

# The Meditations of Marcus Aurelius Antoninus

by Marcus Aurelius Antoninus

Written ca. 167 A.D.

Translated by George Long

Editorial Reviews on Amazon.com:

One measure, perhaps, of a book's worth, is its intergenerational pliancy: do new readers acquire it and interpret it afresh down through the ages? The Meditations of Marcus Aurelius, translated and introduced by Gregory Hays, by that standard, is very worthwhile, indeed. Hays suggests that its most recent incarnation--as a self-help book--is not only valid, but may be close to the author's intent. The book, which Hays calls, fondly, a "haphazard set of notes," is indicative of the role of philosophy among the ancients in that it is "expected to provide a 'design for living.'" And it does, both aphoristically ("Think of yourself as dead. You have lived your life. Now take what's left and live it properly.") and rhetorically ("What is it in ourselves that we should prize?"). Whether these, and other entries ("Enough of this wretched, whining monkey life.") sound life-changing or like entries in a teenager's diary is up to the individual reader, as it should be. Hays's introduction, which sketches the life of Marcus Aurelius (emperor of Rome A.D. 161-180) as well as the basic tenets of stoicism, is accessible and jaunty. --H. O'Billovich

## Book One

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

从我的祖父维勒斯，我学习到弘德和制怒。

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

从我父亲的名声及对他的追忆，我懂得了谦虚和果敢。

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，我濡染了虔诚、仁爱 and 不仅戒除恶行，甚而戒除恶念的品质，以及远离奢侈的简朴生活方式。

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.

从我的曾祖父那里，我懂得了不要时常出入公共学校，而是要在家里有好的教师；懂得了在这些事情上一个人要不吝钱财。

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.

从我的老师那里，我明白了不要介入马戏中的任何一派，也不要陷入角斗戏中的党争；从他也爱会了忍受劳作、清心寡欲、事必躬亲，不干涉他人事务和不轻蕉流言诽谤。

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，我学会了不使自己碌碌于琐事，不相信术士巫师之言，驱除鬼怪精灵和类似的东西；学会了不畏惧也不热衷于战斗；学会了让人说话；学会了亲近哲学。我先是巴克斯，然后是坦德西斯、马尔塞勒斯的一个倾听者，我年青时学习写过对话，向往卧人硬板床和衣粗毛皮，从他，我还学会了其他所有属于希腊学问的东西。

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，我领悟到我的品格需要改进和训练，知道不迷误于诡辩的竞赛，不写作投机的东西，不进行繁琐的劝诫，不显示自己训练有素，或者做仁慈的行为以图炫耀；学会了避免辞藻华丽、构思精巧的写作；不穿着出门用的衣服在室内行走及别的类似事件；学会了以朴素的风格写信，就像拉斯蒂克斯从锡纽埃瑟给我的母亲写的信一样；对于那些以言词冒犯我，或者对我做了错事的人，一旦他们表现出和解的意愿，就乐意地与他们和解；从他，我也学会了仔细地阅读，不满足于表面的理解，不轻率地同意那些夸夸其谈的人；我亦感谢他使我熟悉了埃比克太德的言论，那是他从自己的收藏中传授给我的。

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，我懂得了意志的自由，和目标的坚定不移；懂得了在任何时候都要依赖理性，而不依赖任何别的东西；懂得了在失子和久病的剧烈痛苦中镇定如常；从他，我也清楚地看到了一个既坚定又灵活，在教导人时毫不暴躁的活的榜样；看到了一个清醒地不以他解释各种哲学原则时的经验和艺术自傲的人；从他，我也学会了如何从值得尊敬的朋友那里得

到好感而又丝毫不显得卑微，或者对他们置若罔闻。

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.

从塞克斯都，我看到了一种仁爱的气质，一个以慈爱方式管理家庭的榜样和合乎自然地生活的观念，看到了毫无矫饰的庄严，为朋友谋利的细心，对无知者和那些不假思索发表意见的人的容忍：他有一种能使自己和所有人欣然相处的能力，以致和他交往的愉快胜过任何奉承，同时，他又受到那些与其交往者的高度尊敬。他具有一种以明智和系统的方式发现和整理必要的生活原则的能力，他从不表现任何愤怒或别的激情，完全避免了激情而同时又温柔宽厚，他能够表示嘉许而毫不罗嗦，拥有渊博知识而毫不矜夸。

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.

从文法家亚历山大，我学会了避免挑剔，不去苛责那些表达上有粗俗、欠文理和生造等毛病的人们，而是灵巧地通过回答的方式、证实的方式、探讨事物本身而非词汇的方式，或者别的恰当启示，来引出那应当使用的正确表达。

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，我学会了观察仅仅在一个暴君那里存在的嫉妒、伪善和口是心蜚，知道我们中间那些被称为上流人的一般是相当缺乏仁慈之情的。

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.

从柏拉图派学者亚历山大，我懂得了不必经常但也不是无需对人说话或写信，懂得了我没有闲暇；懂得了我们并不是总能以紧迫事务的借口来推卸对与自己一起生活的那些人的义务。

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.

从克特勒斯，我懂得了当一个朋友抱怨，即使是无理地抱怨时也不能漠然置之，而是要试图使他恢复冷静；懂得了要随时准备以好言相劝，正像人们所说的多米蒂厄斯和雅特洛多图斯

一样。从他，我也懂得了真诚地爱我的孩子。

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 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.

从我的兄弟西维勒斯，我懂得了爱我的亲人，爱真理，爱正义；从他，我知道了思雷西亚、黑尔维蒂厄斯、加图、戴昂、布鲁特斯；从他我接受了一种以同样的法对待所有人、实施权利平等和言论自由平等的政体的思想，和一种最大范围地尊重被治者的所有自由的王者之治的观念；我也从他那里获得一种对于哲学的始终一贯和坚定不移的尊重，一种行善的品质，为人随和，抱以善望，相信自己为朋友所爱；我也看到他从不隐瞒他对他所谴责的那些人的意见，他的朋友无需猜测他的意愿；这些意愿是相当透明的。

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，我学会了自制，不为任何东西所左右，在任何环境里和疾病中欢愉如常，在道德品格方面形成一种甜美和尊严的恰当配合；做摆在面前的事情并毫无怨言。我注意到所有人都相信思如其言，在任何行为中都不抱恶意；他从未表现过奇怪和惊骇，从不匆忙，从不拖延，从不困惑或沮丧，他不以笑声掩饰他的焦虑，另一方面也不狂热或多疑。他已习惯于仁慈的行为，随时准备宽恕，避开所有的错误；他给人的印象与其说是一贯公正，不如说是不断改善。我也注意到：任何人都不能认为受到了他的蔑视，或者敢自认是比他更好的人。他也具有一种令人愉快的幽默的本领。

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.

在我的父亲那里，我看到了一种温柔的气质，和在他经过适当的考虑之后对所决定的事情的不可更改的决心；在世人认为光荣的事情上他毫无骄矜之心，热爱劳作，持之以恒，乐意倾听对公共福利提出的建议；在论功行赏方面毫不动摇，并拥有一种从经验中获得的辨别精力充沛和软弱无力的行动的知识。我注意到克服了对孩子的所有激情；他把自己视为与任何别的公民一样平等的公民；他解除了他的朋友要与他一起喝茶，或者在他去国外时必须觐见他的所有义务，那些由于紧急事务而没有陪伴他的人，总是发现他对他们一如往常。我也看到了他仔细探讨所有需要考虑的事情的习惯，他坚持不懈，决不因对初步印象的满足就停止他的探究；他有一种保持友谊的气质，不会很快厌倦朋友，同时又不放纵自己的柔情；他对所有环境都感到满足和快乐；能不夸示地显微知着，富有远见；他直接阻止流行的赞颂和一切谄媚；对帝国的管理所需要的事务保持警醒，善于量入为出，精打细算，并耐心地忍受由此而来的责难；他不迷信神灵，也不以赏赐、娱乐或奉承大众而对人们献殷勤；他在所有事情上都显示出一种清醒和坚定，不表现任何卑贱的思想或行为，也不好新骛奇。对于幸运所赐的丰富的有益于生命的东西，他不炫耀也不推辞，所以，当他拥有这些东西时，他享受它们且毫不做作；而当他没有这些东西时，他也不渴求它们。没有人能说他像一个诡辩家、一个能说会道的家奴，或者卖弄学问的人，而都承认他是成熟的人，完善的人，不受奉承的影响，能够安排他自己和别人事务的人。除此之外他尊重那些真正的哲学家，他不谴责那些自称是哲学家的人，同时又不受他们的影响。他在社交方面也是容易相处的，他使人感到惬意且毫无损人的装腔作势。他对他的身体健康有一种合理的关心，他既不是太依恋生命，又不是对个人的形象漠不关心（虽然还是有点漫不经心），但他通过自己的注意，仍然很少需要看医生、吃药或进补品。他很乐意并毫无嫉妒心地给拥有任何特殊才能的人开路，像那些具有雄辩才能或拥有法律、道德等知识的人，他给他们以帮助，使每个人都能依其长处而享有名声；他总是按照他的国家的制度行事并毫不做作。而且，他不喜欢变动不居，而是爱好住在同一个地方，专注于同一件事情，在他的头痛病发作过去之后，他又马上焕然一新，精力充沛地去做他通常的工作。他的秘密不多，而且这很少的一些秘密也都是有关公事的；他在公众观瞻之物和公共建筑的建设中，在他对人民的捐赠中表现出谨慎和节约，因为在这些事情上，他注意的是是否应当做这些事，而不是注意从这些事情上获取名声。他不在不合时宜的时刻洗澡，不喜欢大兴土木营建住宅，也不关注他的饮食、他的衣服的质料和色彩，以及他的奴隶的美貌。他的衣服一般是从他在海滨的别墅罗内姆来的，是从拉努维阿姆来的。我们都知道他是怎样对待请求他宽恕的塔斯丘佗的收税人的，这就是他总的态度。在他那里，找不到任何东西；他分别地考察所有事情，仿佛他有充分的时间，毫不混淆，有条有理，精力充沛，始终一贯。那对苏格拉底的记录也可以用之于他，他能够放弃也能够享受那些东西——这些东西是许多人太软弱以致既不能够放弃、又不能够有节制的享受的。而这种一方面能够足够强健地承受，另一方面又能保持清醒的品质，正是一个拥有一颗完善的、不可战胜的灵魂的人的标志，这正像他在马克西默斯的疾病中所表现的一样。

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 live in a palace

without wanting either guards or embroidered dresses, or torches and statues, and such-like show; but that it is in such a man's power to bring himself very near to the fashion of a private person, without being for this reason either meaner in thought, or more remiss in action, with respect to the things which must be done for the public interest in a manner that befits a ruler. I thank the gods for giving me such a brother, who was able by his moral character to rouse me to vigilance over myself, and who, at the same time, pleased me by his respect and affection; that my children have not been stupid nor deformed in body; that I did not make more proficiency in rhetoric, poetry, and the other studies, in which I should perhaps have been completely engaged, if I had seen that I was making progress in them; that I made haste to place those who brought me up in the station of honour, which they seemed to desire, without putting them off with hope of my doing it some time after, because they were then still young; that I knew Apollonius, Rusticus, Maximus; that I received clear and frequent impressions about living according to nature, and what kind of a life that is, so that, so far as depended on the gods, and their gifts, and help, and inspirations, nothing hindered me from forthwith living according to nature, though I still fall short of it through my own fault, and through not observing the admonitions of the gods, and, I may almost say, their direct instructions; that my body has held out so long in such a kind of life; that I never touched either Benedicta or Theodotus, and that, after having fallen into amatory passions, I was cured; and, though I was often out of humour with Rusticus, I never did anything of which I had occasion to repent; that, though it was my mother's fate to die young, she spent the last years of her life with me; that, whenever I wished to help any man in his need, or on any other occasion, I was never told that I had not the means of doing it; and that to myself the same necessity never happened, to receive anything from another; that I have such a wife, so obedient, and so affectionate, and so simple; that I had abundance of good masters for my children; and that remedies have been shown to me by dreams, both others, and against bloodspitting and giddiness...; and that, when I had an inclination to philosophy, I did not fall into the hands of any sophist, and that I did not waste my time on writers of histories, or in the resolution of syllogisms, or occupy myself about the investigation of appearances in the heavens; for all these things require the help of the gods and fortune.

我为我有好的祖辈、好的父母、好的姐妹、好的教师、好的同伴、好的亲朋和几乎好的一切而感谢神明。我也为此而感谢神明：我没有卷入对他们任何一个的冒犯。虽然我有这样一种气质，如果有机会是可能使我做出这种事情的，但是，由于他们的好意，还没有这种机缘凑巧使我经受这种考验。而且，我还要感谢神明：我很早就不由我的祖父之妾抚养，我保护了我的青春之美，直到恰当的时辰甚至稍稍推迟这个时辰才来证明我的男情精力；我隶属于一个统治者、一个父亲，他能够从我这里夺去所有的虚骄，而带给我这样的知识，即懂得一个人是可以住在一个不需要卫兵、华衣美食、火把和雕像等东西的宫殿里的，而且一个人有力量过一种私心所好的生活，同时并不因此而思想下贱，行动懈怠，因为他重视以有利于一个统治者的方式为公众谋利所必须做的事情。我感谢神明给了我这样一个兄弟，他能以他的道德品格使我警醒，同时又以他的尊重和柔情使我愉悦；感谢神明使我的孩子既不愚笨又不残废，使我并不熟谙修辞、诗歌和别的学问，假如我看到自己在这些方面取得进展的话，本来有可能完全沉醉于其中的；我感谢神明使我迅速地给予了那些培养我的人以他们看来愿意有的荣誉，而没有延宕他们曾对我寄予的愿我以后这样做的期望（因为他们那时还是年轻的）；我感谢神明使我认识了阿珀洛尼厄斯、拉斯蒂克斯、马克西默斯，这使我对按照自然生活，对那种依赖神灵及他们的恩赐、帮助和灵感而过的生活得到了清晰而巩固的印象，没有什么东西阻止我立即按照自然生活，然而我还是因为自己的过错，因为没有注意到神灵的劝告（我

几乎还可以说是他们的直接指示)而没有达到它;我的身体置于这样一种生活之外如此之久,我从未达到本尼迪克特或西奥多图斯的高度,但在陷入情欲之后,我还是被治愈了;虽然我常常达不到拉斯蒂克斯的那种气质,但还是没有做过使我悔恨的事情;虽然我母亲不能尽其天年而终,但她最后的年月是与我在一起的;在我希望帮助任何需要帮助的人的时候,或在任何别的场合,我都不感到我缺乏这样做的手段;而对我自己来说却不会有同样的需要:即需要从别人那里得到的东西;我有一个十分温顺、深情和朴实的妻子;我有许多优秀的教师来教育我的孩子;通过梦和其他办法,我发现各种药物来治疗咯血和头昏……当我有一种对哲学的爱好时,我没有落入任何诡辩家之手,没有在历史作品上,或者在三段论法的解决上浪费时间,也没有专注于探究天国的现象;而上面所有这些事情都要求有神灵和命运的帮助。

Among the Quadi at the Granua.

写于格拉努瓦的奎代。

## Book Two

BEGIN the morning by saying to thyself, I shall meet with the busy-body, the ungrateful, arrogant, deceitful, envious, unsocial. All these things happen to them by reason of their ignorance of what is good and evil. But I who have seen the nature of the good that it is beautiful, and of the bad that it is ugly, and the nature of him who does wrong, that it is akin to me, not only of the same blood or seed, but that it participates in the same intelligence and the same portion of the divinity, I can neither be injured by any of them, for no one can fix on me what is ugly, nor can I be angry with my kinsman, nor hate him, For we are made for co-operation, like feet, like hands, like eyelids, like the rows of the upper and lower teeth. To act against one another then is contrary to nature; and it is acting against one another to be vexed and to turn away.

一日之始就对自己说:我将遇见好管闲事的人、忘恩负义的人、傲慢的人、欺诈的人、嫉妒的人和孤僻的人。他们染有这些品性是因为他们不知道什么是善,什么是恶。但是,我,一作为知道善和恶的性质,知道前者是美后者是丑的人;作为知道做了错事的人们的本性是与我相似,我们不仅具有同样的血液和皮肤,而且分享同样的理智和同样的一分神性的人一决不可能被他们中的任何一个人损害,因为任何人都不可能把恶强加于我,我也不可能迁怒于这些与我同类的人,或者憎恨他们。因为,我们是天生要合作的,犹如手足,唇齿和眼睑。那么,相互反对就是违反本性了,就是自寻烦恼和自我排斥。

Whatever this is that I am, it is a little flesh and breath, and the ruling part. Throw away thy books; no longer distract thyself: it is not allowed; but as if thou wast now dying, despise the flesh; it is blood and bones and a network, a contexture of nerves, veins, and arteries. See the breath also, what kind of a thing it is, air, and not always the same, but every moment sent out and again sucked in. The third then is the ruling part: consider thus: Thou art an old man; no longer let this be a slave, no longer be pulled by the strings like a puppet to unsocial movements, no longer either be dissatisfied with thy present lot, or shrink from the future.

不论我是什么人,都只是一小小的肉体、呼吸和支配部分。丢开你的书吧;不要再让你分心,分心是不允许的;但仿佛你现在濒临死亡、轻视这肉体吧;那只是血液、骨骼和一种网状组织,一种神经、静脉和动脉的结构。也看看呼吸,它是一种什么东西?空气,并不总是同样的空气,而是每一刻都在排出和再吸入的空气。那第三就是支配部分了:这样来考虑它,你是一个老人;不要再让这成为一个奴隶,不要再像线拉木偶一样做反社会的运动,不要再不



满意你现在的命运，或者躲避将来。

All that is from the gods is full of Providence. That which is from fortune is not separated from nature or without an interweaving and involution with the things which are ordered by Providence. From thence all things flow; and there is besides necessity, and that which is for the advantage of the whole universe, of which thou art a part. But that is good for every part of nature which the nature of the whole brings, and what serves to maintain this nature. Now the universe is preserved, as by the changes of the elements so by the changes of things compounded of the elements. Let these principles be enough for thee, let them always be fixed opinions. But cast away the thirst after books, that thou mayest not die murmuring, but cheerfully, truly, and from thy heart thankful to the gods.

所有从神而来的东西都充满神意。那来自命运的东西并不脱离本性，并非与神命令的事物没有关系和干连。所有的事物都从此流出；此外有一种必然，那是为着整个宇宙的利益的，而你是它的一部分。但整体的本性所带来的，对于本性的每一都是好的，有助于保持这一本性。而现在宇宙是通过各种元素及由这些元素组成的事物的变化保存其存在的。让这些原则对你有足够的力量，让它们总是决定你的意见吧。丢开对书本的渴望，你就能不抱怨着死去，而是欢乐、真诚地在衷心感谢神灵中死去。

Remember how long thou hast been putting off these things, and how often thou hast received an opportunity from the gods, and yet dost not use it. Thou must now at last perceive of what universe thou art a part, and of what administrator of the universe thy existence is an efflux, and that a limit of time is fixed for thee, which if thou dost not use for clearing away the clouds from thy mind, it will go and thou wilt go, and it will never return.

记住你已经把这些事情推迟得够久了，你从神灵得到的机会已够多了，但你没有利用它。你现在终于必须领悟那个你只是其中一部分的宇宙，领悟那种你的存在只是其中一段流逝的宇宙的管理；你只有有限的时间，如果你不用这段时间来清除你灵感上的阴霾；它就将逝去，你亦将逝去，并永不复返。

Every moment think steadily as a Roman and a man to do what thou hast in hand with perfect and simple dignity, and feeling of affection, and freedom, and justice; and to give thyself relief from all other thoughts. And thou wilt give thyself relief, if thou doest every act of thy life as if it were the last, laying aside all carelessness and passionate aversion from the commands of reason, and all hypocrisy, and self-love, and discontent with the portion which has been given to thee. Thou seest how few the things are, the which if a man lays hold of, he is able to live a life which flows in quiet, and is like the existence of the gods; for the gods on their part will require nothing more from him who observes these things.

每时每刻都要坚定地思考，就像一个罗马人，像一个赋有完整而朴实的尊严，怀着友爱、自由和正义之情感去做手头要做的事情的人那样。你要摆脱所有别的思想。如果你做你生活中的每一个行为都仿佛它是最后的行为，排除对理性命令的各种冷漠态度和强烈厌恶，排除秘有虚伪、自爱和对给你的那一份的不满之情，你就将使自已得到解脱。你看到一个人只要把握多么少的东西就能过一种宁静的生活，就会像神的存在一样；因为就神灵来说，他们不会向注意这些事情的人要求更多的东西。

Do wrong to thyself, do wrong to thyself, my soul; but thou wilt no longer have the opportunity of

honouring thyself. Every man's life is sufficient. But thine is nearly finished, though thy soul reverences not itself but places thy felicity in the souls of others.

你错待了自己，你错待了自己，我的灵魂，而你将不再有机会来荣耀自身。每个人的生命都是足够的，但你的生命却已近尾声，你的灵魂却还不去关照自身，而是把你的幸福寄予别的灵魂。

Do the things external which fall upon thee distract thee? Give thyself time to learn something new and good, and cease to be whirled around. But then thou must also avoid being carried about the other way. For those too are triflers who have wearied themselves in life by their activity, and yet have no object to which to direct every movement, and, in a word, all their thoughts.

你碰到的外部事物使你分心吗？给出时间来学习新的和好的东西而停止兜圈子吧。但你也必须避免被带到另一条道路。因为那些在生活中被自己的活动弄得精疲力尽的人也是放浪者，他们没有目标来引导每一个行为，总之，他们的所有思想都是无目的的。

Through not observing what is in the mind of another a man has seldom been seen to be unhappy; but those who do not observe the movements of their own minds must of necessity be unhappy.

不要去注意别人心里在想什么，一个人就很少会被看成是不幸福的，而那些不注意他们自己内心的活动的人却必然是不幸的。

This thou must always bear in mind, what is the nature of the whole, and what is my nature, and how this is related to that, and what kind of a part it is of what kind of a whole; and that there is no one who hinders thee from always doing and saying the things which are according to the nature of which thou art a part.

你必须总是把这记在心里：什么是整体的本性，什么是我的本性，两者怎么联系，我的本性是一个什么性质的整体的一部分；没有人阻止你说或者做那符合本性（你是其中的一部分）的事情。

Theophrastus, in his comparison of bad acts- such a comparison as one would make in accordance with the common notions of mankind- says, like a true philosopher, that the offences which are committed through desire are more blameable than those which are committed through anger. For he who is excited by anger seems to turn away from reason with a certain pain and unconscious contraction; but he who offends through desire, being overpowered by pleasure, seems to be in a manner more intemperate and more womanish in his offences. Rightly then, and in a way worthy of philosophy, he said that the offence which is committed with pleasure is more blameable than that which is committed with pain; and on the whole the one is more like a person who has been first wronged and through pain is compelled to be angry; but the other is moved by his own impulse to do wrong, being carried towards doing something by desire.

西奥菲拉斯图斯在他比较各种恶的行为时像一个真正的哲学家那样说（这种比较就像一个人根据人类的共同概念所做的比较）：因为欲望而引起的犯罪比那些因愤怒而引起的犯罪更应该受谴责。因为，因愤怒而犯罪的人看来是因某种痛苦和不自觉的患病而失去了理智，但因欲望而犯罪的人却是被快乐所压倒，他的犯罪看来是更放纵和更懦弱。紧接着，他又以一种配得上哲学的方式说：因快乐而犯的罪比因痛苦而犯的罪更应该受谴责；总之，后者较像一个人首先被人错待，由于痛苦而陷入愤怒；而前者则是被他自己的冲动驱使做出恶事，是受欲望的牵导。

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 worse. Therefore they are neither good nor evil.

由于你有可能在此刻辞世，那么相应地调节你的每一行为和思想吧。如果有神灵存在，离开人世并非一件值得害怕的事情，因为神灵将不会使你陷入恶；但如果他们确实不存在，或者他们不关心人类的事务，那生活在一个没有神或神意的宇宙中对你意味着什么呢？而事实上他们是存在的，他们确实关心人类的事情，他们赋予人所有的手段使人不能不陷入真正的恶。至于其他的恶，即便有的话，神灵也不会使人陷入其中的。不陷入恶完全是在一个人的力量范围之内的。那不使一个人变坏的事物，怎么能使一个人的生活变坏呢？但宇宙的本性忽视这些事情是有可能的，但这不是由于无知，也不是因为有知，亦不是因为防止或纠正这些事情的力量，也不可能是因为它缺少力量或技艺，以致犯了如此大的一个错误—使好事和坏事竟然不加区别地降临于善人和恶人身上。但肯定，死生、荣辱、苦乐所有这些事情都同样地发生于善人和恶人，它们并不使我们变好或变坏。所以，这些事物既非善亦非恶。

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 vapoury fame; how worthless, 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.

