他,或共同研究探讨事物本身,以及其他委婉而不伤人自尊的方法,引出正确的表达。



亚历山大

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.

从弗朗特那里,我明白了暴君的虚伪、凶残和口是心非;总之,称之为贵族的这个阶级通常缺乏慈爱之心。

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.

从柏拉图派的学者亚历山大那里,我懂得了没有必要,也不应该以“我很忙”为托词,来推卸我们应尽的责任和义务。

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.

从卡特勒斯那里,我懂得了不要漠然对待朋友的怨言,即使他说得毫无道理,也应安抚他,使他恢复冷静;要尊师敬教,就像多米蒂厄斯提起雅特洛多斯时那样;要真心地疼爱孩子。

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 steadiness in my regard for philosophy; and a disposition to do good, and to



西维勒斯

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.

我的兄长西维勒斯教导我,要爱亲人,爱真理,爱正义;他让我认识了特雷西亚、赫尔维蒂厄斯、

加图、戴昂、布鲁特斯，使我明白了
一视同仁的重要，懂得了言论自由
和权利平等是管理国家的根基，知
道了一国之主应该尊重国民的自由。
从他那儿，我学会了坚定不移地尊
重哲学，具备行善的品质，热心助
人，乐观，信赖朋友；对任何人，
都坦言以告，不掩饰，为人光明正
大。



加图

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.

从马克西默斯那儿，我学会了自制，意志坚定，无论何时何事都不动摇；无论疾病，还是任何其他的困扰都不改变积极乐观的心境；性格既要严肃又

要亲切，做事勤勉，毫无怨言。他让所有的人都相信他表里如一，决不口是心非，无论做什么事从不生恶念。他遇事不慌，临危不惧，从容而不拖拉，既不困惑怅然，意志消沉，强颜欢笑，也不暴躁多疑。他为人仁厚，心胸宽广，正直无私。与其说他一贯正确，不如说他不断完善。在他的面前，没有人会感觉受到藐视，或自夸。他同时具有一种令人愉快的幽默本领。

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 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 without envy to those who possessed any particular faculty, such as that of eloquence or knowledge of the law or of morals, or of anything else; and he gave them his help, that each might enjoy reputation according to his deserts; and he always acted conformably to the institutions of his country, without showing any affectation of doing so. Further, he was not fond of change nor unsteady, but he loved to stay in the same places, and to employ himself about the same things; and after his paroxysms of headache he came immediately fresh and vigorous to his usual occupations. His secrets were not but very few and very rare, and these only about public matters; and he showed prudence and economy in the exhibition of the public spectacles and the construction of public buildings, his donations to the people, and in such things, for he was a man who looked to what ought to be done, not to the reputation which is got by a man's acts. He did not take the bath at unseasonable hours; he

was not fond of building houses, nor curious about what he ate, nor about the texture and colour of his clothes, nor about the beauty of his slaves. His dress came from Lorium, his villa on the coast, and from Lanuvium generally. We know how he behaved to the toll-collector at Tusculum who asked his pardon; and such was all his behaviour. There was in him nothing harsh, nor implacable, nor violent, nor, as one may say, anything carried to the sweating point; but he examined all things severally, as if he had abundance of time, and without confusion, in an orderly way, vigorously and consistently. And that might be applied to him which is recorded of Socrates, that he was able both to abstain from, and to enjoy, those things which many are too weak to abstain from, and cannot enjoy without excess. But to be strong enough both to bear the one and to be sober in the other is the mark of a man who has a perfect and invincible soul, such as he showed in the illness of Maximus.

从我父亲身上，我体会到了什么是亲切和善，以及经过深思熟虑之后所做出的决定的果断坚定；他不图虚荣，不贪恋世俗的荣耀；他热爱工作，持之以恒；凡有利于公众的利益，他都虚心倾听；他奖惩分明，不偏不倚；他处理事物张弛有度，收放自如。他抑制淫欲。他尊重他人的感受，从不强邀朋友陪他一起吃饭，行去自由；在处理国事时，他总是殚精竭虑，一丝不苟，遇事追根到底，从不以现象决断；他重视友情，既不三心二意，也不沉迷其中；他乐观豁达，处理事变，得心应手；他富有远见，细致周密而不自夸；他理性对待对他的赞颂，对阿谀谄媚深恶痛绝；处理国事，精打细算，勇于承担责难；他敬神，但不迷信；他爱民，但不会讨好迎合民众；他在任何情况下都能保持头脑清醒，并且意志坚定，从不失态，也不好新新奇奇。对于命运之神赐予的生活享受，他都欣然接受，但从不炫耀，而是顺其自然，当这一切随之消散，他也不渴求留恋；没有人讥评他诡辩、戏谑、卖弄学问，都称颂他为人成熟，性格完美，不受迷惑，能自治亦能治人。此外，他对真正的哲学深怀敬意，对冒牌的哲学家不谴责，但不受他们的影响。他平易近人，性情随和，但分寸有度。他养生有道，既不过于念生，又不是漠不关心，而是

适当保养，所以他很少生病，并不借助药物额外地进补调理。他从不嫉妒妒能，而是乐于提携英才，如是有雄辩之才、精通法律、道德等知识的人，他尽力使他们的能力得到发挥，使他们各得其所；他忠于祖制，又让人并不觉得是墨守成规。另外，他不善变，很少突发奇想，而是专心致志，长居故地，专注于自己的工作，在他的头痛病发作过后，立刻又投入到工作之中，而且更加勤奋努力。他很少有秘密，即使有也仅是有关国家政务的；对于公共建筑的建设、公共财产的分配，都谨慎处理，绝不铺张浪费，因为他做这些事并不是为了贪图虚名。他从不在不恰当的时候洗澡，不讲究宫殿的奢华、饮食的精美、衣装的富丽，以及奴隶的美貌。他的衣服是在他的海滨别墅罗内姆做的，其他物品则来自拉努维阿姆。我们都知道他是怎样对待请求他宽恕的塔斯丘佗的税吏的，他总是这样。在他身上，找不到任何苛刻、粗暴和骄横的影子，也没有任何甜言蜜语的东西；他总是从容不迫，有条不紊，毫不含混，有始有终。同人们记载苏格拉底一样，他也善于享乐但绝不沉湎其中，对此有很多人软弱得既不会放弃，也不能有节制地享有。享有能有度，禁绝能不以为苦，这是一个人灵魂完善、不可战胜的标志，正如马克西默斯在疾病中所表现的那样。

To the gods I am indebted for having good grandfathers, good parents, a good sister, good teachers, good associates, good kinsmen and friends, nearly everything good. Further, I owe it to the gods that I was not hurried into any offence against any of them, though I had a disposition which, if opportunity had offered, might have led me to do something of this kind; but, through their favour, there never was such a concurrence of circumstances as put me to the trial. Further, I am thankful to the gods that I was not longer brought up with my grandfather's concubine, and that I preserved the flower of my youth, and that I did not make proof of my virility before the proper season, but even deferred the time; that I was subjected to a ruler and a father who was able to take away all pride from me, and to bring me to the knowledge that it is possible for a man to