所有事物消失得多么快呀！在宇宙中是物体本身的消失，而在时间虽是对它们的记忆的消失。这就是所有可感觉事物的性质，特别是那些伴有快乐的诱惑或骇人的痛苦的事物，或者是那些远播国外的虚浮名声的性质。它们是多么的无价值、可蔑视、肮脏、腐烂和易朽啊！所有这些是理智能力要注意的。理智能力也要注意那些以意见和言论造成名声的人；注意什么是死亡这一事实：如果一个人观察死亡本身，通过反省的抽象力把所有有关死亡的想像分解为各个部分，他就将把死亡视为不过是自然的一种运转；如果有什么人害怕自然的运转，那他只是个稚气未脱的孩子。无论如何，死亡不仅是自然的一种运转，也是一件有利于自然之

目的事情。理智能力也要注意人是怎样接近神的，是通过他的什么部分接近神，以及他的这个部分是在什么时候这样做的。

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, 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.

没有比这更悲惨的了：一个人旋转着穿越一切，像诗人说的那样打听地下的事情，猜测他的邻人心里的想法，不知道只要专注于他心中的神并真诚地尊奉他就足够了。对心中神的尊奉在于使心灵免于激情和无价值的思想而保持纯洁，不要不满于那来自神灵和人们的東西。因为，来自神灵的东西，因其优越性是值得我们尊敬的；而来自人的东西，因我们与他们是亲族的缘故是我们应当珍重的。有时他们甚至在某种程度上因对善恶的无知而引起我们的怜悯，这种不辨善恶的缺陷并不亚于不辨黑白的缺陷。

Though thou shouldst 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.

虽然你打算活三千年，活数万年，但还是要记住：任何人失去的不是什么别的生活，而只是他现在所过的生活；任何人所过的也不是什么别的生活，而只是他现在失去的生活。最长和最短的生命就如此成为同一。虽然那已逝去的并不相同，但现在对于所有人都是同样的。所以那丧失的看来就只是一单纯的片刻。因为一个人不可能丧失过去或未来——一个人没有的东西，有什么人能从他夺走呢？这样你就必须把这两件事牢记在心：一是所有来自永恒的事物犹如形式，是循环往复的，一个人是在一百年还是在两千年或无限的时间里看到同样的事物，这对他都是一回事；二是生命最长者和濒临死亡者失去的是同样的东西。因为，惟一能从一个人那里夺走的只是现在。如果这是真的，即一个人只拥有现在，那么一个人就不可能丧失一件他并不拥有的东西。

Remember that all is opinion. For what was said by the Cynic Monimus is manifest: and manifest too is the use of what was said, if a man receives what may be got out of it as far as it is true.

要记住一切都是意见。因为犬儒派摩尼穆斯所说的话是很显然的，这些话的用途也是很显然的，只要一个人从这些真实的话中汲取教益。

The soul of man does violence to itself, first of all, when it becomes an abscess and, as it were, a tumour on the universe, so far as it can. For to be vexed at anything which happens is a separation of ourselves from nature, in some part of which the natures of all other things are contained. In the next place, the soul does violence to itself when it turns away from any man, or even moves towards him with the intention of injuring, such as are the souls of those who are angry. In the third place, the soul does violence to itself when it is overpowered by pleasure or by pain. Fourthly, when it plays a part, and does or says anything insincerely and untruly. Fifthly, when it allows any act of its own and any movement to be without an aim, and does anything thoughtlessly and without considering what it is, it being right that even the smallest things be done with reference to an end; and the end of rational animals is to follow the reason and the law of the most ancient city and polity.

人的灵魂的确摧残自身，首先是在它变成宇宙的一个肿块的，或者说，就其可能而言变成一个赘生物的时候。因为，为发生的事情烦恼就是使我们自己脱离本性一所有别的事物的本性都包含在这一本性的某一部分之中。其次，灵魂摧残自身是在它被什么人排斥甚或怀着恶意攻击的时候，那些愤怒的人的灵魂就是这样。第三，灵魂摧残自身是在它被快乐或痛苦压倒的时候。第四，灵魂摧残自身是在它扮演一个角色，言行不真诚的时候。第五，是在它让自己的行动漫无目标，不加考虑和不辨真相地做事的时候，因为甚至最小的事情也只有在参照一个来做时才是对的，而理性动物的目的就是要遵循理性和最古老的城邦和政府的法律。

Of human life the time is a point, and the substance is in a flux, and the perception dull, and the composition of the whole body subject to putrefaction, and the soul a whirl, and fortune hard to divine, and fame a thing devoid of judgement. And, to say all in a word, everything which belongs to the body is a stream, and what belongs to the soul is a dream and vapour, and life is a warfare and a stranger's sojourn, and after-fame is oblivion. What then is that which is able to conduct a man? One thing and only one, philosophy. But this consists in keeping the daemon within a man free from violence and unharmed, superior to pains and pleasures, doing nothing without purpose, nor yet falsely and with hypocrisy, not feeling the need of another man's doing or not doing anything; and besides, accepting all that happens, and all that is allotted, as coming from thence, wherever it is, from whence he himself came; and, finally, waiting for death with a cheerful mind, as being nothing else than a dissolution of the elements of which every living being is compounded. But if there is no harm to the elements themselves in each continually changing into another, why should a man have any apprehension about the change and dissolution of all the elements? For it is according to nature, and nothing is evil which is according to nature.

在人的生活中，时间是瞬息即逝的一个点，实体处在流动之中，知觉是迟钝的，整个身体的结构容易分解，灵魂是一涡流，命运之谜不可解，名声并非根据明智的判断。一言以蔽之，属于身体的一切只是一道激流，属于灵魂的只是一个梦幻，生命是一场战争，一个过客的旅居，身后的名声也迅速落入忘川。那么一个人靠什么指引呢？惟有哲学。而这就在于使一个人心中的神不受摧残，不受伤害，免于痛苦和快乐，不做无目的事情，而且毫不虚伪和欺瞒，并不感到需要别人做或不做任何事情，此外，接受所有对他发生的事情，所有分配给他的份额，不管它们是什么，就好象它们是从那儿，从他自己所来的地方来的；最后，以一种欢乐的心情等待死亡，把死亡看做不是别的，只是组成一切生物的元素的分解。而如果在一个事物不断变化的过程中元素本身并没有受到损害，为什么一个人竟忧虑所有这些元素的变化和分解呢？因为死是合乎本性的，而合乎本性的东西都不是恶。

This in Carnuntum.

## Book Three

WE OUGHT to consider not only that our life is daily wasting away and a smaller part of it is left, but another thing also must be taken into the account, that if a man should live longer, it is quite uncertain whether the understanding will still continue sufficient for the comprehension of things, and retain the power of contemplation which strives to acquire the knowledge of the divine and the human. For if he shall begin to fall into dotage, perspiration and nutrition and imagination and appetite, and whatever else there is of the kind, will not fail; but the power of making use of ourselves, and filling up the measure of our duty, and clearly separating all appearances, and considering whether a man should now depart from life, and whatever else of the kind absolutely requires a disciplined reason, all this is already extinguished. We must make haste then, not only because we are daily nearer to death, but also because the conception of things and the understanding of them cease first.

我们不仅应当考虑到我们的生命每日每时都在耗费，剩下的部分越来越少，而且应当考虑另一件事情，即如果一个人竟然活得久些，也没有多大把握说理解力还能继续足以使他领悟事物，还能保持那种努力获得有关神和人的知识和思考能力。因为他将在排泄、营养、想像和胃口或别的类似能力衰退之前，就开始堕入老年性昏聩，而那种运用我们自己的能力，满足我们义务标准的能力，清晰地区分各种现象的能力，考虑一个人是否应当现在辞世的能力诸如此类的能力绝对需要一种训练有素的理性，而这种性整个地已经衰退了。所以我们必须抓紧时间，这不仅是因为我们在一天天地接近死亡，而且因为对事物的观照和理解力将先行消失。

We ought to observe also that even the things which follow after the things which are produced according to nature contain something pleasing and attractive. For instance, when bread is baked some parts are split at the surface, and these parts which thus open, and have a certain fashion contrary to the purpose of the baker's art, are beautiful in a manner, and in a peculiar way excite a desire for eating. And again, figs, when they are quite ripe, gape open; and in the ripe olives the very circumstance of their being near to rottenness adds a peculiar beauty to the fruit. And the ears of corn bending down, and the lion's eyebrows, and the foam which flows from the mouth of wild boars, and many other things- though they are far from being beautiful, if a man should examine them severally- still, because they are consequent upon the things which are formed by nature, help to adorn them, and they please the mind; so that if a man should have a feeling and deeper insight with respect to the things which are produced in the universe, there is hardly one of those which follow by way of consequence which will not seem to him to be in a manner disposed so as to give pleasure. And so he will see even the real gaping jaws of wild beasts with no less pleasure than those which painters and sculptors show by imitation; and in an old woman and an old man he will be able to see a certain maturity and comeliness; and the attractive loveliness of young persons he will be able to look on with chaste eyes; and many such things will present themselves, not pleasing to every man, but to him only who has become truly familiar with nature and her works.

我们也应当注意到：甚至在那合乎自然地产生的事物之后出现的事物也令人欣悦和有吸引

力。例如，当面包在烘烤时表面出现了某些裂痕，这些如此裂开的部分有某种不含面包师目的的形式，但在某种意义上仍然是美的，以一种特殊的方式刺激着食欲。再如无花果，当它们熟时也会裂开口；成熟的橄榄恰在它们接近腐烂时给果实增加了一种特殊的美。谷穗的低垂，狮子的睫毛，从野猪嘴里流出的泡沫，以及很多别的东西，一个人如果孤立地考察它们，虽然会觉得它们是不够美的，但由于它们是自然形成的事物的结果，所以它们还是有助于装饰它们，使心灵愉悦。所以，如果一个人对宇宙中产生的事物有一种感觉和较深的洞察力，那些作为其结果出现的事物在他看来就几乎都是以某种引起快乐的方式安排的。所以，他在观察真正的野兽的张开的下颚时，并不比看画家和雕刻家所模仿的少一些快乐，他能在一个老年人那里看到某种成熟和合宜，能以纯净的眼光打量年青人的魅力和可爱。很多这样的事情都要出现，它们并不使每个人愉悦，而是使真正熟稔自然及其作品的人愉悦。

Hippocrates after curing many diseases himself fell sick and died. The Chaldaei foretold the deaths of many, and then fate caught them too. Alexander, and Pompeius, and Caius Caesar, after so often completely destroying whole cities, and in battle cutting to pieces many ten thousands of cavalry and infantry, themselves too at last departed from life. Heraclitus, after so many speculations on the conflagration of the universe, was filled with water internally and died smeared all over with mud. And lice destroyed Democritus; and other lice killed Socrates. What means all this? Thou hast embarked, thou hast made the voyage, thou art come to shore; get out. If indeed to another life, there is no want of gods, not even there. But if to a state without sensation, thou wilt cease to be held by pains and pleasures, and to be a slave to the vessel, which is as much inferior as that which serves it is superior: for the one is intelligence and deity; the other is earth and corruption.

希波克拉底在治愈许多病人之后自己病死了。占星家们预告了许多人的死亡，然后命运也把他们攫走。亚历山大、庞培、凯撒在粉碎数十万计的骑兵和步兵，频繁地把整个城市夷为平地之后，他们最后也告别了人世。赫拉克利特在大量地思考了宇宙的火之后，最后死于水肿病，死时污泥弄脏了全身。虫豸毁了德漠克利特，别的虫豸杀死了苏格拉底。所有这些意味着什么呢？你上船，航行，近岸，然后下来。如果的确是航向另一个生命，那就不会需要神，甚至在那儿也不需要。但如果是航向一个无知无觉之乡，你将不会再受痛苦和快乐的掌握，不会再是身体的奴隶，而身体有多么下贱，它所服务的对象就有多么优越，因为后者是理智和神性，前者则是泥土和速朽。

Do not waste the remainder of thy life in thoughts about others, when thou dost not refer thy thoughts to some object of common utility. For thou lovest the opportunity of doing something else when thou hast such thoughts as these, What is such a person doing, and why, and what is he saying, and what is he thinking of, and what is he contriving, and whatever else of the kind makes us wander away from the observation of our own ruling power. We ought then to check in the series of our thoughts everything that is without a purpose and useless, but most of all the over-curious feeling and the malignant; and a man should use himself to think of those things only about which if one should suddenly ask, What hast thou now in thy thoughts? With perfect openness thou mightest, immediately answer, This or That; so that from thy words it should be plain that everything in thee is simple and benevolent, and such as befits a social animal, and one that cares not for thoughts about pleasure or sensual enjoyments at all, nor has any rivalry or envy and suspicion, or anything else for which thou wouldst blush if thou shouldst say that thou hadst it in thy mind. For the man who is such and no longer delays being among the number of the best, is

like a priest and minister of the gods, using too the deity which is planted within him, which makes the man uncontaminated by pleasure, unharmed by any pain, untouched by any insult, feeling no wrong, a fighter in the noblest fight, one who cannot be overpowered by any passion, dyed deep with justice, accepting with all his soul everything which happens and is assigned to him as his portion; and not often, nor yet without great necessity and for the general interest, imagining what another says, or does, or thinks. For it is only what belongs to himself that he makes the matter for his activity; and he constantly thinks of that which is allotted to himself out of the sum total of things, and he makes his own acts fair, and he is persuaded that his own portion is good. For the lot which is assigned to each man is carried along with him and carries him along with it. And he remembers also that every rational animal is his kinsman, and that to care for all men is according to man's nature; and a man should hold on to the opinion not of all, but of those only who confessedly live according to nature. But as to those who live not so, he always bears in mind what kind of men they are both at home and from home, both by night and by day, and what they are, and with what men they live an impure life. Accordingly, he does not value at all the praise which comes from such men, since they are not even satisfied with themselves.

当你不把你的思想指向公共福利的某个目标时，不要把你剩下的生命浪费在思考别人上。因为，当你有这思想时，你就丧失了做别的事情的机会。这个人在做什么，为什么做，他说了什么，想了什么，争论什么，注意所有这些事情将使我们忽略了观察我们自己的支配力量。所以我们应当在我们的思想行进中抑制一切无目的和无价值的想法，以及大量好奇和恶意的感情；一个人应当仅仅使他想这样一些事：即当别人突然问：“你现在想什么？”他都能完全坦白地直接回答：想这个或那个，并且从你的话里清楚地表明：你心中的一切都是朴实和仁爱的，都有利于一个社会动物，你是一个全然不关注快乐或感官享受的人，也没有敌意、嫉妒和疑心，或者有任何别的你说出来会感到脸红的念头。因为，一个毫不拖延地如此回答的人是属于最好的人之列，犹如神灵的一个使者，他也运用植入他内心的神性，那神性使他不受快乐的玷污，不受痛苦的伤害，不被任何结果接触，也不感受任何恶，是最高尚的战斗中的一个战士；他不被任何激情所压倒，深深渴望正义，满心欢喜地接受一切对他发生和作为他所份额分配给他的事物；他不是经常、但也不是无需为了普遍利益来考虑别人的言行和思想。由于惟一属于他的是他为自己的行为做出决定，他不断地思考什么是从事物的总体中分配给他的，为怎样使自己的行为正直，说服自己相信分配给他的一份是好的。因为那分配给各人的命运是由各人把握的，命运也把握着他。他也记住每个理性动物都是他的同胞，记住关心所有人是符合人的本性的，一个人不应当听从所有人的意见，而只是听从那些明白地按照本性生活的人们的意见。但是对于那些不如此生活的人，他总是记住他们在家是什么样的人，离家是什么样的人；白天是什么样的人，晚上是什么样的人；记住他们做什么工作，他们和什么人在一起过一种不纯洁的生活。相应地，他就一点也不看重来自这一类人的赞扬，因为这类人甚至对自己也是不满的。

Labour not unwillingly, nor without regard to the common interest, nor without due consideration, nor with distraction; nor let studied ornament set off thy thoughts, and be not either a man of many words, or busy about too many things. And further, let the deity which is in thee be the guardian of a living being, manly and of ripe age, and engaged in matter political, and a Roman, and a ruler, who has taken his post like a man waiting for the signal which summons him from life, and ready to go, having need neither of oath nor of any man's testimony. Be cheerful also, and seek not external help nor the tranquility which others give. A man then must stand erect, not be kept erect by others.



不要不情愿地劳作，不要不尊重公共利益，不要不加以适当的考虑，不要分心，不要虚有学问的外表而丧失自己的思想，也不要成为喋喋不休或忙忙碌碌的人。而且，让你心中的神成为一个保护者，一个有生命的存在的保护者，一个介入政治的成熟的男子的保护者，一个罗马人，一个统治者的保护者。这个统治者像一个等待从生活中召唤他的信号的人一样接受了自己的职位，无需誓约也无需别人的证言。同时也欢乐吧，不寻求外在的帮助也不要别人给的安宁。这样，一个人就必然笔直的站立，而不是让别人扶着直立。

If thou findest in human life anything better than justice, truth, temperance, fortitude, and, in a word, anything better than thy own mind's self-satisfaction in the things which it enables thee to do according to right reason, and in the condition that is assigned to thee without thy own choice; if, I say, thou seest anything better than this, turn to it with all thy soul, and enjoy that which thou hast found to be the best. But if nothing appears to be better than the deity which is planted in thee, which has subjected to itself all thy appetites, and carefully examines all the impressions, and, as Socrates said, has detached itself from the persuasions of sense, and has submitted itself to the gods, and cares for mankind; if thou findest everything else smaller and of less value than this, give place to nothing else, for if thou dost once diverge and incline to it, thou wilt no longer without distraction be able to give the preference to that good thing which is thy proper possession and thy own; for it is not right that anything of any other kind, such as praise from the many, or power, or enjoyment of pleasure, should come into competition with that which is rationally and politically or practically good. All these things, even though they may seem to adapt themselves to the better things in a small degree, obtain the superiority all at once, and carry us away. But do thou, I say, simply and freely choose the better, and hold to it.- But that which is useful is the better.- Well then, if it is useful to thee as a rational being, keep to it; but if it is only useful to thee as an animal, say so, and maintain thy judgement without arrogance: only take care that thou makest the inquiry by a sure method.

假如你在人类生活中发现什么比正义、真理、节制和坚忍更好的东西，一句话，发现比你自己的心灵的自足更好的东西——这种自足能使你在非你选择而分派给你的条件下，按照正确的理性行事，我说，如果你看到了比这更好的东西，就以全部身心转向它，享受那你认为是最好的东西的快乐吧。然而，如果并没有什么东西比这更好，比培植在你心中的神性更好——它检视你所有的爱好，仔细考察你所有印象，并像苏格拉底所说，使自身摆脱感官的诱惑，把自身交付给神灵并关心人类；——如果你发现所有别的一切都不如它，比它价值要低，就不要给别的东西以地位吧，因为如果你一旦走上岔路、倾向于别的东西，你就将不再能够集中精力偏爱于那真正适合和属于你的善的事物了，因为，让任何别的东西——比方说众口称赞、权力或享受快乐——来同那在理性方面，在政治或实践中善的东西竞争是不对的。所有那些东西，即使它们看上去可以在加以限制的条件下使之适应于更好的事物，但它们会马上占据优势，把我们带走。所以我说，你要径直选择那更好的东西，并且坚持它——可是你说，有用的就是更好——那么好，如果它对作为一个理性存在的你有用，就坚持它吧；但如果它只是对于一个动物的你有用，那就要拒绝它，不要自傲地坚持你的判断，而仅仅关心以一种确当的方法来探究。

Never value anything as profitable to thyself which shall compel thee to break thy promise, to lose thy self-respect, to hate any man, to suspect, to curse, to act the hypocrite, to desire anything which needs walls and curtains: for he who has preferred to everything intelligence and daemon and the worship of its excellence, acts no tragic part, does not groan, will not need either solitude

or much company; and, what is chief of all, he will live without either pursuing or flying from death; but whether for a longer or a shorter time he shall have the soul inclosed in the body, he cares not at all: for even if he must depart immediately, he will go as readily as if he were going to do anything else which can be done with decency and order; taking care of this only all through life, that his thoughts turn not away from anything which belongs to an intelligent animal and a member of a civil community.

不要把任何这样的事情评价为是对你有利的：即那些使你守诺言、丧失自尊、憎恨、多疑、苛责、虚伪和欲望一切需要墙和幕的东西的事情，因为那更喜欢他自己的理性、神灵并崇拜神灵的人，他不扮演悲剧的角色，不呻吟，不需要独入或很多伙伴，最重要的是，他将在生活中不受死的诱惑也不逃避死亡，对于他的灵魂究竟在身体中寄寓多久，他是完全不关心的。因为，即便他必须马上离去，他亦将乐意地离去，就仿佛他要去做别的可以正派和体面地去做的事情一样；他在全部的生命中只关心这一点：即他的思想不要离开那属于一个理智的人、属于一个公民团体的人的一切。

In the mind of one who is chastened and purified thou wilt find no corrupt matter, nor impurity, nor any sore skinned over. Nor is his life incomplete when fate overtakes him, as one may say of an actor who leaves the stage before ending and finishing the play. Besides, there is in him nothing servile, nor affected, nor too closely bound to other things, nor yet detached from other things, nothing worthy of blame, nothing which seeks a hiding-place.

在进行磨炼和净化的一个人的心灵中，你不会发现任何腐朽，任何不法和任何愈合的伤口，当命运就像人们所说的使演员在剧终前离开舞台一样夺走他时，他的生命并非就因此是不完全的。此外，在他心中没有任何奴性，没有任何矫饰，他不是太紧地束缚于其他事物，同时又不是同它们分离，他无所指责，亦无所逃避。

Reverence the faculty which produces opinion. On this faculty it entirely depends whether there shall exist in thy ruling part any opinion inconsistent with nature and the constitution of the rational animal. And this faculty promises freedom from hasty judgement, and friendship towards men, and obedience to the gods.

要尊重产生意见的那种能力。在你的支配部分里是否存在着与理性动物的本性和气质不相容的意见，完全依赖于这种能力。这种能力将使你不至于草率判断，使你对人友善，对神服从。

Throwing away then all things, hold to these only which are few; and besides bear in mind that every man lives only this present time, which is an indivisible point, and that all the rest of his life is either past or it is uncertain. Short then is the time which every man lives, and small the nook of the earth where he lives; and short too the longest posthumous fame, and even this only continued by a succession of poor human beings, who will very soon die, and who know not even themselves, much less him who died long ago.

那么把所有的东西丢开，只执着于这很少数的事情吧；此外还要记住：每个人都生存在现在这个时间里，现在是一个不可分的点，而他生命的其他部分不是已经过去就是尚未确定。因此每个人生存的时间都是短暂的，他在地上居住的那个角落是狭小的，最长久的死后名声也是短暂的，甚至这名声也只是被可怜的一代代后人所持续，这些人也将很快死去，他们甚至于不知道自己，更不必说早已死去的人了。

To the aids which have been mentioned let this one still be added:- Make for thyself a definition or

description of the thing which is presented to thee, so as to see distinctly what kind of a thing it is in its substance, in its nudity, in its complete entirety, and tell thyself its proper name, and the names of the things of which it has been compounded, and into which it will be resolved. For nothing is so productive of elevation of mind as to be able to examine methodically and truly every object which is presented to thee in life, and always to look at things so as to see at the same time what kind of universe this is, and what kind of use everything performs in it, and what value everything has with reference to the whole, and what with reference to man, who is a citizen of the highest city, of which all other cities are like families; what each thing is, and of what it is composed, and how long it is the nature of this thing to endure which now makes an impression on me, and what virtue I have need of with respect to it, such as gentleness, manliness, truth, fidelity, simplicity, contentment, and the rest. Wherefore, on every occasion a man should say: this comes from God; and this is according to the apportionment and spinning of the thread of destiny, and such-like coincidence and chance; and this is from one of the same stock, and a kinsman and partner, one who knows not however what is according to his nature. But I know; for this reason I behave towards him according to the natural law of fellowship with benevolence and justice. At the same time however in things indifferent I attempt to ascertain the value of each.

为了加强上面所说的, 让我们补充这一段: 你对呈现于你的事物为自己下一定义或做一描述, 以便清楚地从其实体, 从其袒露, 从其完整性来看看它是何种性质的事物, 告诉你自己它适当的名称, 以及组成它的各种事物(它以后将又分解为这些事物)的名称。因为没有什么比心灵的飞升更具有创造性的了, 它能系统和真实地考察在生活中呈现于你面前的所有对象, 总是凝视着事物以便同时看清这是一个什么性质的宇宙; 万事万物在其中各起什么作用; 相对于整体各有什么价值, 相对于人又各有什么价值(人是至高之城的一人公民, 所有其他的城都像是至高之城的下属); 每一事物是什么, 它是由什么东西组成, 那现在给我印象的事物又能持续多久, 我需要以什么德性对待它, 比方说, 文雅、果决、真诚、忠实、简朴、满足等等。因此, 一个人在任何环境中都应该说, 这来自神, 是按照命运之线的配置和纺织, 或按照巧合和机会这样一些东西而安排的; 说这些事是来自与我同一根源的人, 来自一个是我的同胞和伙伴、然而却不知道什么事情合乎他本性的人。但是我作为知道什么事情是合乎本性的人, 所以要根据同胞之情的自然法以仁爱和公正待他们。而在同时, 对这些我漠然置之的事物, 我又要试图确定每一个的价值。

If thou workest at that which is before thee, following right reason seriously, vigorously, calmly, without allowing anything else to distract thee, but keeping thy divine part pure, as if thou shouldst be bound to give it back immediately; if thou holdest to this, expecting nothing, fearing nothing, but satisfied with thy present activity according to nature, and with heroic truth in every word and sound which thou utterest, thou wilt live happy. And there is no man who is able to prevent this.

当你做摆在你面前的工作时, 你要认真地遵循正确的理性, 精力充沛, 宁静致远, 不分心于任何别的事情, 而保持你神圣的部分纯净, 仿佛你必定要直接把它归还似的; 若你坚持这一点, 无欲望亦无所畏惧, 满足于你现在合乎本性的活动, 满足于你说出的每个词和音节中的勇敢的真诚, 你就能生存得幸福。没有任何人能阻止这一点。

As physicians have always their instruments and knives ready for cases which suddenly require their skill, so do thou have principles ready for the understanding of things divine and human, and for doing everything, even the smallest, with a recollection of the bond which unites the divine

and human to one another. For neither wilt thou do anything well which pertains to man without at the same time having a reference to things divine; nor the contrary.

就像医生总是要备好他们的器具和手术好以待突然需要他们技艺的病人一样，你也要通过回忆那把神和人统一起来的契约而备有一些原则，用来理解和人的事物，知道如何做一切甚至最小的事情。因为，若是你不同时参照神的事物，就不会把有关人的所有事情做好，反之亦然。

No longer wander at hazard; for neither wilt thou read thy own memoirs, nor the acts of the ancient Romans and Hellenes, and the selections from books which thou wast reserving for thy old age. Hasten then to the end which thou hast before thee, and throwing away idle hopes, come to thy own aid, if thou carest at all for thyself, while it is in thy power.

不要再随便地游荡，因为你将面临自己记忆力的衰退，不再能追忆古代罗马和希腊人的行为，也读不成你为自己晚年保存的书籍。那么抓紧你前面的最后一些日子，丢开无用的希望，来自己援助自己，如果你完全关心自己的话，而这是在你的力量范围之内的。

They know not how many things are signified by the words stealing, sowing, buying, keeping quiet, seeing what ought to be done; for this is not effected by the eyes, but by another kind of vision.

他们不知道有多少事情是通过词语的偷窃、播种和购买来进行的，保持宁静吧，考察应当做什么，因为这不受眼睛而是受另一种观照力的影响。

Body, soul, intelligence: to the body belong sensations, to the soul appetites, to the intelligence principles. To receive the impressions of forms by means of appearances belongs even to animals; to be pulled by the strings of desire belongs both to wild beasts and to men who have made themselves into women, and to a Phalaris and a Nero: and to have the intelligence that guides to the things which appear suitable belongs also to those who do not believe in the gods, and who betray their country, and do their impure deeds when they have shut the doors. If then everything else is common to all that I have mentioned, there remains that which is peculiar to the good man, to be pleased and content with what happens, and with the thread which is spun for him; and not to defile the divinity which is planted in his breast, nor disturb it by a crowd of images, but to preserve it tranquil, following it obediently as a god, neither saying anything contrary to the truth, nor doing anything contrary to justice. And if all men refuse to believe that he lives a simple, modest, and contented life, he is neither angry with any of them, nor does he deviate from the way which leads to the end of life, to which a man ought to come pure, tranquil, ready to depart, and without any compulsion perfectly reconciled to his lot.

身体、灵魂、理智；感觉属于身体；爱好属于灵魂；原则属于理智。通过现象而得到形式的印象——这种能力甚至也为动物所拥有；被一连串的欲望所推动——这既属于野兽也属于把自己变成女人的男人，等于是个法勒里斯和一个尼禄；拥有指导那看来合适的事物的理智——这也属于那些不信神的人，那些背叛祖国、关起门来做坏事的人。那么，如果所有别的一工于我刚提到的这些人都是共同的，还留下什么为善良的人们所独有呢？那就是对所有发生的事情，对为他而纺的命运之线感到满意和愉悦；就是玷污和不以一堆形象搅乱植入他心中的神性，而是使它保持宁静，把它作为一个神而忠顺地服从它，决不说任何违背真理的话，不做违背正义的事。即使所有别人都不相信他是过着一种简朴、谦虚和满足的生活，他也决不对他们中的任何一个人感到愤怒，也不偏离那引到生命的终结的这条道路，循此一个人应当

达到纯粹，宁静，乐意离去，没有任何强迫地完全安心于他的命运。

## Book Four

THAT which rules within, when it is according to nature, is so affected with respect to the events which happen, that it always easily adapts itself to that which is and is presented to it. For it requires no definite material, but it moves towards its purpose, under certain conditions however; and it makes a material for itself out of that which opposes it, as fire lays hold of what falls into it, by which a small light would have been extinguished: but when the fire is strong, it soon appropriates to itself the matter which is heaped on it, and consumes it, and rises higher by means of this very material.

那在我们心中的支配部分，当它合乎本性时是如此爱好那发生的事情，以致它总是容易地使自己适应于那可能发生和呈现于它的东西。因为它不要求任何确定的手段，而是在无论什么条件下都趋向于自己的目标；它甚至从它对立的东西中为自己获得手段，就像火抓住落进火焰中的东西一样。燭火会被落在它上面的东西压熄，但当火势强大时，它很快就占有和吞噬了投在它上面的东西，借助于这些东西越烧越旺。

Let no act be done without a purpose, nor otherwise than according to the perfect principles of art. 让任何行为都不要无目的地做出，也不要不根据完善的艺术原则做出。

Men seek retreats for themselves, houses in the country, sea-shores, and mountains; and thou too art wont to desire such things very much. But this is altogether a mark of the most common sort of men, for it is in thy power whenever thou shalt choose to retire into thyself. For nowhere either with more quiet or more freedom from trouble does a man retire than into his own soul, particularly when he has within him such thoughts that by looking into them he is immediately in perfect tranquility; and I affirm that tranquility is nothing else than the good ordering of the mind. Constantly then give to thyself this retreat, and renew thyself; and let thy principles be brief and fundamental, which, as soon as thou shalt recur to them, will be sufficient to cleanse the soul completely, and to send thee back free from all discontent with the things to which thou returnest. For with what art thou discontented? With the badness of men? Recall to thy mind this conclusion, that rational animals exist for one another, and that to endure is a part of justice, and that men do wrong involuntarily; and consider how many already, after mutual enmity, suspicion, hatred, and fighting, have been stretched dead, reduced to ashes; and be quiet at last.- But perhaps thou art dissatisfied with that which is assigned to thee out of the universe.- Recall to thy recollection this alternative; either there is providence or atoms, fortuitous concurrence of things; or remember the arguments by which it has been proved that the world is a kind of political community, and be quiet at last.- But perhaps corporeal things will still fasten upon thee.- Consider then further that the mind mingles not with the breath, whether moving gently or violently, when it has once drawn itself apart and discovered its own power, and think also of all that thou hast heard and assented to about pain and pleasure, and be quiet at last.- But perhaps the desire of the thing called fame will torment thee.- See how soon everything is forgotten, and look at the chaos of infinite time on each side of the present, and the emptiness of applause, and the changeableness and want of judgement in those who pretend to give praise, and the narrowness of the space within which it is circumscribed, and be quiet at last. For the whole earth is a point, and how small a nook in it is

this thy dwelling, and how few are there in it, and what kind of people are they who will praise thee.

人们寻求隐退自身，他们隐居于乡村茅屋，山林海滨；你也倾向于渴望这些事情。但这完全是凡夫俗子的一个标记，因为无论什么时候你要退入自身你都可以这样做。因为一个人退到任何一个地方都不如退入自己的心灵更为宁静和更少苦恼，特别是当他在心里有这种思想的时候，通过考虑它们，他马上进入了完全的宁静。我坚持认为：宁静不过是心灵的井然有序。那么你不断地使自己做这种隐退吧，更新你自己吧，让你的原则简单而又基本，这样，一旦你要诉诸它们，它们就足以完全地净化心灵，使你排除所有的不满而重返家园。因为，你是对什么不满呢？是对人们的邪恶不满吗？那就让你的心灵回忆起这一结论吧：理性的动物是互相依存的，忍受亦是正义的一部分，人们是不自觉地行恶的；考虑一下有多少人在相互敌视、怀疑、仇恨、战斗之后已经死去而化为灰烬；那就会终于使你安静下来。一但也许你是不满于从宇宙中分配给你的东西——那么转而回忆一下这一思想：想想要末是神存在，要末是原子，即事物的偶然配合存在；或者想想这些论据，它们证明了这个世界是一个政治社会，那最终会使你安静。一但也许有形的事物还是要抓住你——那么进一步考虑一下：当心灵一旦使自己与身体分开，发现了它自己的力量，它就不论是在平缓还是激烈地活动中，都不会使自己与呼吸相混；也再想想你在痛苦和快乐方面所有你听到的和同意的；你将最终使你安静。一但也许对于所谓名声的愿望将要折磨你——那么看一看一切事物是多么快地被忘却，看一看过去和未来的无限时间的混沌；看一看赞美的空洞，看一看那些装作给出赞扬的人们判断的多变和贫乏，以及赞扬所被限定的范围的狭隘，那么最终使你自己安静吧。因为整个地球是一个点，你居住的地方又是地球上一个多么小的角落啊，在它上面存在的东西是多么的少啊，而要赞扬你的人又是什么样的人呢？

This then remains: Remember to retire into this little territory of thy own, and above all do not distract or strain thyself, but be free, and look at things as a man, as a human being, as a citizen, as a mortal. But among the things readiest to thy hand to which thou shalt turn, let there be these, which are two. One is that things do not touch the soul, for they are external and remain immovable; but our perturbations come only from the opinion which is within. The other is that all these things, which thou seest, change immediately and will no longer be; and constantly bear in mind how many of these changes thou hast already witnessed. The universe is transformation: life is opinion.

那么仍旧把这牢记在心：记住退入你自身的小小疆域，尤其不要使你分心或紧张，而是保持自由，像一个人，一个人的存在，一个公民，一个有死者一样去看待事物。在你手边你容易碰到并注意的事物，让它们存在吧，那无非是这两种事物：一种是不接触心灵的事物，它们是外在的，不可改变的，但我们的烦仅来自内心的意见；另一种是所有这些事物，你看到它们是很快改变和消失的；始终牢记你已经目击过多少这样的变化。宇宙是流变，生活是意见。

If our intellectual part is common, the reason also, in respect of which we are rational beings, is common: if this is so, common also is the reason which commands us what to do, and what not to do; if this is so, there is a common law also; if this is so, we are fellow-citizens; if this is so, we are members of some political community; if this is so, the world is in a manner a state. For of what other common political community will any one say that the whole human race are members? And from thence, from this common political community comes also our very intellectual faculty and reasoning faculty and our capacity for law; or whence do they come? For as my earthly part is a portion given to me from certain earth, and that which is watery from another element, and that

which is hot and fiery from some peculiar source (for nothing comes out of that which is nothing, as nothing also returns to non-existence), so also the intellectual part comes from some source.

如果我们的理智部分是共同的，就我们是理性的存在而言，那么，理性也是共同的，因此，那命令我们做什么和不做什么的理性也就是共同的；因此，就也有一个共同的；我们就都是同一类公民；就都是某种政治团体的成员；这世界在某种意义上就是一个国家。因为有什么人会说整个类是别的政治团体的成员？正是从此，从这个共同的政治团体产生出我们真正的理智能力、推理能力和我们的法治能力，否则，它们是从哪里来的呢？因为，正像我身上属土的部分是从某种土给予我的，某种属水的部分是从另一种元素得来的，某种炎热如火的部分是从某一特殊源泉而来的（因为没有什么东西是来自无，也没有什么东西会复归于无），所以理性的部分也来自某种源泉。

Death is such as generation is, a mystery of nature; a composition out of the same elements, and a decomposition into the same; and altogether not a thing of which any man should be ashamed, for it is not contrary to the nature of a reasonable animal, and not contrary to the reason of our constitution.

死亡像生殖一样是自然的一个秘密，是同一些元素的组合与分解，而全然不是人应当羞愧的事情，因为它并不违反一个理性动物的本性，不违反我们的结构之理。

It is natural that these things should be done by such persons, it is a matter of necessity; and if a man will not have it so, he will not allow the fig-tree to have juice. But by all means bear this in mind, that within a very short time both thou and he will be dead; and soon not even your names will be left behind.

这些坏事应当由这样一些人做是自然的，这是一种必然的事情，如果一个人不允许这样，就等于不允许无花果树有汁液。但无论如何要把这牢记在心：你和他都要在一个很短的时间里死去，不久甚至连你的名字都要被人忘却。

Take away thy opinion, and then there is taken away the complaint, "I have been harmed." Take away the complaint, "I have been harmed," and the harm is taken away.

丢开你的意见，那么你就丢开了这种抱怨：“我受到了伤害。”而丢开“我受到了伤害”的抱怨，这伤害也就消失了。

That which does not make a man worse than he was, also does not make his life worse, nor does it harm him either from without or from within.

那并不会使一个人变坏的东西，也不会使他的生活变坏，不会从外部或内部损伤他。

The nature of that which is universally useful has been compelled to do this.

那普遍有用的东西的本性不得不如此行。

Consider that everything which happens, happens justly, and if thou observest carefully, thou wilt find it to be so. I do not say only with respect to the continuity of the series of things, but with respect to what is just, and as if it were done by one who assigns to each thing its value. Observe then as thou hast begun; and whatever thou doest, do it in conjunction with this, the being good, and in the sense in which a man is properly understood to be good. Keep to this in every action.

把一切发生的事情都看做是正当地发生的事情，如果仔细地观察，你将发现它就是这样。我

在此不仅是指事物素列的连续性，而且指正当本身，仿佛它是由一个分派给每一事物以价值的人所做的。那么像你开始时那样观察，无论你做什么，都参照着善，参照着你将在此意义上被理解为是善的来做它，在一切行动中都贯彻这一点。

Do not have such an opinion of things as he has who does thee wrong, or such as he wishes thee to have, but look at them as they are in truth.

不要对事物抱一种那错待你的人所抱的同样意见，或者抱一种他希望你有意见，而是要按其本来面目看待事物。

A man should always have these two rules in readiness; the one, to do only whatever the reason of the ruling and legislating faculty may suggest for the use of men; the other, to change thy opinion, if there is any one at hand who sets thee right and moves thee from any opinion. But this change of opinion must proceed only from a certain persuasion, as of what is just or of common advantage, and the like, not because it appears pleasant or brings reputation.

一个人应当总是把这两条规则作为座右铭：一是仅仅做那支配的和立法的理性能力所建议的有关对待人们利益的事情；另一是如果身边有什么人使你正确和使你摆脱意见，那就改变你的意见。但这种意见的改变必须仅仅来自某种说服，就像对于何为公正或何为合乎共同利益之类问题的说服一样，而不是由于它看来仅人愉快或带来名声。

Hast thou reason? I have.- Why then dost not thou use it? For if this does its own work, what else dost thou wish?

你有理性吗？我有。那为什么你不运用它呢？是因为当它要走这条路，你却希望别的东西吗？

Thou hast existed as a part. Thou shalt disappear in that which produced thee; but rather thou shalt be received back into its seminal principle by transmutation.

你是作为一个部分存在。你将消失于那产生你的东西之中；但更确切地说，你将通过变形而被收回到它的生殖原则中。

Many grains of frankincense on the same altar: one falls before, another falls after; but it makes no difference.

在同一祭坛上的大量乳香：一滴是先前落下的，一滴是后来落下的；而这并不使它们有何区别。

Within ten days thou wilt seem a god to those to whom thou art now a beast and an ape, if thou wilt return to thy principles and the worship of reason.

如果你回到你的原则并崇敬理性的话，过十天你对人们就会像是一个神，而现在你对他们却像是一头兽和一只猿。

Do not act as if thou wert going to live ten thousand years. Death hangs over thee. While thou livest, while it is in thy power, be good.

不要像仿佛你将活一千年那样行动。死亡窥伺着你。当你活着，当善是在你力量范围之内，你行善吧。



How much trouble he avoids who does not look to see what his neighbour says or does or thinks, but only to what he does himself, that it may be just and pure; or as Agathon says, look not round at the depraved morals of others, but run straight along the line without deviating from it.

那不去探究他的邻人说什么、做什么或想什么，而只注意他自己所做的，注意那公正和纯洁的事情的人，或者像厄加刺翁所说，那不环顾别人的道德堕落，而只是沿着正直的道路前进的人，为自己免去了多少烦恼啊！

He who has a vehement desire for posthumous fame does not consider that every one of those who remember him will himself also die very soon; then again also they who have succeeded them, until the whole remembrance shall have been extinguished as it is transmitted through men who foolishly admire and perish. But suppose that those who will remember are even immortal, and that the remembrance will be immortal, what then is this to thee? And I say not what is it to the dead, but what is it to the living? What is praise except indeed so far as it has a certain utility? For thou now rejectest unseasonably the gift of nature, clinging to something else...

那对身后的名声有一强烈欲望的人没有想到那些回忆他的人自己很快也都要死去，然后他们的子孙也要死去，直到全部的记忆都通过那些愚蠢地崇拜和死去的人们而终归湮灭无闻。但假设那些将记住他的人甚至是永生不死的，因而这记忆将是记恒的，那么这对你又意味着什么呢？我不说这对死者意味着什么，而是说这对生者意味着什么。赞扬，除非它的确有某种用途，此外还是什么呢？由于你现在不合宜地拒绝了自然的这一礼物，而依附于别的一些事物……

Everything which is in any way beautiful is beautiful in itself, and terminates in itself, not having praise as part of itself. Neither worse then nor better is a thing made by being praised. I affirm this also of the things which are called beautiful by the vulgar, for example, material things and works of art. That which is really beautiful has no need of anything; not more than law, not more than truth, not more than benevolence or modesty. Which of these things is beautiful because it is praised, or spoiled by being blamed? Is such a thing as an emerald made worse than it was, if it is not praised? Or gold, ivory, purple, a lyre, a little knife, a flower, a shrub?

在各方面都美的一切事物本身就是美的，其美是归于自身的，而不把赞扬作为它的一部分。因此被赞扬就不使一个事物变好或变坏。我坚信这也适用于被平民称为美的事物，例如，物质的东西或艺术的作品。那真正美的东西除了法则、真理、仁爱或节制之外，不需要任何别的东西。而这些事物哪一个的美是因为它被赞扬才美，或者谴责会使它变丑呢？像祖母绿或者黄金、象牙、紫袍、七弦琴、短剑、鲜花和树丛这样的东西，难道没受到赞扬就会使它们变坏吗？

If souls continue to exist, how does the air contain them from eternity?- But how does the earth contain the bodies of those who have been buried from time so remote? For as here the mutation of these bodies after a certain continuance, whatever it may be, and their dissolution make room for other dead bodies; so the souls which are removed into the air after subsisting for some time are transmuted and diffused, and assume a fiery nature by being received into the seminal intelligence of the universe, and in this way make room for the fresh souls which come to dwell there. And this is the answer which a man might give on the hypothesis of souls continuing to exist. But we must not only think of the number of bodies which are thus buried, but also of the number of animals which are daily eaten by us and the other animals. For what a number is consumed, and thus in a manner buried in the bodies of those who feed on them! And nevertheless

this earth receives them by reason of the changes of these bodies into blood, and the transformations into the aerial or the fiery element. What is the investigation into the truth in this matter? The division into that which is material and that which is the cause of form, the formal.

如果灵魂继续存在, 大气怎么无穷地容纳它们呢? 一然而大地又怎样容纳那些古往今来被埋葬的人的尸体呢? 在此正像这些尸体在保持一段时间之后变化一样, 不论它们变成什么样子, 它们的分解都为别的尸体腾出了空间, 那移入空气中的灵魂也是如此, 在继续生存一段时间之后便被改变和分解了, 通过融入宇宙的一种再生的智慧而获得一种如火焰一样的性质, 以这种方式为到达那里的具肉的灵魂腾出地方。这就是一个人对灵魂继续存在的这种假设可能给出的回答。但是我们不仅必须考虑如此被埋葬的尸体的数目, 而且要考虑每天被我们吃掉的动物以及别的肉食动物的数目。因为, 被消费的是多大一个数目啊, 这样, 它们就以某种方式被埋葬在那些以它们为食的人的身体中! 不过大地依然通过把身体化为血, 化为如空气或火焰一般的元素而接受它们。在这件事上怎样探究才能接触到真理呢? 通过划分质料和形式因。

Do not be whirled about, but in every movement have respect to justice, and on the occasion of every impression maintain the faculty of comprehension or understanding.

不要思绪纷乱, 而是在每个行动中都尊重正义, 对每一印象都坚持运用领悟或理解的能力。

Everything harmonizes with me, which is harmonious to thee, O Universe. Nothing for me is too early nor too late, which is in due time for thee. Everything is fruit to me which thy seasons bring, O Nature: from thee are all things, in thee are all things, to thee all things return. The poet says, Dear city of Cecrops; and wilt not thou say, Dear city of Zeus?

啊, 宇宙, 一切与你和谐的东西, 也与我和谐。那于你是恰如其时的一切事情, 对我也是恰如其时。啊, 自然, 你的季节所带来的一切, 于我都是果实: 所有事物都是从你而来, 都复归于你。诗人说, 亲爱的西克洛普之城; 我不是也要说, 亲爱的宙斯之城?

Occupy thyself with few things, says the philosopher, if thou wouldst be tranquil.- But consider if it would not be better to say, Do what is necessary, and whatever the reason of the animal which is naturally social requires, and as it requires. For this brings not only the tranquility which comes from doing well, but also that which comes from doing few things. For the greatest part of what we say and do being unnecessary, if a man takes this away, he will have more leisure and less uneasiness. Accordingly on every occasion a man should ask himself, Is this one of the unnecessary things? Now a man should take away not only unnecessary acts, but also, unnecessary thoughts, for thus superfluous acts will not follow after.

哲学家说, 如果你愿意宁静, 那就请从事很少的事情。但是想一想是否这样说更好: 做必要的事情, 以及本性合群的动物的理性所要求的一切事情, 并且像所要求的那样做。因为这不仅带来由于做事适当而产生的宁静, 而且带来由于做很少的事而产生的宁静。因为我们所说和所做的绝大部分事情都是不必要的, 一个人如果取消它们, 他将有更多的闲暇和较少的不适。因而一个人每做一件事都应当问问自己: 这是不是一件必要的事情? 一个人不仅应该取消不必要的行为, 而且应该丢弃不必要的思想, 这样, 无聊的行为就不会跟着来了。

Try how the life of the good man suits thee, the life of him who is satisfied with his portion out of the whole, and satisfied with his own just acts and benevolent disposition.

试着如何使善良的人生活适应于你, 即这样的人的生活: 他满足于他从整体中得到的一份,

满足于他自己的公正行为和仁爱品质。

Hast thou seen those things? Look also at these. Do not disturb thyself. Make thyself all simplicity. Does any one do wrong? It is to himself that he does the wrong. Has anything happened to thee? Well; out of the universe from the beginning everything which happens has been apportioned and spun out to thee. In a word, thy life is short. Thou must turn to profit the present by the aid of reason and justice. Be sober in thy relaxation.

你见过那些事情吗？也要注意观察一下事情的另一面。不要扰乱你自己。要使你十分单纯。有什么人对你行恶吗？那他也是对他自己行恶。有什么事对你发生吗？好，那亘古以来就从宇宙中发生的一切是分配给你和为你纺织的。总之，你的生命是短促的。你必须借助理智和正义而专注于利用现在，在你的放松中保持清醒。

Either it is a well-arranged universe or a chaos huddled together, but still a universe. But can a certain order subsist in thee, and disorder in the All? And this too when all things are so separated and diffused and sympathetic.

这要末是一个秩序井然的宇宙，要末是一团胡乱聚在一起的混沌，但仍然是一个宇宙。但怎么可能在全中无秩序，而在你之中却存在某种秩序呢？当所有事物都如此分离、分散和共振时，在你之中也保持某种秩序。

A black character, a womanish character, a stubborn character, bestial, childish, animal, stupid, counterfeit, scurrilous, fraudulent, tyrannical.

一种凶恶的品格，一种懦弱的品格，一种顽固的品格，残忍的、稚气的、动物的、笨拙的、虚伪的、下流的、欺诈的、专横的。

If he is a stranger to the universe who does not know what is in it, no less is he a stranger who does not know what is going on in it. He is a runaway, who flies from social reason; he is blind, who shuts the eyes of the understanding; he is poor, who has need of another, and has not from himself all things which are useful for life. He is an abscess on the universe who withdraws and separates himself from the reason of our common nature through being displeased with the things which happen, for the same nature produces this, and has produced thee too: he is a piece rent asunder from the state, who tears his own soul from that of reasonable animals, which is one.

如果他对宇宙是一个不知道其中有什么的局外人，那么他也是一个不知道其中在进行什么的局外人。他是一个回避社会理性的逃亡者；是一个关闭理解之门的盲人，是一个需要别人而非从自身中汲取对生活有用的所有东西的可怜虫。他是宇宙间的一个赘物，通过不满于发生的事情使自己撤离和分隔于我们共同本性的理性，因为正是同一本性产生了这些事情，也产征了他：他是从国家裂出的一块碎片，使自己的灵魂同那融为一体的各个理性动物的灵魂分开。

The one is a philosopher without a tunic, and the other without a book: here is another half naked: Bread I have not, he says, and I abide by reason.- And I do not get the means of living out of my learning, and I abide by my reason.

一个是没有一件紧身外衣的哲学家，另一个是没有一本书的人，这后一种人也是一个半裸的人。他说，我没有面包，我与理性同在。一我不从我的学识中获取衣食，我与我的理性同在。

Love the art, poor as it may be, which thou hast learned, and be content with it; and pass through the rest of life like one who has intrusted to the gods with his whole soul all that he has, making thyself neither the tyrant nor the slave of any man.

热爱胸所学的艺术吧，不管它可能是多么贫乏，满足于它，像一个以他整个的身心、全部的所有信赖神的人一样度过你的余生，使你自已不成为任何人的暴君也不成为任何人的奴隶。

Consider, for example, the times of Vespasian. Thou wilt see all these things, people marrying, bringing up children, sick, dying, warring, feasting, trafficking, cultivating the ground, flattering, obstinately arrogant, suspecting, plotting, wishing for some to die, grumbling about the present, loving, heaping up treasure, desiring consulship, kingly power. Well then, that life of these people no longer exists at all. Again, remove to the times of Trajan. Again, all is the same. Their life too is gone. In like manner view also the other epochs of time and of whole nations, and see how many after great efforts soon fell and were resolved into the elements. But chiefly thou shouldst think of those whom thou hast thyself known distracting themselves about idle things, neglecting to do what was in accordance with their proper constitution, and to hold firmly to this and to be content with it. And herein it is necessary to remember that the attention given to everything has its proper value and proportion. For thus thou wilt not be dissatisfied, if thou appliest thyself to smaller matters no further than is fit.

考虑一下例如维斯佩申的时代，你将看到所有这些事情：人们婚育、生病、死亡、交战、饮宴、贸易、耕种、奉承、自大、多疑、阴谋、诅咒、抱怨、恋爱、聚财、欲求元老和王者的权力。而这些人生活现在已全然不复存在了。再回到图拉真的时代，所有的情况也是一样，他们的生命也已逝去。也以同样的方式观察一下别的时代和整个民族，看看有多少人在巨大的努力之后很快就倒下了，分解为元素。但是你应当主要想想那些你自己熟知的人们，他们使自己分心于无益的事情，而不知道做合乎他们恰当的结构的事情，由此你坚定地坚持自己的结构，满足于它。在此有必要记住，给予一切事物的注意，有它自己恰当的价值和比例。因为这样你将不会不满足，只要你不过度地使自己注意小事。

The words which were formerly familiar are now antiquated: so also the names of those who were famed of old, are now in a manner antiquated, Camillus, Caeso, Volesus, Leonnatus, and a little after also Scipio and Cato, then Augustus, then also Hadrian and Antoninus. For all things soon pass away and become a mere tale, and complete oblivion soon buries them. And I say this of those who have shone in a wondrous way. For the rest, as soon as they have breathed out their breath, they are gone, and no man speaks of them. And, to conclude the matter, what is even an eternal remembrance? A mere nothing. What then is that about which we ought to employ our serious pains? This one thing, thoughts just, and acts social, and words which never lie, and a disposition which gladly accepts all that happens, as necessary, as usual, as flowing from a principle and source of the same kind.

先胶熟悉的词现在被废弃了，同样，那些过去名声赫赫的人的名字现在也在某种程度上被忘却了，克米勒斯、凯撒、沃勒塞斯、利奥拉图斯以及稍后的西皮奥、加图，然后是奥古斯都，还有赫德里安和安东尼。因为所有的事情很快就过去了，变成仅仅一种传说，完全的忘记亦不久就要覆盖它们。我说的这些也适用于那些以各种奇异的方式引人注目的人，至于其余的人，一旦他们呼出最后一口气，他们就死去了，没有人说起他们。总而言之，甚至一种永恒的纪念又是什么呢？只是一个虚无。那么，我们真正应该做出认真努力的是什么呢？

Willingly give thyself up to Clotho, one of the Fates, allowing her to spin thy thread into whatever things she pleases.

自愿地把自己交给克罗托，命运三女神之一，让她随其所愿地把你的线纺成无论什么东西吧。

Everything is only for a day, both that which remembers and that which is remembered.

一切都只是持续一天，那记忆者和那被记忆的东西。

Observe constantly that all things take place by change, and accustom thyself to consider that the nature of the Universe loves nothing so much as to change the things which are and to make new things like them. For everything that exists is in a manner the seed of that which will be. But thou art thinking only of seeds which are cast into the earth or into a womb: but this is a very vulgar notion.

不断地观察所有在变化中被取代的事物，使你习惯于考虑到，宇宙的本性喜欢改变那存在的事物并创造新的类似事物。因为一切现存的东西在某种意义都是那将要存在的东西的种子。但你要仅仅考虑那撒在大地里或子宫里的种子：但这是一个很模糊的概念。

Thou wilt soon die, and thou art not yet simple, not free from perturbations, nor without suspicion of being hurt by external things, nor kindly disposed towards all; nor dost thou yet place wisdom only in acting justly.

你已不久于人世，但还没有使自己朴素单纯，摆脱烦恼，还没有摆脱对被外在事物损害的怀疑，还没有养成和善地对待所有人的性情，还没有做到使你的智慧仅仅用于正直地行动。

Examine men's ruling principles, even those of the wise, what kind of things they avoid, and what kind they pursue.

考察人们心中的支配部分，甚至那些聪明人的这一部分，看看他们避开什么，追求什么。

What is evil to thee does not subsist in the ruling principle of another; nor yet in any turning and mutation of thy corporeal covering. Where is it then? It is in that part of thee in which subsists the power of forming opinions about evils. Let this power then not form such opinions, and all is well. And if that which is nearest to it, the poor body, is burnt, filled with matter and rottenness, nevertheless let the part which forms opinions about these things be quiet, that is, let it judge that nothing is either bad or good which can happen equally to the bad man and the good. For that which happens equally to him who lives contrary to nature and to him who lives according to nature, is neither according to nature nor contrary to nature.

对你是恶的东西并不存在于别人的支配原则之中，也不存在于你的身体的变化和变形之中。那它在什么地方呢？是在你的这一部分。那儿存在着形成有关恶的意见的能力。那么让这种能力不要形成这种意见，一切就都会正常。如果那最接近于它的可怜的身体被害破、灼伤、化脓和腐烂，也还是要让那形成对这些事的意见的部分保持安静，亦即让它作出这样的判断：即能同等地发生于好人和坏人的事情决不是恶。因为，同样发生于违背自然而生活的人与按照自然而生活的人的事情，既不悖于也不顺应于自然。

Constantly regard the universe as one living being, having one substance and one soul; and observe how all things have reference to one perception, the perception of this one living being;

and how all things act with one movement; and how all things are the cooperating causes of all things which exist; observe too the continuous spinning of the thread and the contexture of the web.

永远把宇宙看做一个活的东西，具有一个实体和一个灵魂；注意一切事物如何与知觉相关联，与一个活着的东西的知觉相关联；一切事物如何以一种运动的方式活动着；一切事物如何是一切存在的事物的合作的原因；也要注意那继续不断地纺线和网的各部分的相互关联。

Thou art a little soul bearing about a corpse, as Epictetus used to say.

你是一个带躯体的小小灵魂，正像埃比克太德常说的那样。

It is no evil for things to undergo change, and no good for things to subsist in consequence of change.

事物经历变化并不是坏事，而事物由于变化而保持其存在也不是好事。

Time is like a river made up of the events which happen, and a violent stream; for as soon as a thing has been seen, it is carried away, and another comes in its place, and this will be carried away too.

时间好像一条由发生的各种事件构成的河流，而且是一条湍急的河流，因为刚刚看见了一个事物，它就被带走了，而另一个事物又来代替它，而这个也将被带走。

Everything which happens is as familiar and well known as the rose in spring and the fruit in summer; for such is disease, and death, and calumny, and treachery, and whatever else delights fools or vexes them.

每一件发生的事情都像春天的玫瑰和夏天的果实一样亲切并且为人熟知，因为疾病、死亡、诽谤、背叛以及任何别的使愚蠢的人喜欢或烦恼的事情就是这样。

In the series of things those which follow are always aptly fitted to those which have gone before; for this series is not like a mere enumeration of disjointed things, which has only a necessary sequence, but it is a rational connection: and as all existing things are arranged together harmoniously, so the things which come into existence exhibit no mere succession, but a certain wonderful relationship.

在事物的系列中，跟在后面的总是与在前面那些恰恰配合，因为这系列并不像一些无关联的事物的单纯列举，仅只有必然的次序，而是一种合理的联系：正如一切存在的事物都被和谐地安排在一起一样，新出现的事物不仅表现出继续，并且表现出某种奇妙的联系。

Always remember the saying of Heraclitus, that the death of earth is to become water, and the death of water is to become air, and the death of air is to become fire, and reversely. And think too of him who forgets whither the way leads, and that men quarrel with that with which they are most constantly in communion, the reason which governs the universe; and the things which daily meet with seem to them strange: and consider that we ought not to act and speak as if we were asleep, for even in sleep we seem to act and speak; and that we ought not, like children who learn from their parents, simply to act and speak as we have been taught.

始终记住赫拉克利特所说：土死变水，水死变气，气死变火，然后再倒过来。也想想那忘记

了路向何处去的人，想想他们与他们最常接触的人的争吵，想想支配宇宙的理性，以及每日发生的似乎对他们是陌生的事情；考虑我们不应当像仿佛我们睡着一般行动和言语（因为甚至在睡眠时我们也有言行）；我们不应当像从父母学习的孩子一样，仅仅因为我们被教诲而这样行动和言语。

If any god told thee that thou shalt die to-morrow, or certainly on the day after to-morrow, thou wouldst not care much whether it was on the third day or on the morrow, unless thou wast in the highest degree mean-spirited- for how small is the difference?- So think it no great thing to die after as many years as thou canst name rather than to-morrow.

如果有神告诉你，你将明天死去，或肯定在后天死去，你将不会太关心是否是明天还是后天，除非你确实是精神极其贫乏，因为这差别是多么微小啊！所以，不要把按你能提出的许多年后死去而非明天死去看成什么大事。

Think continually how many physicians are dead after often contracting their eyebrows over the sick; and how many astrologers after predicting with great pretensions the deaths of others; and how many philosophers after endless discourses on death or immortality; how many heroes after killing thousands; and how many tyrants who have used their power over men's lives with terrible insolence as if they were immortal; and how many cities are entirely dead, so to speak, Helice and Pompeii and Herculaneum, and others innumerable. Add to the reckoning all whom thou hast known, one after another. One man after burying another has been laid out dead, and another buries him: and all this in a short time. To conclude, always observe how ephemeral and worthless human things are, and what was yesterday a little mucus to-morrow will be a mummy or ashes. Pass then through this little space of time conformably to nature, and end thy journey in content, just as an olive falls off when it is ripe, blessing nature who produced it, and thanking the tree on which it grew.

不断地想这些事：有多少医生在频繁地对病人皱拢眉头之后死去；有多少占星家在提前很久预告了别人的死亡之后也已死去；又有多少哲学家在不断地讨论死亡或不朽之后死去；多少英雄在杀了成千上万人之后死去；多少暴君，仿佛他们是不死的一样，在以可怕的蛮横手段使用他们对于人们生命的权力之后死去；又有多少城市，比如赫利斯、庞培、赫库莱尼恩以及别的不可计数的城市被完全毁灭。再把你认识的所有人一个接一个地加在这上面，一个人在埋葬了别人之后死了，另一个人又埋葬了他：所有这些都是在一段不长的时间里。总之，要始终注意属人的事物是多么短暂易逝和没有价值，昨天是一点点黏液的东西，明天就将成为木乃伊或灰尘。那么就请自然地通过这一小段时间，满意地结束你的旅行，就像一棵橄榄成熟时掉落一样，感激产生它的自然，谢谢它生于其上的树木。

Be like the promontory against which the waves continually break, but it stands firm and tames the fury of the water around it.

要像峙立于不断拍打的巨浪之前的礁石，它巍然不动，驯服着它周围海浪的狂暴。

Unhappy am I because this has happened to me.- Not so, but happy am I, though this has happened to me, because I continue free from pain, neither crushed by the present nor fearing the future. For such a thing as this might have happened to every man; but every man would not have continued free from pain on such an occasion. Why then is that rather a misfortune than this a good fortune? And dost thou in all cases call that a man's misfortune, which is not a deviation

from man's nature? And does a thing seem to thee to be a deviation from man's nature, when it is not contrary to the will of man's nature? Well, thou knowest the will of nature. Will then this which has happened prevent thee from being just, magnanimous, temperate, prudent, secure against inconsiderate opinions and falsehood; will it prevent thee from having modesty, freedom, and everything else, by the presence of which man's nature obtains all that is its own? Remember too on every occasion which leads thee to vexation to apply this principle: not that this is a misfortune, but that to bear it nobly is good fortune.

我是不幸的，因为这事对我发生了。——不要这样，而是想我是幸福的，虽然这件事发生了，因为我对痛苦始终保持着自由，不为现在或将来的恐惧所压倒。因为像这样的一种事可能对每一个人发生，但不是每一个人在这种场合都始终使自己免于痛苦。那么为什么不是一件幸事而是一个不幸对我发生呢？你在所有情况下都把那并不偏离人的本性的东西称为一个人的不幸吗？一个事物，当它并不违反人的本性的意志时，你会把它看成对人的本性的偏离吗？好，你知道本性的意志，那这发生的事情将阻止你做一个正直、高尚、节制、明智和不受轻率的意见和错误影响的人吗？难道它将阻止你拥有节制、自由和别的一切好品质吗？人的本性正是在这些品质中获得所有属它自己的东西。记住在任何可能使你烦恼的场合都采用这一原则：即这并非是一个不幸，而高贵地忍受它却是一个幸运。

It is a vulgar, but still a useful help towards contempt of death, to pass in review those who have tenaciously stuck to life. What more then have they gained than those who have died early? Certainly they lie in their tombs somewhere at last, Ciceronianus, Fabius, Julianus, Lepidus, or any one else like them, who have carried out many to be buried, and then were carried out themselves. Altogether the interval is small between birth and death; and consider with how much trouble, and in company with what sort of people and in what a feeble body this interval is laboriously passed. Do not then consider life a thing of any value. For look to the immensity of time behind thee, and to the time which is before thee, another boundless space. In this infinity then what is the difference between him who lives three days and him who lives three generations?

通过重温那些紧紧抓住生命的人，对于蔑视死亡来说是一个通俗却仍不失为有用的帮助。他们比那些早死的人获得了更多的东西吗？他们肯定最终仍得躺在什么地方坟墓里。克迪斯亚卢斯、费比厄斯、朱利安卢斯、莱皮德斯或任何类似于他们的人，他们埋葬了许多人，然后是自己被埋葬。总之，生与死之间的距离是很短的，仔细想一下吧，生命是带着多少苦恼，伴随着什么样的人，寄寓于多么软弱的身体而艰难地走过这一距离的，那么就不要把寿命看做是一件很有价值的东西，看一看在你之后的无限时间，再看看在你之前的无限时间，在这种无限面前，活三于和活三代之间有什么差别呢？

Always run to the short way; and the short way is the natural: accordingly say and do everything in conformity with the soundest reason. For such a purpose frees a man from trouble, and warfare, and all artifice and ostentatious display.

总是走直路，直路是自然的，相应地说和做一切符合健全理性的事情。因为这样一个使一个人摆脱苦恼、战争及所有的诡计和炫耀。

## Book Five

IN THE morning when thou risest unwillingly, let this thought be present- I am rising to the work of a human being. Why then am I dissatisfied if I am going to do the things for which I exist and



for which I was brought into the world? Or have I been made for this, to lie in the bed-clothes and keep myself warm?- But this is more pleasant.- Dost thou exist then to take thy pleasure, and not at all for action or exertion? Dost thou not see the little plants, the little birds, the ants, the spiders, the bees working together to put in order their several parts of the universe? And art thou unwilling to do the work of a human being, and dost thou not make haste to do that which is according to thy nature?- But it is necessary to take rest also.- It is necessary: however nature has fixed bounds to this too: she has fixed bounds both to eating and drinking, and yet thou goest beyond these bounds, beyond what is sufficient; yet in thy acts it is not so, but thou stoppest short of what thou canst do. So thou lovest not thyself, for if thou didst, thou wouldst love thy nature and her will. But those who love their several arts exhaust themselves in working at them unwashed and without food; but thou valuest thy own own nature less than the turner values the turning art, or the dancer the dancing art, or the lover of money values his money, or the vainglorious man his little glory. And such men, when they have a violent affection to a thing, choose neither to eat nor to sleep rather than to perfect the things which they care for. But are the acts which concern society more vile in thy eyes and less worthy of thy labour?

早晨当你不情愿地起床时，让这一思想出现——我正起来去做一个人的工作。如果我是要去做我因此而存在，因此而被带入这一世界的工作，那么我有什么不满意呢？难道我是为了躲在温暖的被子里睡眠而生的吗？——但这是较愉快的。——那你的存在是为了获取快乐，而全然不是为了行动和尽力吗？你没有看到小小的植物、小鸟、蚂蚁、蜘蛛、蜜蜂都在一起工作，从而有条不紊地尽它们在宇宙中的职分吗？你不愿做一个人的工作，不赶快做那合乎你本性的事吗？——但休息也是必要的。——休息是必要的，但自然也为此确定了界限，她为吃喝规定了界限，但你还是越过了这些限制，超出了足够的范围；而你的行动却不是这样，在还没有做你能做的之前就停止了。所有你不爱你自己，因为，如果你爱，你就将爱你的本性及其意志。那些热爱他们各自的技艺的人都在工作中忙得精疲力尽，他们没有洗浴，没有食物；而你对于你的本性的尊重却甚至还不如杂耍艺人尊重杂耍技艺、舞蹈家尊重舞蹈技艺、聚财者尊重他的金钱，或者虚荣者尊重他小小的光荣。这些人，当他们对一件事怀有一种强烈的爱好时，宁肯不吃不睡也要完善他们所关心的事情。而在你的眼里，难道有益于社会的行为是讨厌的，竟不值得你劳作吗？

How easy it is to repel and to wipe away every impression which is troublesome or unsuitable, and immediately to be in all tranquility.

这是多么容易啊：抵制和清除一切令人苦恼或不适当的印象，迅速进入完全的宁静。

Judge every word and deed which are according to nature to be fit for thee; and be not diverted by the blame which follows from any people nor by their words, but if a thing is good to be done or said, do not consider it unworthy of thee. For those persons have their peculiar leading principle and follow their peculiar movement; which things do not thou regard, but go straight on, following thy own nature and the common nature; and the way of both is one.

判断每一符合你本性的言行，不要受来自任何人的谴责或话语的影响，而如果做一件事是好的，不要把它想做对你无价值的。因为那些人有他们特殊的指导原则，遵循着他们特殊的活动，你不要重视那些事情，而是直接前进，遵从你自己的本性和共同的本性，遵循两者合而为一的道路。

I go through the things which happen according to nature until I shall fall and rest, breathing out my breath into that element out of which I daily draw it in, and falling upon that earth out of

which my father collected the seed, and my mother the blood, and my nurse the milk; out of which during so many years I have been supplied with food and drink; which bears me when I tread on it and abuse it for so many purposes.

我按照本性经历所发生的事情，直到我倒下安息，直到我呼出的气息化为我每日吸入的那种元素，直到我倒在这块大地上一我的父亲从它收集种子，我的母亲从它获得血液，我的奶妈从它吸取奶奶汁，在许多年里我从它得到食物和饮的供应；当我践踏它，为许多的目的滥用它时，它默默地承受着我。

Thou sayest, Men cannot admire the sharpness of thy wits.- Be it so; but there are many other things of which thou canst not say, I am not formed for them by nature. Show those qualities then which are altogether in thy power, sincerity, gravity, endurance of labour, aversion to pleasure, contentment with thy portion and with few things, benevolence, frankness, no love of superfluity, freedom from trifling magnanimity. Dost thou not see how many qualities thou art immediately able to exhibit, in which there is no excuse of natural incapacity and unfitness, and yet thou still remainest voluntarily below the mark? Or art thou compelled through being defectively furnished by nature to murmur, and to be stingy, and to flatter, and to find fault with thy poor body, and to try to please men, and to make great display, and to be so restless in thy mind? No, by the gods: but thou mightest have been delivered from these things long ago. Only if in truth thou canst be charged with being rather slow and dull of comprehension, thou must exert thyself about this also, not neglecting it nor yet taking pleasure in thy dulness.

你说，人们不能欣赏你的机智——就算是这样，但也有许多别的事情是你不能这样说的，有许多事情是我先天下适合的。那么展示那些完全在你力量范围内的品质吧：真诚，严肃，忍受劳作，厌恶快乐，满足于你的份额和很少的事物，仁慈，坦白，不爱多余之物，免除轻率的慷慨。你没有看到你马上能展示多少品质吗，那些品质都是你没有借口说是天生无能或不适合的，你还愿意使自己保留在标准之下吗？难道你是先天就不健全以致不能抱怨、吝啬、谄媚、不满于你可怜的身体、试图取悦于人，出风头 and 内心紧张不安吗？不，的确，你本来可以早就从这些事情中解脱出来了，除非你的理解力的确天生就相当迟钝和麻木，但你也必须在这方面训练自己，不忽视它也不以你的迟钝为乐。

One man, when he has done a service to another, is ready to set it down to his account as a favour conferred. Another is not ready to do this, but still in his own mind he thinks of the man as his debtor, and he knows what he has done. A third in a manner does not even know what he has done, but he is like a vine which has produced grapes, and seeks for nothing more after it has once produced its proper fruit. As a horse when he has run, a dog when he has tracked the game, a bee when it has made the honey, so a man when he has done a good act, does not call out for others to come and see, but he goes on to another act, as a vine goes on to produce again the grapes in season.- Must a man then be one of these, who in a manner act thus without observing it?- Yes.- But this very thing is necessary, the observation of what a man is doing: for, it may be said, it is characteristic of the social animal to perceive that he is working in a social manner, and indeed to wish that his social partner also should perceive it.- It is true what thou sayest, but thou dost not rightly understand what is now said: and for this reason thou wilt become one of those of whom I spoke before, for even they are misled by a certain show of reason. But if thou wilt choose to understand the meaning of what is said, do not fear that for this reason thou wilt omit any social act.

有一个人，当他为另一个人做了一件好事，就准备把它作为一种施惠记到他的账上，还有一个人不准备这样做，但还是在心里把这个人看做是他的受惠者，而且他记着他做了的事情。第三个人在某种程度上甚至不知道他所做的，他就像一株生产葡萄的葡萄藤一样，在它一旦结出它应有的果实以后就不寻求更多的东西。一匹马在它奔跑时，一只狗在它追猎过，一只蜜蜂在它酿造蜜以后也是这样，所以一个人在他做了一件好事之后，也不应要求别人来看，而是继续做另一件好事，正像一株葡萄藤在下一个季节继续结果一样。—那么一个人必须以某种方式如此行动且不注意它吗？—是的。—但这也是必要的，即观察一个人正在做的事情。因为，可以说，察知他正以一种有益社会的方式工作，并的确希望他的社会同伴也察知它是社会动物特征。—你说得对，但你并没有理解现在所说的：因此你将成为我前面说过的那些人中的一个，因为甚至他们也因理性的某种展示而误入歧途。但如果你愿意理解现在所说的话的意义，就不要害怕你将因此忽略任何有益社会的行为。

A prayer of the Athenians: Rain, rain, O dear Zeus, down on the ploughed fields of the Athenians and on the plains.- In truth we ought not to pray at all, or we ought to pray in this simple and noble fashion.

雅典人中的一个祈祷是：降雨吧，降雨吧，亲爱的宙斯，使雨降落到雅典人耕过的土地上，降落到平原上。—我们确实不应当祈祷，不然就应以这种简单和高贵的方式祈祷。

Just as we must understand when it is said, That Aesculapius prescribed to this man horse-exercise, or bathing in cold water or going without shoes; so we must understand it when it is said, That the nature of the universe prescribed to this man disease or mutilation or loss or anything else of the kind. For in the first case Prescribed means something like this: he prescribed this for this man as a thing adapted to procure health; and in the second case it means: That which happens to (or, suits) every man is fixed in a manner for him suitably to his destiny. For this is what we mean when we say that things are suitable to us, as the workmen say of squared stones in walls or the pyramids, that they are suitable, when they fit them to one another in some kind of connexion. For there is altogether one fitness, harmony. And as the universe is made up out of all bodies to be such a body as it is, so out of all existing causes necessity (destiny) is made up to be such a cause as it is. And even those who are completely ignorant understand what I mean, for they say, It (necessity, destiny) brought this to such a person.- This then was brought and this was prescribed to him. Let us then receive these things, as well as those which Aesculapius prescribes. Many as a matter of course even among his prescriptions are disagreeable, but we accept them in the hope of health. Let the perfecting and accomplishment of the things, which the common nature judges to be good, be judged by thee to be of the same kind as thy health. And so accept everything which happens, even if it seem disagreeable, because it leads to this, to the health of the universe and to the prosperity and felicity of Zeus (the universe). For he would not have brought on any man what he has brought, if it were not useful for the whole. Neither does the nature of anything, whatever it may be, cause anything which is not suitable to that which is directed by it. For two reasons then it is right to be content with that which happens to thee; the one, because it was done for thee and prescribed for thee, and in a manner had reference to thee, originally from the most ancient causes spun with thy destiny; and the other, because even that which comes severally to every man is to the power which administers the universe a cause of felicity and perfection, nay even of its very continuance. For the integrity of the whole is mutilated, if thou cuttest off anything whatever from the conjunction and the continuity either of the parts or of the causes. And thou dost cut off, as far

as it is in thy power, when thou art dissatisfied, and in a manner triest to put anything out of the way.

正像我们一定理解这样的话：爱斯库拉普给这个人开药方，让他练骑马或洗冷水浴或赤足走路，同样我们也一定理解这样的话：宇宙的本性给这个人开药方，让他生病、损折肢体，丧失或别的这类事情。因为在前一种情况里，开药方的意思是这样的，他为这个人开药方是作为适于获得健康的东西；在后一种情况里它的意思则是：对每个人发生（或适合于他）的事情，都是以某种方式为他确定的，是与他的命运相适应的。因为这就是我们所谓事情对我们合适，正像工匠把石头相互适合地联结起来时，说墙壁上或金字塔里的方块石头合适一样。因为这整个就是一个适合、和谐。正如宇宙之成为这样的一个物体，乃是由所有个别的物体构成的，同样，必然性（命运）之成为这样一个原因，乃是由于所有的实在的个别原因造成。甚至那些完全无知的人也了解我的意思，因为他们说：它（必然性、命令）给这样一个人带来这样的事情。——那么，就是这件事带给了他，这件事作为药方开给了他。那么，我们就连同爱斯库拉普的药方接受这些事情吧！在他的开方中当然也有许多并不一致，但由于希望健康，我们都接受了。各样事情的完满与成就——这种为共同的本性断定是好的东西，你也把它断定为与你的健康属于同类的吧！要接受每一件发生的事情，即使它看来不一致，因为它导致宇宙的健康与宙斯（宇宙）的成功和幸福。因为宙斯带给任何人的，如果不是对整体有用，就不会带给他了。不论是什么东西，它的本性都不会引起任何与它所支配的东西不相合的事情。因此，你有两个理由应该满足于对你发生的事情，第一，因为它是为你而做的，是给你开的药方，并且在某种程度上它对你的关联是源于与你的命运交织在一起的那些最古老的原因；第二，因为即使那个别地降临于每个人的，对于支配宇宙的力量来说也是一种幸福和完满的原因，甚至于就是它继续存在的原因。如果你从各个部分或各个原因的联结与继续中间打断任何事情，整体的完整个就破坏了。而当你不满意并且以某种方式企图消灭什么事物时，你确是力所能及地把它打断了。

Be not disgusted, nor discouraged, nor dissatisfied, if thou dost not succeed in doing everything according to right principles; but when thou hast failed, return back again, and be content if the greater part of what thou doest is consistent with man's nature, and love this to which thou returnest; and do not return to philosophy as if she were a master, but act like those who have sore eyes and apply a bit of sponge and egg, or as another applies a plaster, or drenching with water. For thus thou wilt not fail to obey reason, and thou wilt repose in it. And remember that philosophy requires only the things which thy nature requires; but thou wouldst have something else which is not according to nature.— It may be objected, Why what is more agreeable than this which I am doing?— But is not this the very reason why pleasure deceives us? And consider if magnanimity, freedom, simplicity, equanimity, piety, are not more agreeable. For what is more agreeable than wisdom itself, when thou thinkest of the security and the happy course of all things which depend on the faculty of understanding and knowledge?

如果你根据正确的原则没有做成一切事时，不要厌恶，不要沮丧，也不要不满；而是在你失败时又再回去从头做起，只要你所做的较大部分事情符合于人的本性，就满足了，热爱你所回到家园，但不要回到哲学仿佛她是一个主人，而是行动得仿佛那些眼疼的人用一点海绵和蛋清，或者像另一个人用一块膏药，或用水浸洗一样。因为这样你将不在遵守理性方面失败，你将在它那里得到安宁。记住，哲学仅要求你的本性所要求的事情，而你却有那不符合本性的别的什么东西。——你可能反对说，为什么那件事比你正做的这件事更使人愉悦呢？——但这不正是因为快乐在欺骗我们吗？再考虑是否慷慨、自由、朴素、镇静、虔诚不更令人愉悦。当你想到那依赖于理解和认识能力的一切事物的有保障和幸福的过程，有什么比智慧本

身更令人愉悦呢？

Things are in such a kind of envelopment that they have seemed to philosophers, not a few nor those common philosophers, altogether unintelligible; nay even to the Stoics themselves they seem difficult to understand. And all our assent is changeable; for where is the man who never changes? Carry thy thoughts then to the objects themselves, and consider how short-lived they are and worthless, and that they may be in the possession of a filthy wretch or a whore or a robber. Then turn to the morals of those who live with thee, and it is hardly possible to endure even the most agreeable of them, to say nothing of a man being hardly able to endure himself. In such darkness then and dirt and in so constant a flux both of substance and of time, and of motion and of things moved, what there is worth being highly prized or even an object of serious pursuit, I cannot imagine. But on the contrary it is a man's duty to comfort himself, and to wait for the natural dissolution and not to be vexed at the delay, but to rest in these principles only: the one, that nothing will happen to me which is not conformable to the nature of the universe; and the other, that it is in my power never to act contrary to my god and daemon: for there is no man who will compel me to this.

事物是在如此一种包围之中，以致在哲学家们（不是少数的也不是那些普通的哲学家）看来是完全不可解的，甚至对斯多亚派哲学家本身来说也是难于理解的。所有我们的同意都在变动不居之中，从不改变的人哪儿有呢？那么把你的思想带到对象本身，考虑它们的存在是多么短促而无价值吧，它们可能是为一个卑鄙的可怜虫，或一个娼妓、一个强盗所占有。然后再想想那些和你生活在一起的人们的道德水平，即使容忍他们中最令人愉悦的人也是几乎不可能的，更不必说容忍一个几乎不能容忍自己的人了。那么在如此的黑暗和肮脏中，在如此不断流动的实体和时间、运动和被推动的物体的急流中，有什么值得高度赞扬甚或值得认真追求的对象呢？我想像不出有这样的对象。反之，顺应自身，等待自然的分解，为为延缓而烦恼，却是一个人的义务，但仅仅使你在这些中得到安宁吧：一是对我发生的一切事情都是符合宇宙的本性的；二是决不违反我身外和身内的神而行动是在我的力量范围之内，因为没有人将迫使我违反。

About what am I now employing my own soul? On every occasion I must ask myself this question, and inquire, what have I now in this part of me which they call the ruling principle? And whose soul have I now? That of a child, or of a young man, or of a feeble woman, or of a tyrant, or of a domestic animal, or of a wild beast?

我现在要把我自己的灵魂用于什么事情上呢？在任何场合我都必须问自己这个问题，我在我的这一被称为支配原则的部分中拥有什么呢？我现在拥有谁的灵魂呢？是一个孩子的灵魂？抑或一个年青人、一个软弱的妇人、一个暴君、一个家畜、一个野兽的灵魂？

What kind of things those are which appear good to the many, we may learn even from this. For if any man should conceive certain things as being really good, such as prudence, temperance, justice, fortitude, he would not after having first conceived these endure to listen to anything which should not be in harmony with what is really good. But if a man has first conceived as good the things which appear to the many to be good, he will listen and readily receive as very applicable that which was said by the comic writer. Thus even the many perceive the difference. For were it not so, this saying would not offend and would not be rejected in the first case, while

we receive it when it is said of wealth, and of the means which further luxury and fame, as said fitly and wittily. Go on then and ask if we should value and think those things to be good, to which after their first conception in the mind the words of the comic writer might be aptly applied- that he who has them, through pure abundance has not a place to ease himself in.

我们甚至可以从这个问题学习一即那些在许多人看来是好的事物是一种什么样的事物呢？因为，如果有人把诸如明智、节制、正义、坚定这样一些事情视做真正好的，他在首先抱有这种认识之后就將不耐烦听任何与真正好的东西相抵牾的事情。但如果一个人首先把那多数人认为好的东西理解为好的，那么他就可能把喜剧作家所说的东西作为真正适合的东西来倾听并欣然接受。这样，甚至多数人也觉出这差别。因为如果不是这样，当我们听到有关财富、有关促进奢侈和名声的手段的巧妙和机智的说法时，就不会觉得刺耳也不会从一开始就加以拒绝了。那么，接着问问我们自己，你是否重视这些事物，是否认为它们是好的？是否在心里抱有对它们的既定看法之后喜剧作家的话还可以恰当地应用于它们一那占有它们的人，由于纯粹的富足却没有办法使自己得到安宁。

I am composed of the formal and the material; and neither of them will perish into non-existence, as neither of them came into existence out of non-existence. Every part of me then will be reduced by change into some part of the universe, and that again will change into another part of the universe, and so on for ever. And by consequence of such a change I too exist, and those who begot me, and so on for ever in the other direction. For nothing hinders us from saying so, even if the universe is administered according to definite periods of revolution.

我是由形式和质料组成的，它们都不会消逝为非存在，正像它们都不可能由非存在变为存在一样。那么我的每一部分就都将被变化带回到宇宙的某一部分，并将再变为宇宙的另一部分，如此永远生生不息。我也是通过这样一种变化的结果而存在，那些生我的人也是，如此可以按另一方向永远追溯下去。因为没有什么使我不这样说，即使宇宙是根据无数变革的时代所管理的。

Reason and the reasoning art (philosophy) are powers which are sufficient for themselves and for their own works. They move then from a first principle which is their own, and they make their way to the end which is proposed to them; and this is the reason why such acts are named *catorthoseis* or right acts, which word signifies that they proceed by the right road.

理智和推理艺术（哲学）对于它们自身和自身的工作是一种自足的力量。它们是从一个属于它们自己的第一原则起动的，它们开辟它们的道路直到那规定给它们的终点；这就是为什么这种活动被称为正确活动的原因，这个词表示它们是沿着正确的道路行进的。

None of these things ought to be called a man's, which do not belong to a man, as man. They are not required of a man, nor does man's nature promise them, nor are they the means of man's nature attaining its end. Neither then does the end of man lie in these things, nor yet that which aids to the accomplishment of this end, and that which aids towards this end is that which is good. Besides, if any of these things did belong to man, it would not be right for a man to despise them and to set himself against them; nor would a man be worthy of praise who showed that he did not want these things, nor would he who stinted himself in any of them be good, if indeed these things were good. But now the more of these things a man deprives himself of, or of other things like them, or even when he is deprived of any of them, the more patiently he endures the loss, just in the same degree

he is a better man.

这些事物决不当被称为是一个人的东西，它们不属于一个作为人的人。它们不需要人，人的本性也不允诺产生它们，它们也不是人的本性达到其目的的手段。因而人的目的并不在这些事物之中，那有助于达到这一目的的东西也不在这些事物之中，帮助对准这一目的的东西就是那好的东西。此外，如果这些事情中有什么确属于人，一个人轻视和反对它们就是不对的，那表现出他不想要这些事情的人也就不值得赞扬，如果这些事物的确是好的，那么不介入它们的人也就不是好的。但是现在，一个人使自己丧失这些事物或类似事物愈多，甚至他被剥夺这些事物，他倒愈能耐心地忍受这损失，并在同样的程度上是一个更好的人。

Such as are thy habitual thoughts, such also will be the character of thy mind; for the soul is dyed by the thoughts. Dye it then with a continuous series of such thoughts as these: for instance, that where a man can live, there he can also live well. But he must live in a palace;- well then, he can also live well in a palace. And again, consider that for whatever purpose each thing has been constituted, for this it has been constituted, and towards this it is carried; and its end is in that towards which it is carried; and where the end is, there also is the advantage and the good of each thing. Now the good for the reasonable animal is society; for that we are made for society has been shown above. Is it not plain that the inferior exist for the sake of the superior? But the things which have life are superior to those which have not life, and of those which have life the superior are those which have reason.

你惯常的思想要像这样，你心灵的品格也要是这样，因为灵魂是由思想来染色的。那么用一系列这样的思想染你的灵魂：例如，在一个人能够生存的地方，他也能在那里生活得很好。他必须住在一个宫殿里吗，那好，他在一个宫殿中也能生活得很好。再考虑每一事物无论是为了什么目的构成的，它的构成都是为着这一目的的，它都被带往这一目的；它的目的是朝着它被带往的方向的，在那目的所在的地方，也存在着每一事物的利益和善：那么理性动物的善就在于社会，因为我们是为社会而造的，这已在前面说明过了。低等的东西是为高等的东西存在的，这不是很明白吗？而有生命的存在都是优越于无生命的存在的，而在有生命的存在里最优越的又是那有理性的存在。

To seek what is impossible is madness: and it is impossible that the bad should not do something of this kind.

寻求不可能的事情是一种发疯，而恶人不做这种事情是不可能的。

Nothing happens to any man which he is not formed by nature to bear. The same things happen to another, and either because he does not see that they have happened or because he would show a great spirit he is firm and remains unharmed. It is a shame then that ignorance and conceit should be stronger than wisdom.

没有什么一个人天性不可忍受的事情对那个人发生。同样的事情发生于另一个人，或是因为他没看到它们的发生，或是因为他表现一种伟大的精神而使他保持坚定和不受伤害。那么无知和欺瞒竟然压倒智慧就是一种羞愧。

Things themselves touch not the soul, not in the least degree; nor have they admission to the soul, nor can they turn or move the soul: but the soul turns and moves itself alone, and whatever judgements it may think proper to make, such it makes for itself the things which present themselves to it.

事物本身不接触灵魂，甚至在最低程度上也不；它们也没有容纳灵魂之处，不能扭转或推动灵魂，灵魂仅仅转向和推动自身，做出一切它认为适合的判断，这些判断是它为自己做出的对呈现于它的事物的判断。

In one respect man is the nearest thing to me, so far as I must do good to men and endure them. But so far as some men make themselves obstacles to my proper acts, man becomes to me one of the things which are indifferent, no less than the sun or wind or a wild beast. Now it is true that these may impede my action, but they are no impediments to my affects and disposition, which have the power of acting conditionally and changing: for the mind converts and changes every hindrance to its activity into an aid; and so that which is a hindrance is made a furtherance to an act; and that which is an obstacle on the road helps us on this road.

就我必须对人们行善和忍受他们而言，在这方面人是最接近我的存在。但就一些人对我的恰当行为形成障碍时，人对我就变成了那些中性的事物之一，不亚于太阳、风或一头兽。确实，这些人可能阻碍我的行动，但他们并不阻碍我的感情和气质，而这些感情和气质具有有限和改变行为的力量。由于心灵把每一障碍扭转为对它活动的一个援助，以致那是一个障碍的东西变成对一个行为的推进，那是一道路上屏障的东西却帮助我们在这条路上行进。

Reverence that which is best in the universe; and this is that which makes use of all things and directs all things. And in like manner also reverence that which is best in thyself; and this is of the same kind as that. For in thyself also, that which makes use of everything else, is this, and thy life is directed by this.

尊重那宇宙中最好的东西，这就是利用和指引所有事物的东西。同样，也要尊重你自身中最好的东西，它具有跟上面所说的同样的性质。因为那利用别的一切事物的东西也在你自身中，你的生活受它指导。

That which does no harm to the state, does no harm to the citizen. In the case of every appearance of harm apply this rule: if the state is not harmed by this, neither am I harmed. But if the state is harmed, thou must not be angry with him who does harm to the state. Show him where his error is. 那不损害国家的事情，也不会损害公民。对所有看来是损害的现象都来应用这一规则：如果国家不受其损害，那我也没有受到损害。但如果国家被损害，你不要对损害国家的人愤怒，而是向他展示他的错误。

Often think of the rapidity with which things pass by and disappear, both the things which are and the things which are produced. For substance is like a river in a continual flow, and the activities of things are in constant change, and the causes work in infinite varieties; and there is hardly anything which stands still. And consider this which is near to thee, this boundless abyss of the past and of the future in which all things disappear. How then is he not a fool who is puffed up with such things or plagued about them and makes himself miserable? for they vex him only for a time, and a short time.

经常想想那存在的事物和被产生的事物变化和消失得多么迅速。因为实体就像一条湍急地流动的河，事物的活动处在不断的变化之中，各种原因也在无限的变化之中起作用，几乎没有什么是保持静止的。考虑那接近于你的东西，那所有事物都消失于其中的过去和未来的无尽深渊。那么，那自得于这些事物或为它们发愁、把自己弄得很悲惨的人不是很傻吗？因为这些事物仅仅烦扰他一段时间，一段短暂的时间。



Think of the universal substance, of which thou hast a very small portion; and of universal time, of which a short and indivisible interval has been assigned to thee; and of that which is fixed by destiny, and how small a part of it thou art.

想想普遍的实体，你只占有它很少的一部分；想想普遍的时间，你只分到它一个短暂和不可分的间隔；想想那被命运所确定的东西，你是它多么小的一部分。

Does another do me wrong? Let him look to it. He has his own disposition, his own activity. I now have what the universal nature wills me to have; and I do what my nature now wills me to do.

别人对你做了错事吗？让他去注意它吧。他有他自己的气质，他自己的活动。我现在有普遍的本性要我有的，我做我的本性现在要我做的。

Let the part of thy soul which leads and governs be undisturbed by the movements in the flesh, whether of pleasure or of pain; and let it not unite with them, but let it circumscribe itself and limit those affects to their parts. But when these affects rise up to the mind by virtue of that other sympathy that naturally exists in a body which is all one, then thou must not strive to resist the sensation, for it is natural: but let not the ruling part of itself add to the sensation the opinion that it is either good or bad.

让你的灵魂中那一指导和支配的部分不受肉体活动的扰乱吧，无论那是快乐还是痛苦；让它不要与它们统一起来，而是让它自己限定自己，让那些感受局限于它们自身而不影响灵魂。而当这些感情通过那自然地存在于作为一个整体的身体之中的别的同情而出现于心灵之中时，那么你决不要拼命抵制这感觉，因为它是自然的，而是不要让自身的支配部分对这一感觉加上认为它是好的或坏的意见。

Live with the gods. And he does live with the gods who constantly shows to them, his own soul is satisfied with that which is assigned to him, and that it does all that the daemon wishes, which Zeus hath given to every man for his guardian and guide, a portion of himself. And this is every man's understanding and reason.

和神灵生活在一起。那不断地向神灵表明他自己的灵魂满足于分派给他的东西的人，表明他的灵魂做内心的神（那么是宙斯作为他的保护和指导而赋予每个人的他自身的一份）希望它做的一切事情的人，是和神灵生活在一起的。这就是每个人的理解力和理性。

Art thou angry with him whose armpits stink? Art thou angry with him whose mouth smells foul? What good will this danger do thee? He has such a mouth, he has such arm-pits: it is necessary that such an emanation must come from such things- but the man has reason, it will be said, and he is able, if he takes pain, to discover wherein he offends- I wish thee well of thy discovery. Well then, and thou hast reason: by thy rational faculty stir up his rational faculty; show him his error, admonish him. For if he listens, thou wilt cure him, and there is no need of anger. Neither tragic actor nor whore...

你对患有狐臭的人生气吗？你对患有口臭的人生气吗？你怎样善待这一麻烦呢？他有这样一张口，他有这样一个腋窝，这种气味来自这些东西是很自然的。一但据说他有理性，如果他用心想一下，他能发现他为什么冒犯了别人。一我希望你满意你的发现，那么好，你也有理性，用你的理性能力来刺激他的理性能力，向他指明他的错处，劝诫他吧。因为如果他肯听，你将医治他，但没有必要生气。你非悲剧演员亦非妓女……

As thou intendest to live when thou art gone out,...so it is in thy power to live here. But if men do not permit thee, then get away out of life, yet so as if thou wert suffering no harm. The house is smoky, and I quit it. Why dost thou think that this is any trouble? But so long as nothing of the kind drives me out, I remain, am free, and no man shall hinder me from doing what I choose; and I choose to do what is according to the nature of the rational and social animal.

正像你离去时你不想死……所以在此生活是在你的力量范围之内。但如果人们不允许你，那么就放弃生命吧，并仍表现得仿佛你没有受到任何伤害。这屋子是烟雾弥漫的，我就离开它。但你为什么认为这是什么苦恼呢？只要没有什么这种东西迫使我出去，我就留下，自由自在，无人阻止我做我所欲的事，我愿意做那符合理性和社会动物本性的事情。

The intelligence of the universe is social. Accordingly it has made the inferior things for the sake of the superior, and it has fitted the superior to one another. Thou seest how it has subordinated, co-ordinated and assigned to everything its proper portion, and has brought together into concord with one another the things which are the best.

宇宙的理智是社会性的。所以它为高等的事物创造出低等的事物，并使它们与高等的事物相互适应。你看到它怎样使高下有序，相互合作，分配给每一事物以它适当的份额，把它们结合到一起使之与那最好的事物相和谐。

How hast thou behaved hitherto to the gods, thy parents, brethren, children, teachers, to those who looked after thy infancy, to thy friends, kinsfolk, to thy slaves? Consider if thou hast hitherto behaved to all in such a way that this may be said of thee:

你从此将如何表现于神灵、你的父母、兄弟、孩子、教师、那些从小照顾你的人、你的朋友、同胞以及你的奴隶呢？要考虑是否你从此要以这样一种方式表现于所有人，使人可以这样说你：

Never has wronged a man in deed or word. And call to recollection both how many things thou hast passed through, and how many things thou hast been able to endure: and that the history of thy life is now complete and thy service is ended: and how many beautiful things thou hast seen: and how many pleasures and pains thou hast despised; and how many things called honourable thou hast spurned; and to how many ill-minded folks thou hast shown a kind disposition.

一个在行为或语言中不犯错误的人。你要回忆一下你经历过多少事情，你一直能忍受多少困苦，你的生命史现在告终，你的服务现在终止；你又见过多少美丽的事物，你蔑视过多少快乐和痛苦，你拒斥了多少所谓光荣的事情，你对多少心肠不好的庸人表示过和善。

Why do unskilled and ignorant souls disturb him who has skill and knowledge? What soul then has skill and knowledge? That which knows beginning and end, and knows the reason which pervades all substance and through all time by fixed periods (revolutions) administers the universe. 无能和无知的灵魂怎么会打扰有能力和有知识的人呢？那么什么灵魂有能力和有知识呢？那知道开端和结尾的，知道那隐涵在整个实体和在全部时间中以确定的时代（变革）管理着宇宙的理性的灵魂。

Soon, very soon, thou wilt be ashes, or a skeleton, and either a name or not even a name; but name is sound and echo. And the things which are much valued in life are empty and rotten and trifling,

and like little dogs biting one another, and little children quarrelling, laughing, and then straightway weeping. But fidelity and modesty and justice and truth are fled

很快，你就将化为灰尘，或者一具骷髅，一个名称，甚至连名称也没有，而名称只是声音和回声。那在生活中被高度重视的东西是空洞的、易朽和琐屑的，像小狗一样互相撕咬，孩子们争吵着、笑着，然后又马上哭泣。但忠诚、节制、正义和真理却：

Up to Olympus from the wide-spread earth. What then is there which still detains thee here? If the objects of sense are easily changed and never stand still, and the organs of perception are dull and easily receive false impressions; and the poor soul itself is an exhalation from blood. But to have good repute amidst such a world as this is an empty thing. Why then dost thou not wait in tranquility for thy end, whether it is extinction or removal to another state? And until that time comes, what is sufficient? Why, what else than to venerate the gods and bless them, and to do good to men, and to practise tolerance and self-restraint; but as to everything which is beyond the limits of the poor flesh and breath, to remember that this is neither thine nor in thy power.

从宽广的大地飞向奥林匹斯山。如果感觉的对象是容易变化的，从不保持静止；知觉器官是迟钝的，容易得到错误的印象；可怜的灵魂本身是从血液的一种嘘气，那么还有什么使你滞留在此呢？是为了在这样一个空洞的世界里有一个好名声。那么你为什么不安静地等着你的结局，不论它是死亡还是迁徙到另一国家呢？直到那一时刻来临，怎样才是足够的呢？难道不就是崇敬和赞美神灵，对人们行善，实行忍耐和节制；至于那么在可怜的肉体和呼吸之外的一切事物，要记住它们既不是属于你的也不是你力所能及的。

Thou canst pass thy life in an equable flow of happiness, if thou canst go by the right way, and think and act in the right way. These two things are common both to the soul of God and to the soul of man, and to the soul of every rational being, not to be hindered by another; and to hold good to consist in the disposition to justice and the practice of it, and in this to let thy desire find its termination.

如果你能走正确的道路，正确地思考和行动，你就能在一种幸福的平静流动中度过一生。这两件事对于神的灵魂和人的灵魂，对于理性存在的灵魂都是共同的，不要受别的事情打扰。好好地坚持正义的气质并实行正义，这样你就能消除你的欲望。

If this is neither my own badness, nor an effect of my own badness, and the common weal is not injured, why am I troubled about it? And what is the harm to the common weal?

如果这不是我自己的恶，也不是我自己的恶引起的结果，公共福利也不受到损害，为什么我要为它苦恼呢？什么是对公共福利的损害呢？

Do not be carried along inconsiderately by the appearance of things, but give help to all according to thy ability and their fitness; and if they should have sustained loss in matters which are indifferent, do not imagine this to be a damage. For it is a bad habit. But as the old man, when he went away, asked back his foster-child's top, remembering that it was a top, so do thou in this case also.

不要不加考虑地被事物的现象牵着鼻子走，而是根据你的能力和是否对他们合适而给所有人以帮助；如果他们蒙受无关紧要的物质上的损失，不要把这想像为是一种损害。因为这是一种坏的习惯。但当这个老人，当他离去时，回顾他抚育的孩子的巅峰时期，记住这是巅峰时

期，你在这种场合里也要这样做。

When thou art calling out on the Rostra, hast thou forgotten, man, what these things are?- Yes; but they are objects of great concern to these people- wilt thou too then be made a fool for these things?- I was once a fortunate man, but I lost it, I know not how.- But fortunate means that a man has assigned to himself a good fortune: and a good fortune is good disposition of the soul, good emotions, good actions.

当你在讲坛上呼唤时，人啊，你忘记了这些事物是什么吗？—是的，但它们是这些人强烈关心的对象—那么你自己也要这样愚蠢地对待这些事物吗？—我曾经是一个幸运的人，但我失去了它，我不知道怎么办。—但幸运只意味着一个人给自己分派了一种好的运气：一种好运气就是灵魂、好的情感、好的行为的一种好的配置。

## Book Six

THE substance of the universe is obedient and compliant; and the reason which governs it has in itself no cause for doing evil, for it has no malice, nor does it do evil to anything, nor is anything harmed by it. But all things are made and perfected according to this reason.

宇宙的实体是忠顺和服从的，那支配着它的理性自身没有任何原因行恶，因为它毫无恶意，它也不对任何事物行恶，不损害任何事物。而所有的事物都是根据这一理性而创造而完善的。

Let it make no difference to thee whether thou art cold or warm, if thou art doing thy duty; and whether thou art drowsy or satisfied with sleep; and whether ill-spoken of or praised; and whether dying or doing something else. For it is one of the acts of life, this act by which we die: it is sufficient then in this act also to do well what we have in hand.

如果你在履行你的职责，那么不管你是冻馁还是饱暖、嗜睡还是振作，被人指责还是被人赞扬，垂死还是做别的什么事情，让它们对你都毫无差别。因为这是生活中的活动之一，我们赴死要经过这一活动，那么在这一活动中做好我们手头要做的事就足够了。

Look within. Let neither the peculiar quality of anything nor its value escape thee.

返观自身，不要让任何特殊性质及其价值从你逃脱。

All existing things soon change, and they will either be reduced to vapour, if indeed all substance is one, or they will be dispersed.

所有存在的事物都很快要改变，它们或者要回归于气体，如果整个实体的确是一的话；或者它们将被分解。

The reason which governs knows what its own disposition is, and what it does, and on what material it works.

那支配的理性知道它自己是怎样配置的、它做什么和用什么原料工作。

The best way of avenging thyself is not to become like the wrong doer.

亲自报复的最好方式就是不要变成一个像作恶者一样的人。

Take pleasure in one thing and rest in it, in passing from one social act to another social act,

thinking of God.

在从一个社会活动到另一个社会活动的过程中，只在一件事情中得到快乐和安宁——即想着神。

The ruling principle is that which rouses and turns itself, and while it makes itself such as it is and such as it wills to be, it also makes everything which happens appear to itself to be such as it wills. 支配的原则是产生和转变自身的原则，当它使自己成为它现在的样子和它将愿是的样子时，它也使发生的一切在它看来都如其所愿。

In conformity to the nature of the universe every single thing is accomplished, for certainly it is not in conformity to any other nature that each thing is accomplished, either a nature which externally comprehends this, or a nature which is comprehended within this nature, or a nature external and independent of this.

每一单个的事物都是按照宇宙的普遍本性来完成的，因为，每一事物的确不是按照任何别的本性——即不是按照一个从外面领悟它的本性，或一个在这本性之内领悟它的本性，或一个外在和独立它的本性——来完成的。

The universe is either a confusion, and a mutual involution of things, and a dispersion; or it is unity and order and providence. If then it is the former, why do I desire to tarry in a fortuitous combination of things and such a disorder? And why do I care about anything else than how I shall at last become earth? And why am I disturbed, for the dispersion of my elements will happen whatever I do. But if the other supposition is true, I venerate, and I am firm, and I trust in him who governs.

宇宙要末是一种混乱，一种诸多事物的相互缠结和分散；要末是统一、秩序和神意。如果前者是真，为什么我愿意留在一种各事物的偶然结合和这样一种无秩序中呢？为什么我除了关心我最终将怎样化为泥土之外还关心别的事情呢？为什么我要因为不管我做什么我的元素最终都是要分解的而烦扰自己呢？而如果后者是真，我便崇拜、坚定地信任那主宰者。

When thou hast been compelled by circumstances to be disturbed in a manner, quickly return to thyself and do not continue out of tune longer than the compulsion lasts; for thou wilt have more mastery over the harmony by continually recurring to it.

当你在某种程度上因环境所迫而烦恼时，迅速地转向你自己，一旦压力消失就不要再继续不安，因为你将通过不断地再回到自身而达到较大的和谐。

If thou hadst a step-mother and a mother at the same time, thou wouldst be dutiful to thy step-mother, but still thou wouldst constantly return to thy mother. Let the court and philosophy now be to thee step-mother and mother: return to philosophy frequently and repose in her, through whom what thou meetest with in the court appears to thee tolerable, and thou appearest tolerable in the court.

如果你同是有一后母和亲母，你要对后母尽责，但你还是要不断地回到你的亲母。现在就让宫廷和哲学是你的后母和亲母，经常地回到哲学吧，在它那里得到安宁，通过它你在宫廷中遇到的事情，对你看来就是可忍受的了，你会在宫廷中表现出忍耐。

When we have meat before us and such eatables we receive the impression, that this is the dead

body of a fish, and this is the dead body of a bird or of a pig; and again, that this Falernian is only a little grape juice, and this purple robe some sheep's wool dyed with the blood of a shell-fish: such then are these impressions, and they reach the things themselves and penetrate them, and so we see what kind of things they are. Just in the same way ought we to act all through life, and where there are things which appear most worthy of our approbation, we ought to lay them bare and look at their worthlessness and strip them of all the words by which they are exalted. For outward show is a wonderful perverter of the reason, and when thou art most sure that thou art employed about things worth thy pains, it is then that it cheats thee most. Consider then what Crates says of Xenocrates himself.

当我们面前摆着肉类这样的食物，我们得到这样一些印象：这是一条鱼死去的身体，这是一只鸟和一头猪死去的身体，以及，这种饮料只是一点葡萄汁，这件紫红袍是一些以贝的血染红的羊毛，这些印象就是如此，它们达到了事物本身，贯穿其底蕴，所以我们看到了它们是什么。我们在生活中恰恰应以同样的方式做一切事，对于那些看来最值得我们嘉许的事物，我们应当使它们赤裸，注意它们的无价值，剥去所有提高它们的言词外衣。因为外表是理智的一个奇妙的曲解者，当你最相信你是在从事值得你努力的事情时，也就是它最欺骗你的时候。可以再考虑一下克拉蒂斯本人对色诺克拉蒂斯所说的。

Most of the things which the multitude admire are referred to objects of the most general kind, those which are held together by cohesion or natural organization, such as stones, wood, fig-trees, vines, olives. But those which are admired by men who are a little more reasonable are referred to the things which are held together by a living principle, as flocks, herds. Those which are admired by men who are still more instructed are the things which are held together by a rational soul, not however a universal soul, but rational so far as it is a soul skilled in some art, or expert in some other way, or simply rational so far as it possesses a number of slaves. But he who values rational soul, a soul universal and fitted for political life, regards nothing else except this; and above all things he keeps his soul in a condition and in an activity conformable to reason and social life, and he co-operates to this end with those who are of the same kind as himself.

群众赞颂的许多事物都属于最一般的物体，是一些通过凝聚力或自然组织结为一体的东西，例如石料、木料、无花果树、葡萄树和橄榄树。而那些具有较多理性人们赞扬的事物则可归之于被一个生命原则结为一体的东西，如羊群、兽群。那些更有教养的人们赞扬的事物则是被一个理性的灵魂结为一体的事物，但这还不是一个普遍的灵魂，而只是在经过某种技艺训练或以别的方式训练过的范围内是理性的，或者仅仅是就它拥有一些奴隶而言是理性的。而那高度尊重一个理性灵魂，一个普遍的适合于政治生活的灵魂的人却除了下面的事以外不看重任何事情：他超越于所有事物之上，他的灵魂保持在符合理性和社会生活的一种状态和活动之中，他和那些像他一样的人合作达到这一目的。

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.

一些事物迅速地进入存在，而另一些事物则飞快地离开存在，而在那进入存在的事物内部也有一部分已经死灭。运动和变化不断地更新这世界，正像不间断的时间过程总是更新着限持续的时代。那么在这一变动不居的急流中，对那飞逝而过的事物，有什么是人可以给予高度评价的东西呢？这正像一个人竟然爱上那飞过的一只鸟雀，却马上就看不见它了一样，每一个人的生命正是这种情况，比方说蒸发血液和呼吸空气。因为事情就是如此，正像我们每时每刻做的那样，我们的呼吸能力一旦吸入空气，又马上把它呼出，你在出生时所得的一切，也要重新变成那原先的元素。

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

植物的叶面蒸发不是一件值得尊重的事情，家畜和野兽的呼吸也不是，通过事物现象得到，像木偶一样被欲望推动，聚集兽群，从食物得到营养，都不是一件值得尊重的事情，因为这正像切割和分离我们食物的无用部分一样。那么什么是值得尊重的呢？是众口称赞的那些事情吗？不，我们决不能尊重那口舌的称赞，而这来自多数人的赞扬就是一种口舌的称赞。那么假设你放弃了这种无价值的所谓名声，还有什么东西值得尊重呢？我的意见是，按照你恰当的结构推动你自己，限制你自己于那所有的职业和技艺都指向的目标。国为每一技艺都指向它，被创造的事物应当使自己适应于它因此而被造的工作；葡萄种植者、驯马师、驯狗者都追求这一目的。而对年青人的教育和训练也有此目的，因而教育和训练的价值也就在这里。如果这目的是好的，你将不追求任何别的东西。你还要重视许多别的东西吗？那么你将不会自由，对于你自己的幸福不会知足，不会摆脱激情。因为这样你必然会嫉妒的、吝惜的、猜疑那些能夺走这些东西的人，策划反对那些拥有你所重视的这些东西的人。想要这样一些东西的人必定会完全处在一种烦恼不安的状态，此外，他一定会常常抱怨神灵。而尊重和赞颂你自己的灵心将使你满足于自身，与社会保持和谐，与神灵保持一致，亦即，赞颂所有他们给予和命令的东西。

Above, below, all around are the movements of the elements. But the motion of virtue is in none of these: it is something more divine, and advancing by a way hardly observed it goes happily on its road.

上上下下、前后左右都是元素的运动。而德性的运动却不如此：它是一种更神圣的东西，被一种几乎不可见的东西推动，在它自己的道路上愉快地行进。

How strangely men act. They will not praise those who are living at the same time and living with themselves; but to be themselves praised by posterity, by those whom they have never seen or ever will see, this they set much value on. But this is very much the same as if thou shouldst be grieved because those who have lived before thee did not praise thee.

人们的行为是多么奇怪啊：他们不赞扬那些与自己同时代，与自己一起生活的人，而又把使自己被后代赞扬，被那些他们从未见过或永不会见到的人的赞扬看得很重。而这就好像你竟然因为生活在你前面的人没有赞扬你而感到悲哀一样可笑之至。

If a thing is difficult to be accomplished by thyself, do not think that it is impossible for man: but if anything is possible for man and conformable to his nature, think that this can be attained by thyself too.

如果有一件事是你难于完成的，不要认为它对于人也是不可能的，但如果什么事对于人是可能的，是合乎他的本性的，那么想来这也是你能达到的。

In the gymnastic exercises suppose that a man has torn thee with his nails, and by dashing against thy head has inflicted a wound. Well, we neither show any signs of vexation, nor are we offended, nor do we suspect him afterwards as a treacherous fellow; and yet we are on our guard against him, not however as an enemy, nor yet with suspicion, but we quietly get out of his way. Something like this let thy behaviour be in all the other parts of life; let us overlook many things in those who are like antagonists in the gymnasium. For it is in our power, as I said, to get out of the way, and to have no suspicion nor hatred.

假设在体育竞技中一个人的指甲抠伤了你的皮肤，或者在冲撞到你的头时使你受了伤，那好，我们不会有什么神经质的表现，不会以为他要杀我们，我们也不会随后怀疑他是一个背信弃义的伙伴；我们虽然还是防范他，但无论如何不是作为一个敌人，也不带猜疑，而是平静地让开。你在你生活的所有别的方面也这样做吧，让我们不要对那些好比是体育场上的对手一样的人们多心吧。因为，正如我所说的，不抱任何猜疑或仇恨地让开路在我的力量范围之内。

If any man is able to convince me and show me that I do not think or act right, I will gladly change; for I seek the truth by which no man was ever injured. But he is injured who abides in his error and ignorance.

如果有人能够使我相信向我展示我没有正确地思考和行动，我将愉快地改变自己；因为我寻求真理，而任何人都不会受到真理的伤害。而那保留错误和无知的人却要因此受到伤害。

I do my duty: other things trouble me not; for they are either things without life, or things without reason, or things that have rambled and know not the way.

我履地我的义务，其他的事物不会使我苦恼，因为它们或者是没有生命的物体，或者是没有



理性的事物，或者是误入歧途或不明道路的存在。

As to the animals which have no reason and generally all things and objects, do thou, since thou hast reason and they have none, make use of them with a generous and liberal spirit. But towards human beings, as they have reason, behave in a social spirit. And on all occasions call on the gods, and do not perplex thyself about the length of time in which thou shalt do this; for even three hours so spent are sufficient.

对于那没有理性的动物和一般的事物和对象，由于你有理性而它们没有，你要以一种大方和慷慨的精神对待它们。而对于人来说，由于他们有理性，你要以一种友爱的精神对待他们。在所有的场合都要祷告神灵，不要困窘于你将花多长时间做这事，因为即使如此化去三小时也是足够的。

Alexander the Macedonian and his groom by death were brought to the same state; for either they were received among the same seminal principles of the universe, or they were alike dispersed among the atoms.

马其顿的亚历山大和他的马夫被死亡带到了同一个地方，因为他们或者是被收入宇宙的同一生殖本原，或者同样地消散为原子。

Consider how many things in the same indivisible time take place in each of us, things which concern the body and things which concern the soul: and so thou wilt not wonder if many more things, or rather all things which come into existence in that which is the one and all, which we call Cosmos, exist in it at the same time.

考虑一下在一段不可划分的时间里，有多少关系到身体和灵魂的事情对我们每一个人发生，那么你就不要奇怪，在同样的时间里，有更多甚至所有的事物都在那既是一又是全的、我们称之为宇宙的东西中产生和存在。

If any man should propose to thee the question, how the name Antoninus is written, wouldst thou with a straining of the voice utter each letter? What then if they grow angry, wilt thou be angry too? Wilt thou not go on with composure and number every letter? just so then in this life also remember that every duty is made up of certain parts. These it is thy duty to observe and without being disturbed or showing anger towards those who are angry with thee to go on thy way and finish that which is set before thee.

如果有人向你提出这个问题，"安东尼"这个名字是怎样写呢？你将不耐烦地说出每一字母么？而如果他们变得愤怒，你也对他们愤怒吗？你不镇定地继续一个个说出每一个字母么？那么在生活中也正是这样，也要记住每一义务都是由某些部分组成的。遵循它们就是你的义务，不要烦恼和生气地对待那些生你气的人，继续走你的路，完成摆在你前面的工作。

How cruel it is not to allow men to strive after the things which appear to them to be suitable to their nature and profitable! And yet in a manner thou dost not allow them to do this, when thou art vexed because they do wrong. For they are certainly moved towards things because they suppose them to be suitable to their nature and profitable to them.- But it is not so.- Teach them then, and show them without being angry.

不允许人们努力追求那些在他们看来是适合他们本性的和有利的事物，是多么残忍啊！但当你因他们行恶而烦恼时，还是要以某种方式不允许他们做这些事。他们被推动做这些事实

是因为他们假设这些事是适合于他们本性的，是对他们有利的，然而情况不是这样。那么教育他们吧，平静地向他们展示他们的错误。

Death is a cessation of the impressions through the senses, and of the pulling of the strings which move the appetites, and of the discursive movements of the thoughts, and of the service to the flesh.

死亡是感官印象的中止、是欲望系列的中断，是思想的散漫运动的停息，是对肉体服务的结束。

It is a shame for the soul to be first to give way in this life, when thy body does not give way.

这是一个羞愧：当你的身体还没有衰退时，你的灵魂就先在生活中衰退。

Take care that thou art not made into a Caesar, that thou art not dyed with this dye; for such things happen. Keep thyself then simple, good, pure, serious, free from affectation, a friend of justice, a worshipper of the gods, kind, affectionate, strenuous in all proper acts. Strive to continue to be such as philosophy wished to make thee. Reverence the gods, and help men. Short is life. There is only one fruit of this terrene life, a pious disposition and social acts. Do everything as a disciple of Antoninus. Remember his constancy in every act which was conformable to reason, and his evenness in all things, and his piety, and the serenity of his countenance, and his sweetness, and his disregard of empty fame, and his efforts to understand things; and how he would never let anything pass without having first most carefully examined it and clearly understood it; and how he bore with those who blamed him unjustly without blaming them in return; how he did nothing in a hurry; and how he listened not to calumnies, and how exact an examiner of manners and actions he was; and not given to reproach people, nor timid, nor suspicious, nor a sophist; and with how little he was satisfied, such as lodging, bed, dress, food, servants; and how laborious and patient; and how he was able on account of his sparing diet to hold out to the evening, not even requiring to relieve himself by any evacuations except at the usual hour; and his firmness and uniformity in his friendships; and how he tolerated freedom of speech in those who opposed his opinions; and the pleasure that he had when any man showed him anything better; and how religious he was without superstition. Imitate all this that thou mayest have as good a conscience, when thy last hour comes, as he had.

注意你并不是要被造成一个凯撒，你并不是以这种染料染的，以便这样的事情发生。那么使你保持朴素、善良、纯洁、严肃、不做作、爱正义、崇敬神灵、和善、温柔、致力于所有恰当的行为吧。不断地使自己成为一个哲学希望你成为的人。尊重神灵、帮助他人。生命是短暂的，这一尘世的生命只有一个果实：一个虔诚的精神和友善的行为。做任何事情都要像安东尼的一个信徒一样。记住他在符合理性的每一行为中的坚定一贯，他在所有事情上出的胸怀坦荡，他的虔诚，他面容的宁静，他的温柔，他对虚荣的鄙视，他对理解事物的努力；他如何经手每一件事情都先行仔细的考察并达到清楚的理解；他如何忍受那些不公正地责备他的人而不反过来责备他们；他从不仓促行事，不信谣言诽谤；他是一个关于方法和行为的十分精细的考察者，不对愤怒的民众让步，不胆怯，不多疑，不诡辩；在住处、眠床、衣服、食物和仆人方面，很少一点东西就能使他满足；记住他如何能够靠他节俭的一餐而支持到夜晚，甚至除了在通常的时刻之外不需要任何休息来放松一下自己，记住他在友谊中的坚定性和一致性，他如何容忍反对他意见的人的言论自由，当有人向他展示较好的事情时他获得的快乐，他的不掺任何迷信的宗教气质。要模仿所有这些品行以使你能在你最后的时刻

来临时，拥有一颗和他一样好的良心。

Return to thy sober senses and call thyself back; and when thou hast roused thyself from sleep and hast perceived that they were only dreams which troubled thee, now in thy waking hours look at these (the things about thee) as thou didst look at those (the dreams).

回到你清醒的感觉，唤回你自身吧；当你从睡眠中醒来，你明白那苦恼你的只是梦幻，现在在你清醒的时刻来看待这些（有关你的事）就像你曾那样看待那些（梦）一样。

I consist of a little body and a soul. Now to this little body all things are indifferent, for it is not able to perceive differences. But to the understanding those things only are indifferent, which are not the works of its own activity. But whatever things are the works of its own activity, all these are in its power. And of these however only those which are done with reference to the present; for as to the future and the past activities of the mind, even these are for the present indifferent.

我是由一个小小的身体和一个灵魂构成的。所有的事物对于这小小的身体都是漠不相关的，因为它不能感觉出差别。但对于理智来说，只是那些不是它自身活动结果的事物才是漠不相关的。而凡是作为它自身活动结果的事物，都是在它的力量范围内的。然而，在这些事物中又只有那些现在所做的是在其力量范围之内，因为对于心灵将来和过去的活动来说，甚至这些现在的事情也是漠不相关的。

Neither the labour which the hand does nor that of the foot is contrary to nature, so long as the foot does the foot's work and the hand the hand's. So then neither to a man as a man is his labour contrary to nature, so long as it does the things of a man. But if the labour is not contrary to his nature, neither is it an evil to him.

只要脚做脚的工作，手做手的工作，手脚的劳动绝不违反本性。所以，对于一个人来说，只要他做的是一个人的工作，他的工作也绝不违反本性。而如果这工作不违反他的本性，它对这个人来说就决非坏事。

How many pleasures have been enjoyed by robbers, patricides, tyrants.

有多少快乐是被强盗、弑父者和暴君享受的啊。

Dost thou not see how the handicraftsmen accommodate themselves up to a certain point to those who are not skilled in their craft- nevertheless they cling to the reason (the principles) of their art and do not endure to depart from it? Is it not strange if the architect and the physician shall have more respect to the reason (the principles) of their own arts than man to his own reason, which is common to him and the gods?

你没有看到手艺人是如何使自己在某种程度上适应于那不谙他们手艺的人，同时又仍然坚持着他们的技艺的理性（原则）而并不忍从它离开吗？如果建筑师和医生将比人尊重他自己的理性（那是他和神灵共同的理性）更尊重他们自己的技艺的理性（原则），那不是令人奇怪吗？

Asia, Europe are corners of the universe: all the sea a drop in the universe; Athos a little clod of the universe: all the present time is a point in eternity. All things are little, changeable, perishable. All things come from thence, from that universal ruling power either directly proceeding or by way of sequence. And accordingly the lion's gaping jaws, and that which is poisonous, and every

harmful thing, as a thorn, as mud, are after-products of the grand and beautiful. Do not then imagine that they are of another kind from that which thou dost venerate, but form a just opinion of the source of all.

亚细亚、欧罗巴是宇宙的一角：所有的海洋是宇宙的一滴。阿陀斯山是宇宙的一小块，所有现存的时间是永恒中的一点。所有的事物都是微小的、变化的、会腐朽的。所有的事物都从那儿来，从宇宙的统治力量中直接产生或者作为后继物出现。因此，狮子张开的下颚，有毒的物质，所有有害的东西，像荆棘、烂泥，都是辉煌和美丽的事物的副产品。那么不要以为它们是与你尊崇的事物不同的另一种性质的事物，而是对所有事物的源泉形成一个正确的看法。

He who has seen present things has seen all, both everything which has taken place from all eternity and everything which will be for time without end; for all things are of one kin and of one form.

那看见了现在事物的人也看见了一切，包括从亘古发生的一切事物和将要永无止境延续的一切事物，因为一切事物都属于同一系统、同一形式

Frequently consider the connexion of all things in the universe and their relation to one another. For in a manner all things are implicated with one another, and all in this way are friendly to one another; for one thing comes in order after another, and this is by virtue of the active movement and mutual conspiracy and the unity of the substance.

经常考虑宇宙中所有事物的联系和它们的相互关系。因为所有事物以某种方式都互相牵涉着，因而所有事物在这种情况下都是亲密的，因为一事物依次在另一事物之后出现，这是由主动的运动和相互的协作以及实体的统一性造成的。

Adapt thyself to the things with which thy lot has been cast: and the men among whom thou hast received thy portion, love them, but do it truly, sincerely.

要使你自已适应于命运注定要使你同它们在一起的事物，以及你注定要和他们生活在一起的那些人，要爱他们，真正地，忠实地这样做。

Every instrument, tool, vessel, if it does that for which it has been made, is well, and yet he who made it is not there. But in the things which are held together by nature there is within and there abides in them the power which made them; wherefore the more is it fit to reverence this power, and to think, that, if thou dost live and act according to its will, everything in thee is in conformity to intelligence. And thus also in the universe the things which belong to it are in conformity to intelligence.

每一个器具、工具、器皿，如果它实现了它被制作的目的，那就是好的，可是制作的人并不在它那里。而在为自然组合的东西里面，制作它们的力量是存在着、停留着；因此，更宜于尊重这一力量，并且想，如果你真是按照它的意志生活和行动，那么你心中的一切也都是符合理性的。而宇宙中那些属于它的事物也都是如此符合理性的。

Whatever of the things which are not within thy power thou shalt suppose to be good for thee or evil, it must of necessity be that, if such a bad thing befall thee or the loss of such a good thing, thou wilt blame the gods, and hate men too, those who are the cause of the misfortune or the loss, or those who are suspected of being likely to be the cause; and indeed we do much injustice,

because we make a difference between these things. But if we judge only those things which are in our power to be good or bad, there remains no reason either for finding fault with God or standing in a hostile attitude to man.

如果你假设那不在你力量范围之内的事物对你好的或坏的，那必然是这样：如果这样一件坏事降临于你或者你丧失了一个好的事物，那将谴责神灵，也恨那些造成这不幸或损失的人们，或者恨那些被怀疑是其原因的人们；我们的确做了许多不义的事情，因为我们在这些事物之间做出好与坏的区别。但如果我们仅仅判断那在我们力量范围之内的事物为好的或坏的，那就没有理由或者挑剔神灵或者对人抱一种敌意。

We are all working together to one end, some with knowledge and design, and others without knowing what they do; as men also when they are asleep, of whom it is Heraclitus, I think, who says that they are labourers and co-operators in the things which take place in the universe. But men co-operate after different fashions: and even those co-operate abundantly, who find fault with what happens and those who try to oppose it and to hinder it; for the universe had need even of such men as these. It remains then for thee to understand among what kind of workmen thou placest thyself; for he who rules all things will certainly make a right use of thee, and he will receive thee among some part of the co-operators and of those whose labours conduce to one end. But be not thou such a part as the mean and ridiculous verse in the play, which Chrysippus speaks of.

我们都是朝着一个目标而在一起工作的，有些人具有知识和计划，而另一些人却不知道他们在做什么，就像睡眠的人们一样。我想，那是赫拉克利特说的，他说他们在发生于宇宙的事物中是劳动者和合作者。但人们是多少勉强地合作的，甚至那些充分合作的人们，他们也会对那发生的事情和试图反对和阻挠合作的人不满，因为宇宙甚至也需要这样一些人。那么这件事仍然保留给你，即懂得你把自己放在哪种工作者之中，因为那一切事物的主宰者将肯定要正确地用你，他将派你作为使用者和那些其劳作倾向于一个目的的人的一个。但你不要使自己扮演这一角色，正像克内西帕斯所说，扮演一个戏剧中贫乏的可笑的角色。

Does the sun undertake to do the work of the rain, or Aesculapius the work of the Fruit-bearer (the earth)? And how is it with respect to each of the stars, are they not different and yet they work together to the same end?

太阳承担了雨的工作，或者艾斯克列普 承担了果树（大地）的工作吗？那每个星星又是怎样呢，它们是不同的，但它们不还是一起致力于同一目的吗？

If the gods have determined about me and about the things which must happen to me, they have determined well, for it is not easy even to imagine a deity without forethought; and as to doing me harm, why should they have any desire towards that? For what advantage would result to them from this or to the whole, which is the special object of their providence? But if they have not determined about me individually, they have certainly determined about the whole at least, and the things which happen by way of sequence in this general arrangement I ought to accept with pleasure and to be content with them. But if they determine about nothing- which it is wicked to believe, or if we do believe it, let us neither sacrifice nor pray nor swear by them nor do anything else which we do as if the gods were present and lived with us- but if however the gods determine about none of the things which concern us, I am able to determine about myself, and I can inquire about that which is useful; and that is useful to every man which is conformable to his own

constitution and nature. But my nature is rational and social; and my city and country, so far as I am Antoninus, is Rome, but so far as I am a man, it is the world. The things then which are useful to these cities are alone useful to me. Whatever happens to every man, this is for the interest of the universal: this might be sufficient. But further thou wilt observe this also as a general truth, if thou dost observe, that whatever is profitable to any man is profitable also to other men. But let the word profitable be taken here in the common sense as said of things of the middle kind, neither good nor bad.

如果神灵对于我，对于必须发生于我的事情，都已经做出了决定，那么他们的决定便是恰当的，因为即便想像一个没有远见的神都是不容易的。至于说加给我伤害，为什么他们会打算那样做呢？因为，那样做对他们，或者对作为他们特别眷顾的对象的整体，会产生什么好处呢？但假如他们对我并没有做出个别决定，他们也一定至少对整体做出了决定，在这个总的安排里依次发生的事情，我应该欣然接受，并且满足。但如果他们完全没有决定一相信这个，乃是一件犯罪的事情，如果我们真相信这个，就让我们不祭祀，也不祈祷，也不对他们发誓，也不做任何别的好像神灵在面前并且同我们生活在一起时我们所做的事情吧—但是，假如神灵没有决定任何牵涉到我们的事情，我就能决定我自己了，就能对有用的事物加以考究了；符合于一个人自己的和社会的，就我是安东尼来说，我的城市与国家是罗马；但就我是一个人来说，我的国家就是这个世界。因此，对于这些城市有用的，对我才是有用的。无论什么事情发生于每一个人，这是为了宇宙的利益的：这可能就足够了。但你要进一步把这视为一个普遍真理，如果你这样做了，那对于任何一个人都有用的东西也就对其他人是有用了。但是在此让“有用”这个词表示像通常说中性的东西那样的意义，也就是说既非好也非坏。

As it happens to thee in the amphitheatre and such places, that the continual sight of the same things and the uniformity make the spectacle wearisome, so it is in the whole of life; for all things above, below, are the same and from the same. How long then?

正像在圆形剧场和诸如此类的地方发生的情况一样，不断地看同一件东西和千篇一律的表演使人厌倦，在整体生活中也是这样，因为所有在上、在下的事物都是同样的，从同一个地方来的，那么还要看多久呢？

Think continually that all kinds of men and of all kinds of pursuits and of all nations are dead, so that thy thoughts come down even to Philistion and Phoebus and Origanion. Now turn thy thoughts to the other kinds of men. To that place then we must remove, where there are so many great orators, and so many noble philosophers, Heraclitus, Pythagoras, Socrates; so many heroes of former days, and so many generals after them, and tyrants; besides these, Eudoxus, Hipparchus, Archimedes, and other men of acute natural talents, great minds, lovers of labour, versatile, confident, mockers even of the perishable and ephemeral life of man, as Menippus and such as are like him. As to all these consider that they have long been in the dust. What harm then is this to them; and what to those whose names are altogether unknown? One thing here is worth a great deal, to pass thy life in truth and justice, with a benevolent disposition even to liars and unjust men. 不断地思考，所有种类的人、所有种类的追求和所有的国家都消失了，以致你的思想甚至回溯到腓力斯逊、菲伯斯、奥里更尼安。现在把你的思想转向其他种类的人，转向那你必须退回的地方，那儿有如此多的雄辩家；如此多的高贵哲学家：赫拉克利特、毕达哥拉斯、苏格拉底；如此多的以前时代的英雄，如此多的追随他们的将军，以及暴君；除此之外，还有尤多克乌斯、希帕尔克斯、阿基米德和别的具有巨大天赋、胸襟博大、热爱劳作、多才多艺和充满自信的人，甚至那些嘲弄人的短暂和速朽生命的人，如门尼帕斯及类似于他的人。当想

着所有这些时考虑他们都早已化为灰尘。那么，这对他们有什么损害呢，这对那名字完全被人忘地的人们有什么损害呢？在此只有一件事有很高的价值：就是真诚和正直地度过你的一生，甚至对说谎者和不公正的人也持一种仁爱的态度。

When thou wishest to delight thyself, think of the virtues of those who live with thee; for instance, the activity of one, and the modesty of another, and the liberality of a third, and some other good quality of a fourth. For nothing delights so much as the examples of the virtues, when they are exhibited in the morals of those who live with us and present themselves in abundance, as far as is possible. Wherefore we must keep them before us.

当你打算投身快乐时，想想那些和你生活在一起的人的德性，例如某个人的，另一个人的谦虚，第三个人的慷慨，第四个人的某一别的好品质。因为当德性的榜样在与我们一起生活的人身上展示，并就其可能充分地呈现自身时，没有什么能比它们更使人快乐的了。因此我们必须把这些榜样置于我们的面前。

Thou art not dissatisfied, I suppose, because thou weighest only so many litrae and not three hundred. Be not dissatisfied then that thou must live only so many years and not more; for as thou art satisfied with the amount of substance which has been assigned to thee, so be content with the time.

我猜想，你不会因你体重只有这么些利特内而不是 300 利特内而不满。那么，也不要不满于你必定只活这么些年而不是更长时间，因为，正像你满足于分派给你的身体重量，你也满足于分派给你的时间长度。

Let us try to persuade them (men). But act even against their will, when the principles of justice lead that way. If however any man by using force stands in thy way, betake thyself to contentment and tranquility, and at the same time employ the hindrance towards the exercise of some other virtue; and remember that thy attempt was with a reservation, that thou didst not desire to do impossibilities. What then didst thou desire?- Some such effort as this.- But thou attainest thy object, if the things to which thou wast moved are accomplished.

让我们努力说服他们（人们）。当正义的原则指向这条路时，要循这条路前行，即使这违背他们的意志。然如果有什么人用强力挡你的路，那么使自己进入满足和宁静，同时利用这些障碍来训练别的德性，记住你的意图是有保留的，你并不欲做不可能的事情。那么你欲望什么呢？—某种像这样的努力。—而如果你被推向的事情被完成了，你就达到了你的目的。

He who loves fame considers another man's activity to be his own good; and he who loves pleasure, his own sensations; but he who has understanding, considers his own acts to be his own good.

一个热爱名声的人把另一个人的行动看做是对他自己有利的；那热爱快乐的人也把另一个人的行动看做是对他自己的感官有利的；但有理智的人则把他自己的行为看做是对他自己有利的。

It is in our power to have no opinion about a thing, and not to be disturbed in our soul; for things themselves have no natural power to form our judgements.

对一件事不发表任何意见，使我们的灵魂不受扰乱，这是在我们力量范围之内的事情，因为事物本身并没有自然的力量形成我们的判断。

Accustom thyself to attend carefully to what is said by another, and as much as it is possible, be in the speaker's mind.

使你习惯于仔细地倾听别人所说的话，尽可能地进入说话者的心灵。

That which is not good for the swarm, neither is it good for the bee.

那对蜂群不好的东西，对蜜蜂也不是好的。

If sailors abused the helmsman or the sick the doctor, would they listen to anybody else; or how could the helmsman secure the safety of those in the ship or the doctor the health of those whom he attends?

如果水手辱骂舵手或病人辱骂医生，他们还会听任何别的人的意见吗，或者舵手能保证那些在船上的人的安全、医生能保证那些他所诊治的人的健康吗？

How many together with whom I came into the world are already gone out of it.

有多少和我一起进入这世界的人已经离开了人世。

To the jaundiced honey tastes bitter, and to those bitten by mad dogs water causes fear; and to little children the ball is a fine thing. Why then am I angry? Dost thou think that a false opinion has less power than the bile in the jaundiced or the poison in him who is bitten by a mad dog?

对于黄疸病者来说，蜜尝起来是苦的；对于狂犬病患者来说，水会引起恐惧；对于孩子们来说，球是一种好东西。那么我为什么生气呢？你不认为一个错误的意见和黄疸病患者体内的胆汁或狂犬病患者体内的毒素一样有力量吗？

No man will hinder thee from living according to the reason of thy own nature: nothing will happen to thee contrary to the reason of the universal nature.

没有任何人能阻止你按照你自己的理智本性生活；没有任何违反宇宙理智本性的事情对你发生。

What kind of people are those whom men wish to please, and for what objects, and by what kind of acts? How soon will time cover all things, and how many it has covered already.

那么人们希望讨好的人是一种什么样的人呢？是因为什么目的，通过何种行为来讨好他们呢？时间要多么迅速地覆盖一切，而且它已经覆盖了多少东西啊！

## Book Seven

WHAT is badness? It is that which thou hast often seen. And on the occasion of everything which happens keep this in mind, that it is that which thou hast often seen. Everywhere up and down thou wilt find the same things, with which the old histories are filled, those of the middle ages and those of our own day; with which cities and houses are filled now. There is nothing new: all things are both familiar and short-lived.

什么是恶？它是你司空见惯的。在发生一切事情的时候都把这牢记在心：它是你司空见惯的。你将在上上下下一切地方都发现同样的事情，这同样的事物填充了过去时代的历史、中间时代的历史和我们时代的历史；也充斥着现在的城市和家庭。什么新的东西：所有事物都是熟



悉的、短暂的。

How can our principles become dead, unless the impressions (thoughts) which correspond to them are extinguished? But it is in thy power continuously to fan these thoughts into a flame. I can have that opinion about anything, which I ought to have. If I can, why am I disturbed? The things which are external to my mind have no relation at all to my mind.- Let this be the state of thy affects, and thou standest erect. To recover thy life is in thy power. Look at things again as thou didst use to look at them; for in this consists the recovery of thy life.

我们的原则怎么能死去呢？除非那符合于它们的印象（思想）熄灭。但是不断地把这些思想扇成旺盛的火焰是在你的力量范围之内。我对任何事情都能形成那种我应当拥有什么的意见。如果我能，我为什么要烦恼呢？那在我的心灵之外的事物跟我的心灵没有任何关系。一让这成为你的感情状态，你就能坚定地站立。恢复你的生命是在你力量范围之内，再用你过去惯常的眼光看待事物，因为你生命的恢复就在于此。

The idle business of show, plays on the stage, flocks of sheep, herds, exercises with spears, a bone cast to little dogs, a bit of bread into fish-ponds, labourings of ants and burden-carrying, runnings about of frightened little mice, puppets pulled by strings- all alike. It is thy duty then in the midst of such things to show good humour and not a proud air; to understand however that every man is worth just so much as the things are worth about which he busies himself.

无意义的展览，舞台上的表演，羊群，兽群，刀枪的训练，一根投向小狗的骨头，一点丢在鱼塘里的面包，蚂蚁的劳作和搬运，吓坏了老鼠的奔跑，纵操纵的木偶，诸如此类。那么，置身于这些事物之中而表现出一种好的幽默而非骄傲就是你的职责，无论如何要懂得每个人都是有价值的，就像他忙碌的事情是有价值的一样。

In discourse thou must attend to what is said, and in every movement thou must observe what is doing. And in the one thou shouldst see immediately to what end it refers, but in the other watch carefully what is the thing signified.

在谈话中你必须注意所说的话，在任何活动中你都必须观察在做什么。在一件事里胸应当直接洞察它所指向的目的，而在另一件事里你应当仔细观察事物所表示的意义。

Is my understanding sufficient for this or not? If it is sufficient, I use it for the work as an instrument given by the universal nature. But if it is not sufficient, then either I retire from the work and give way to him who is able to do it better, unless there be some reason why I ought not to do so; or I do it as well as I can, taking to help me the man who with the aid of my ruling principle can do what is now fit and useful for the general good. For whatsoever either by myself or with another I can do, ought to be directed to this only, to that which is useful and well suited to society.

我的理智足以胜任这一工作吗？如果它胜任，那么我在这一工作中就把它作为宇宙本性给予的一个工具来使用。但如果它不胜任，那么，我或者放弃这一工作，把它让给能够较好地做它的人来做（除非有某种理由使我不应这样做）；或者我尽可能好地做它，接受这样一个人的帮助——他能借助于我的支配原则做现在是恰当并对公共利益有用的事。因为无论是我做的事还是我能和另一个人做的事，都应当仅仅指向那对社会有用和适合于社会的事。

How many after being celebrated by fame have been given up to oblivion; and how many who

have celebrated the fame of others have long been dead.

有多少人在享受赫赫威名之后被人遗忘了，又有多少人在称颂别人的威名之后亦与世长辞。

Be not ashamed to be helped; for it is thy business to do thy duty like a soldier in the assault on a town. How then, if being lame thou canst not mount up on the battlements alone, but with the help of another it is possible?

不要因被人帮助而感到羞愧，因为像一个战士在攻占城池中一样履行职责正是你的职分。那么，如果因为瘸拐你不能自个儿走上战场，而靠另一个人的帮助你却可能时怎么办呢？

Let not future things disturb thee, for thou wilt come to them, if it shall be necessary, having with thee the same reason which now thou usest for present things.

不要让将来的事困扰你，因为如果那是必然要发生的话，你将带着你现在对待当前事物的同样理性走向它们。

All things are implicated with one another, and the bond is holy; and there is hardly anything unconnected with any other thing. For things have been co-ordinated, and they combine to form the same universe (order). For there is one universe made up of all things, and one God who pervades all things, and one substance, and one law, one common reason in all intelligent animals, and one truth; if indeed there is also one perfection for all animals which are of the same stock and participate in the same reason.

所有的事物都是相互联结的，这一纽带是神圣的，几乎没有一个事物与任一别的事物没有联系。因为事物都是合作的，它们结合起来形成同一宇宙（秩序）。因为，有一个由所有事物组成的宇宙，有一个遍及所有事物的神，有一个实体，一种法，一个对所有有理智的动物都是共同的理性，一个真理，如果也确实有一种所有来自同一根源，分享同一理性运动的尽善尽美的话。

Everything material soon disappears in the substance of the whole; and everything formal (causal) is very soon taken back into the universal reason; and the memory of everything is very soon overwhelmed in time.

一切质料的东西不久就要消失于作为整体的实体之中，一切形式（原因）的东西也很快要回到宇宙的理性之中，对一切事物的记忆也很快要在时间中淹没。

To the rational animal the same act is according to nature and according to reason.

对于理性的动物来说，依据本性和依据理智是一回事。

Be thou erect, or be made erect.

使你直立，否则就被扶直。

Just as it is with the members in those bodies which are united in one, so it is with rational beings which exist separate, for they have been constituted for one co-operation. And the perception of this will be more apparent to thee, if thou often sayest to thyself that I am a member (melos) of the system of rational beings. But if (using the letter r) thou sayest that thou art a part (meros) thou dost not yet love men from thy heart; beneficence does not yet delight thee for its own sake; thou still doest it barely as a thing of propriety, and not yet as doing good to thyself.

正像在某些物体中各个成分是统一体一样，各个分散的理性存在也是统而为一，因为他们是为了一种合作而构成的。如果你经常对自己说我是理性存在体系中的一个成员（member），那么你将更清楚地察觉这一点。但如果你说是一个部分（part），你就还没有从心里热爱人们；你就还没有从仁爱本身中得到欢乐；你行善就还是仅仅作为一件合宜的事情来做，而尚未把它看成也是对你自己行善。

Let there fall externally what will on the parts which can feel the effects of this fall. For those parts which have felt will complain, if they choose. But I, unless I think that what has happened is an evil, am not injured. And it is in my power not to think so.

让那要从外部降临的事情落在那可以感觉这降临效果的部分吧。因为如果那些感觉得到的部分愿意，它们将要抱怨，但是，除非我认为发生的事情是一种恶，我不会受到伤害。而不这样认为是在我的力量范围之内。

Whatever any one does or says, I must be good, just as if the gold, or the emerald, or the purple were always saying this, Whatever any one does or says, I must be emerald and keep my colour.

不管任何人做什么或说什么，我必须还是善，正像黄金、绿宝石或紫袍总是这样说：无论一个人做什么或说什么，我一定还是绿宝石，保持着我的色彩。

The ruling faculty does not disturb itself; I mean, does not frighten itself or cause itself pain. But if any one else can frighten or pain it, let him do so. For the faculty itself will not by its own opinion turn itself into such ways. Let the body itself take care, if it can, that it suffer nothing, and let it speak, if it suffers. But the soul itself, that which is subject to fear, to pain, which has completely the power of forming an opinion about these things, will suffer nothing, for it will never deviate into such a judgement. The leading principle in itself wants nothing, unless it makes a want for itself; and therefore it is both free from perturbation and unimpeded, if it does not disturb and impede itself.

支配的能力并不打扰自身，我的意思是：不吓唬自己或造成自身痛苦。但如果有什么别的人能吓唬它或使它痛苦，让他这样做吧。因为这一能力本身并不会被它自己的意见带向这条道路。如果身体能够，让它自己照顾自己不受苦吧，如果它受苦，就让它表现出来吧。而这容易受到恐吓和痛苦的灵魂本身，完全有力量对这些事形成一种意见的灵魂，将不受任何苦，因为它将不会偏向这样一种判断。指导的原则本身除了需要自己之外，再不要任何东西，所以它是免除了打扰，不受阻碍的，只要它不扰乱和阻碍自己。

Eudaemonia (happiness) is a good daemon, or a good thing. What then art thou doing here, O imagination? Go away, I entreat thee by the gods, as thou didst come, for I want thee not. But thou art come according to thy old fashion. I am not angry with thee: only go away.

Eudaemonia（幸福）是一个好神（daemon），或一个好事物。那么正在做什么呢？哦，幻想吗？当你来时，我以神灵之外恳求你，离去吧，因为我不要幻想。但你是按你的老办法来的，我不生你的气，而只是要你离去。

Is any man afraid of change? Why what can take place without change? What then is more pleasing or more suitable to the universal nature? And canst thou take a bath unless the wood undergoes a change? And canst thou be nourished, unless the food undergoes a change? And can anything else that is useful be accomplished without change? Dost thou not see then that for

thyself also to change is just the same, and equally necessary for the universal nature?

有人害怕变化吗？但没有变化什么东西能发生呢？又怎么能使宇宙本性更愉悦或对它更合适呢？木柴不经历一种变化你能洗澡吗？食物不经历一种变化你能得到营养吗？没有变化其他任何有用的东西能够形成吗？你没有看到对于你来说，就像对于宇宙本性来说一样是需要变化的吗？

Through the universal substance as through a furious torrent all bodies are carried, being by their nature united with and cooperating with the whole, as the parts of our body with one another. How many a Chrysippus, how many a Socrates, how many an Epictetus has time already swallowed up? And let the same thought occur to thee with reference to every man and thing.

所有物体被带着通过宇宙的实体，就像通过一道急流，它们按其本性与整体相统一和合作，就像我们身体的各部分的统一与合作一样。时间已经吞没了多少个克里西普，多少个苏格拉底，多少个埃庇克太德？让你以同样的思想来看待每一个人和每一件事吧。

One thing only troubles me, lest I should do something which the constitution of man does not allow, or in the way which it does not allow, or what it does not allow now.

只有一件事苦恼我，就是惟恐自己做出人的结构不允许的事情，或者是以它不允许的方式做出，或者是在它不允许做的时候做出。

Near is thy forgetfulness of all things; and near the forgetfulness of thee by all.

你忘记所有东西的时刻已经临近，你被所有人忘记的时候也已经临近。

It is peculiar to man to love even those who do wrong. And this happens, if when they do wrong it occurs to thee that they are kinsmen, and that they do wrong through ignorance and unintentionally, and that soon both of you will die; and above all, that the wrong-doer has done thee no harm, for he has not made thy ruling faculty worse than it was before.

爱甚至于那些做错事的人，是人特有的性质。如果当他们做错事时你想到他们是你的同胞，这种情况就发生了，他们是因为无知和不自觉而做错事的，你们都不久就要死去，特别是，做错事者没有造成任何伤害，因为他没有使你的自我支配能力变得比以前要坏。

The universal nature out of the universal substance, as if it were wax, now moulds a horse, and when it has broken this up, it uses the material for a tree, then for a man, then for something else; and each of these things subsists for a very short time. But it is no hardship for the vessel to be broken up, just as there was none in its being fastened together.

在宇宙实体之外的宇宙本性，就仿佛实体是蜡，现在塑一匹马，当它打破马时，它用这质料造一棵树，然后是一个人，然后又是别的什么东西，这些东西每个都只存在一个很短的时间。而对于容器来说，被打破对它并不是什么苦事，正像它的被聚合对它也不是什么苦事一样。

A scowling look is altogether unnatural; when it is often assumed, the result is that all comeliness dies away, and at last is so completely extinguished that it cannot be again lighted up at all. Try to conclude from this very fact that it is contrary to reason. For if even the perception of doing wrong shall depart, what reason is there for living any longer?

蹙眉苦愁的神态是不自然的，如果经常这样，其结果是所有的美丽清秀都消散了，最后是荡

然无存以致完全不可能再恢复。试着从这一事实得出它是违反理性的结论吧。因为如果甚至对做了错事的知觉都将消失，还有什么理性会继续存在呢？

Nature which governs the whole will soon change all things which thou seest, and out of their substance will make other things, and again other things from the substance of them, in order that the world may be ever new.

支配着整体的理性不久将改变你见到的所有事物，而别的事物将从它们的实体中产生，这些事物又再被另一些事物取代，依此进行，世界就可以永远是新的。

When a man has done thee any wrong, immediately consider with what opinion about good or evil he has done wrong. For when thou hast seen this, thou wilt pity him, and wilt neither wonder nor be angry. For either thou thyself thinkest the same thing to be good that he does or another thing of the same kind. It is thy duty then to pardon him. But if thou dost not think such things to be good or evil, thou wilt more readily be well disposed to him who is in error.

当一个人对你做了什么错事时，马上考虑他是抱一种什么善恶观做了这些错事。因为当你明白了他的善恶观，你将怜悯他，即不奇怪也不生气。因为或者你自己会想与他做的相同的事是善，或者认为另一件同样性质的事是善的，那么宽恕他就是你的义务。但如果你不认为这样的事情是善的或恶的，你将更愿意好好地对待那在错误中的人。

Think not so much of what thou hast not as of what thou hast: but of the things which thou hast select the best, and then reflect how eagerly they would have been sought, if thou hadst them not. At the same time however take care that thou dost not through being so pleased with them accustom thyself to overvalue them, so as to be disturbed if ever thou shouldst not have them.

不要老想着你没有的和已有的东西，而要想着你认为最好的东西，然后思考如果你还未拥有它们，要多么热切地追求它们。同时无论如何要注意，你还没有如此喜爱它们以致使自己习惯于十分尊重它们，这样使你在没有得到它们时就感到烦恼不安。

Retire into thyself. The rational principle which rules has this nature, that it is content with itself when it does what is just, and so secures tranquility.

退回自身。那支配的理性原则有这一本性，当它做正当的事时就满足于自身，这样就保证了宁静。

Wipe out the imagination. Stop the pulling of the strings. Confine thyself to the present. Understand well what happens either to thee or to another. Divide and distribute every object into the causal (formal) and the material. Think of thy last hour. Let the wrong which is done by a man stay there where the wrong was done.

驱散幻想。不要受它们的牵引。把自己限制在当前。好好地理解对你或是对别人发生的事情，把每一物体划分为原因的（形式的）和质料的。想着你最后的时刻。让一个人所做的错事停留在原处。

Direct thy attention to what is said. Let thy understanding enter into the things that are doing and the things which do them.

你要注意所说的话。让你的理解进入正在做的事和做这些事的人的内部。

Adorn thyself with simplicity and modesty and with indifference towards the things which lie between virtue and vice. Love mankind. Follow God. The poet says that Law rules all.- And it is enough to remember that Law rules all.

用朴实、谦虚以及对与德和恶无关的事物的冷淡来装饰你自己。热爱人类。追随神灵。诗人说，法统治着一切，一记住法统治着一切就足够了。

About death: Whether it is a dispersion, or a resolution into atoms, or annihilation, it is either extinction or change.

关于死亡：它不是一种消散，就是一种化为原子的分解，或者虚无，它或者是毁灭，或者是改变。

About pain: The pain which is intolerable carries us off; but that which lasts a long time is tolerable; and the mind maintains its own tranquility by retiring into itself, and the ruling faculty is not made worse. But the parts which are harmed by pain, let them, if they can, give their opinion about it.

关于痛苦：那不可忍受的痛苦夺去我们的生命，而那长期持续的痛期的痛苦是可以忍受的；心灵通过隐入自身而保持着它自己的宁静，支配的能力并不因此变坏。至于被痛苦损害的（身体）部分，如果它们能够，就让它们表示对痛苦的意见吧。

About fame: Look at the minds of those who seek fame, observe what they are, and what kind of things they avoid, and what kind of things they pursue. And consider that as the heaps of sand piled on one another hide the former sands, so in life the events which go before are soon covered by those which come after.

关于名声：注意那些追求名声的人的内心，观察他们是什么人，他们避开什么事物，他们追求什么事物。想想那积聚起来的沙堆掩埋了以前的沙，所以在生命中也是先去的事物迅速被后来的事物掩盖。

From Plato: The man who has an elevated mind and takes a view of all time and of all substance, dost thou suppose it possible for him to think that human life is anything great? it is not possible, he said.- Such a man then will think that death also is no evil.- Certainly not.

引自柏拉图：那种有崇高心灵并观照全部时间和整体的人，你想他会认为人的生命是一种伟大的东西吗？那是不可能的，他说。一那么这样一个心灵也不会把死看做是恶，肯定不会。

From Antisthenes: It is royal to do good and to be abused.

引自安提斯坦尼：国王的命运就是行善事而遭恶誉。

It is a base thing for the countenance to be obedient and to regulate and compose itself as the mind commands, and for the mind not to be regulated and composed by itself.

对于面容来说，当心灵发布命令时，它只服从自己，只调节和定自己，这是一件坏事，而对于心灵来说，它不由自己来调节和镇定，也是一件坏事。

It is not right to vex ourselves at things,

For they care nought about it.

因事物而使我们自己烦恼是不对的，因为它们与你漠不相关。

To the immortal gods and us give joy.

面向不朽的神将使我们欢愉。

Life must be reaped like the ripe ears of corn:

One man is born; another dies.

生命必须像成熟的麦穗一样收割，一个人诞生，另一个人赴死。

If gods care not for me and for my children, There is a reason for it.

如果神灵不关心我和我的孩子，这样做自然有它的道理。

For the good is with me, and the just.

因为善与我同在，正义与我同在。

No joining others in their wailing, no violent emotion.

不要加入别人的哭泣，不要有太强烈的感情。

From Plato: But I would make this man a sufficient answer, which is this: Thou sayest not well, if thou thinkest that a man who is good for anything at all ought to compute the hazard of life or death, and should not rather look to this only in all that he does, whether he is doing what is just or unjust, and the works of a good or a bad man.

引自柏拉图：但是我将给这个人一个满意的回答，这就是：你说得不好，如果你认为一个对所有事情都擅长的人应当计算生或死的可能性，而不是宁愿在他所有做的事情中仅仅注意他是否做得正当，是否做的是一个善良人的工作。

For thus it is, men of Athens, in truth: wherever a man has placed himself thinking it the best place for him, or has been placed by a commander, there in my opinion he ought to stay and to abide the hazard, taking nothing into the reckoning, either death or anything else, before the baseness of deserting his post.

雅典人啊，因为这确实是这样：一个人无论置身于什么地方，都认为那是对他最好的地方，或者是由一个主宰者将他放置的地方。在我看来，他应当逗留在那儿，顺从这偶然，面对他应得的卑贱的职分，不盘算死或任何别的事情。

But, my good friend, reflect whether that which is noble and good is not something different from saving and being saved; for as to a man living such or such a time, at least one who is really a man, consider if this is not a thing to be dismissed from the thoughts: and there must be no love of life: but as to these matters a man must intrust them to the deity and believe what the women say, that no man can escape his destiny, the next inquiry being how he may best live the time that he has to live.

我的好朋友，且想想那高贵的和善的事情是不是某种与拯救和得救不同的事情；因为对一个生活这么长或那么长一段时间的人、至少是一个真正的人来说，考虑一下，是否这不是一件脱离这种思想的事情：那儿一定不存在对生命的任何爱恋，但关于这些事情，一个人必须把它们托付给神，并相信命运女神所说的，没有谁能逃脱自己的命运，接着要探究的是：他如

何才能最好地度过他必须度过的这一段时间。

Look round at the courses of the stars, as if thou wert going along with them; and constantly consider the changes of the elements into one another; for such thoughts purge away the filth of the terrene life.

47、环视星球的运动，仿佛你是和它们一起运行，不断地考虑元素的嬗递变化，因为这种思想将濯去尘世生命的污秽。

This is a fine saying of Plato: That he who is discoursing about men should look also at earthly things as if he viewed them from some higher place; should look at them in their assemblies, armies, agricultural labours, marriages, treaties, births, deaths, noise of the courts of justice, desert places, various nations of barbarians, feasts, lamentations, markets, a mixture of all things and an orderly combination of contraries.

这是柏拉图的一个很好的说法：谈论人们的人，也应当以仿佛是从某个更高的地方俯视的方式来观察世事，应当从人们的聚集、军事、农业劳动、婚姻、谈判、生死、法庭的吵闹、不毛之地、各种野蛮民族、饮宴、哀恸、市场、各种事情的混合和各个国家的有秩序的联合来看待他们。

Consider the past; such great changes of political supremacies. Thou mayest foresee also the things which will be. For they will certainly be of like form, and it is not possible that they should deviate from the order of the things which take place now: accordingly to have contemplated human life for forty years is the same as to have contemplated it for ten thousand years. For what more wilt thou see?

想想过去，政治霸权的如此巨变。你也可以预见将要发生的事情。因为它们肯定是形式相似的，它们不可能偏离现在发生的事物的秩序轨道，因此思考四十年的人类生活就跟思考一万年的人类生活一样。因为你怎么能看到更多的东西呢？

That which has grown from the earth to the earth, But that which has sprung from heavenly seed, Back to the heavenly realms returns. This is either a dissolution of the mutual involution of the atoms, or a similar dispersion of the unsentient elements.

那从地里生长的东西要回到地里，而那从神圣的种子诞生的，也将回到天国。这要末是原子的相互结合的分解；要末是无知觉的元素的一种类似的消散。

With food and drinks and cunning magic arts. Turning the channel's course to 'scape from death. The breeze which heaven has sent. We must endure, and toil without complaining.

带着食物、酒和狡猾的魔术，蹑步通过狭道想逃脱一死，而天国送出来的微风，我们必须忍受，无抱怨地忙碌。

Another may be more expert in casting his opponent; but he is not more social, nor more modest, nor better disciplined to meet all that happens, nor more considerate with respect to the faults of his neighbours.

一个人可能更善于摔倒他的对手，可是他不是更友善、更谦虚；他没有得到更好的训练来对付所有发生的事情，也没有更慎重地对待他邻人的过错。



Where any work can be done conformably to the reason which is common to gods and men, there we have nothing to fear: for where we are able to get profit by means of the activity which is successful and proceeds according to our constitution, there no harm is to be suspected.

在任何工作都能按照符合于神和人的理性做出的地方，也没有任何东西值得我们害怕，因为我们能够通过按我们的结构成功并继续进行的活动而使自己得益，而在这种地方，无疑不会有任何伤害。

Everywhere and at all times it is in thy power piously to acquiesce in thy present condition, and to behave justly to those who are about thee, and to exert thy skill upon thy present thoughts, that nothing shall steal into them without being well examined.

在任何场合的时候，这些都是在你的力量范围之内的：虔诚地默认你现在的条件；公正地对待你周围的人；努力地完善你现在的思想技艺，未经好好考察不让任何东西潜入思想之中。

Do not look around thee to discover other men's ruling principles, but look straight to this, to what nature leads thee, both the universal nature through the things which happen to thee, and thy own nature through the acts which must be done by thee. But every being ought to do that which is according to its constitution; and all other things have been constituted for the sake of rational beings, just as among irrational things the inferior for the sake of the superior, but the rational for the sake of one another.

你不要环顾四周以发现别人的指导原则，而要直接注意那引导你的本性，注意那通过对你发生的事而表现的宇宙的本性和通过必须由你做的行为而表现的你的本性。而每一在都应当做合乎它的结构的事情，所有别的事物都是为了理性存在物而被构成的，在无理性的事物中低等事物是为了高等事物而存在的，但理性动物是彼此为了对方而存在的。

The prime principle then in man's constitution is the social. And the second is not to yield to the persuasions of the body, for it is the peculiar office of the rational and intelligent motion to circumscribe itself, and never to be overpowered either by the motion of the senses or of the appetites, for both are animal; but the intelligent motion claims superiority and does not permit itself to be overpowered by the others. And with good reason, for it is formed by nature to use all of them. The third thing in the rational constitution is freedom from error and from deception. Let then the ruling principle holding fast to these things go straight on, and it has what is its own.

那么在人的结构中首要的原则就是友爱的原则。其次是要不要屈服于身体的引诱。因为身体只是有理性者和理智活动确定自己范围的特殊场所；不要被感官或嗜欲的运动压倒，因为这两者都是动物的，而理智活动却要取得一种至高无上性，不允许自己被其他运动所凌驾。保持健全的理性，因为它天生是为了运用所有事物而形成的。在理性结构中的第三件事是：摆脱错误和欺骗。那么紧紧把握这些原则的支配能力正直地行进，它就能得到属它所有的。

Consider thyself to be dead, and to have completed thy life up to the present time; and live according to nature the remainder which is allowed thee.

想到你是要死的，要在当前的某个时刻结束你的生命，那么按照本性度过留给你的时日。

Love that only which happens to thee and is spun with the thread of thy destiny. For what is more suitable?

热爱那仅仅发生于你的事情，仅仅为你纺的命运之线，因为，有什么比这更适合于你呢？

In everything which happens keep before thy eyes those to whom the same things happened, and how they were vexed, and treated them as strange things, and found fault with them: and now where are they? Nowhere. Why then dost thou too choose to act in the same way? And why dost thou not leave these agitations which are foreign to nature, to those who cause them and those who are moved by them? And why art thou not altogether intent upon the right way of making use of the things which happen to thee? For then thou wilt use them well, and they will be a material for thee to work on. Only attend to thyself, and resolve to be a good man in every act which thou doest: and remember...

面对发生的一切事情，回忆一下这样一些人，同样的事也曾对他们发生，他们曾是多么烦恼啊，把这些事情看做奇怪的、不满于它们，而现在他们到哪里去了呢？无处可寻。那么你为什么愿意以同样的方式行动呢？你为什么不把这与本性相歧异的焦虑留那些引起它们并被它们推动的人呢？你为什么不完全专注于利用对你发生的事物的正确方式呢？因为那样你将好好地利用它们，它们将给你的工作提供质料。仅仅倾听自身，在你做的一切行为中都决心做一个好人，记住……

Look within. Within is the fountain of good, and it will ever bubble up, if thou wilt ever dig.  
观照内心。善的源泉是在内心，如果你挖掘，它将汨汨地涌出。

The body ought to be compact, and to show no irregularity either in motion or attitude. For what the mind shows in the face by maintaining in it the expression of intelligence and propriety, that ought to be required also in the whole body. But all of these things should be observed without affectation.

身体应当是简洁的，无论在活动中还是姿态上都不表现出杂乱无章。因为心灵通过脸容表现的理智和合宜，也应当体现在整个身体之中。但所有这些事情都应当毫不矫揉造作地去做。

The art of life is more like the wrestler's art than the dancer's, in respect of this, that it should stand ready and firm to meet onsets which are sudden and unexpected.

在这方面，生活的艺术更像角斗士的艺术而不是舞蹈者的艺术：即它应当坚定地站立，准备着对付突如其来的进攻。

Constantly observe who those are whose approbation thou wishest to have, and what ruling principles they possess. For then thou wilt neither blame those who offend involuntarily, nor wilt thou want their approbation, if thou lookest to the sources of their opinions and appetites.

62、总是观察那些你希望得到他们嘉许的人，看看他们拥有什么样的支配原则。因为那样你将不会谴责那些不由自主地冒犯你的人，你也不会想要得到他们的嘉许，只要你看清了他们的意见和口味的根源。

Every soul, the philosopher says, is involuntarily deprived of truth; consequently in the same way it is deprived of justice and temperance and benevolence and everything of the kind. It is most necessary to bear this constantly in mind, for thus thou wilt be more gentle towards all.

哲学家说，每一灵魂都不由自主地偏离真理，因而也同样不由自主地偏离正义、节制、仁爱

和诸如此类的品质。总是把这牢记在心是很有必要的，因为这样你就将对所有人更和蔼。

In every pain let this thought be present, that there is no dishonour in it, nor does it make the governing intelligence worse, for it does not damage the intelligence either so far as the intelligence is rational or so far as it is social. Indeed in the case of most pains let this remark of Epicurus aid thee, that pain is neither intolerable nor everlasting, if thou bearest in mind that it has its limits, and if thou addest nothing to it in imagination: and remember this too, that we do not perceive that many things which are disagreeable to us are the same as pain, such as excessive drowsiness, and the being scorched by heat, and the having no appetite. When then thou art discontented about any of these things, say to thyself, that thou art yielding to pain.

在任何痛苦中都让这一思想出现，即在这痛苦中并没有耻辱，它并不使支配的理智变坏，因为就理智是理性或社会的而言，它并不损害理智。的确，在很痛苦的时候也可以让伊壁鸠鲁的这些话来帮助你：痛苦不是不可忍受或永远持续的，只要你记住它有它的界限，只要你不在于想像中增加什么东西给它，也记住这一点，我们并没有觉察，我们把许多使我们不惬意的事情也感觉为痛苦，像十分瞌睡、燥热和失去胃口。然后当你不满于这些事情时，你就对自己说，我是在遭受痛苦。

Take care not to feel towards the inhuman, as they feel towards men.

注意，对薄情寡义的人，不要像他们感觉别人那样感觉他们。

How do we know if Telauges was not superior in character to Socrates? For it is not enough that Socrates died a more noble death, and disputed more skilfully with the sophists, and passed the night in the cold with more endurance, and that when he was bid to arrest Leon of Salamis, he considered it more noble to refuse, and that he walked in a swaggering way in the streets- though as to this fact one may have great doubts if it was true. But we ought to inquire, what kind of a soul it was that Socrates possessed, and if he was able to be content with being just towards men and pious towards the gods, neither idly vexed on account of men's villainy, nor yet making himself a slave to any man's ignorance, nor receiving as strange anything that fell to his share out of the universal, nor enduring it as intolerable, nor allowing his understanding to sympathize with the affects of the miserable flesh.

我们怎么知道泰拉格斯在品格上不如苏格拉底优越呢？因为仅下面这些还是不够的：苏格拉底有一更高贵的死；更巧妙地与智者辩论；更能忍耐寒冷的冬夜；当他被命令去逮捕萨拉米的莱昂时，他认为拒绝是更高尚的；他昂首阔步地在街上走过——虽然这一事实人们很可能怀疑其真实性。此外我们还应当探究：苏格拉底拥有一颗什么样的灵魂，是否他能够满足于公正地对待人和虔诚地对待神，不无益地为人们的犯罪苦恼，同时也不使自己屈服于任何人的无知，不把从宇宙降临于他的任何事情看做是奇怪的，不把它作为不可忍受的东西，不允许他的理智与可怜的肉体的爱好发生共鸣。

Nature has not so mingled the intelligence with the composition of the body, as not to have allowed thee the power of circumscribing thyself and of bringing under subjection to thyself all that is thy own; for it is very possible to be a divine man and to be recognised as such by no one. Always bear this in mind; and another thing too, that very little indeed is necessary for living a happy life. And because thou hast despaired of becoming a dialectician and skilled in the

knowledge of nature, do not for this reason renounce the hope of being both free and modest and social and obedient to God.

自然并没有如此混合你的理智与身体结构，以致不容许你有确定自身的力量和使你自己的一切服从你支配的力量；因为成为一个神圣的人却不被人如此承认是很有可能。要总是把这牢记在心：过一种幸福生活所需要的东西确实是很少的。不要因为你无望变成一个自然知识领域中的辩证家和能手，就放弃成为一个自由、谦虚、友善和遵从神的人的希望。

It is in thy power to live free from all compulsion in the greatest tranquility of mind, even if all the world cry out against thee as much as they choose, and even if wild beasts tear in pieces the members of this kneaded matter which has grown around thee. For what hinders the mind in the midst of all this from maintaining itself in tranquility and in a just judgement of all surrounding things and in a ready use of the objects which are presented to it, so that the judgement may say to the thing which falls under its observation: This thou art in substance (reality), though in men's opinion thou mayest appear to be of a different kind; and the use shall say to that which falls under the hand: Thou art the thing that I was seeking; for to me that which presents itself is always a material for virtue both rational and political, and in a word, for the exercise of art, which belongs to man or God. For everything which happens has a relationship either to God or man, and is neither new nor difficult to handle, but usual and apt matter to work on.

在心灵的最大宁静中免除所有压力而生活是在你的力量范围之内，即使全世界的人都尽其所欲地叫喊着反对你；即使野兽把裹着你的这一捏制的皮囊的各个撕成碎片。因为置身于所有阻碍物中的心灵，是在宁静中、在对所有周围的事物的一种正确的判断中，在对提交给它的物体的一种径直运用中坚持自己以致这判断可以对落入它的视线的事物说：你确实存在（是一实体），然而在人们的意见中你可以呈现为另一种不同的模样；这运用也将对落入它手的事物说：你是我正在追求的事物，因为对于我来说，那出现的事物始终是可以用于理智的和政治的德性的质料，一句话，是可以用于那属于人或神的艺术训练的。因为一切发生的事情都或者与神或者与人有一种联系，决不是新的和难于把握的，而是有用的和方便的工作材料。

The perfection of moral character consists in this, in passing every day as the last, and in being neither violently excited nor torpid nor playing the hypocrite.

道德品格的完善在于，把每一天都作为最后一天度过，既不对刺激做出猛烈的反应，也不麻木不仁或者表现虚伪。

The gods who are immortal are not vexed because during so long a time they must tolerate continually men such as they are and so many of them bad; and besides this, they also take care of them in all ways. But thou, who art destined to end so soon, art thou wearied of enduring the bad, and this too when thou art one of them?

不朽的神是不烦恼的，因为他们在如此长的时间里必须不断地忍受这样的人们，忍受他们中的许多恶人，此外，神也从各个方面关心他们。但是，作为注定很快要死去的人，你就厌倦了忍受恶人吗，而且当你是他们中的一个时也是这样？

It is a ridiculous thing for a man not to fly from his own badness, which is indeed possible, but to fly from other men's badness, which is impossible.

对一个人来说这是一件可笑的事情：他不从他自己的恶逃开——这的确是可能的；他竟要从别人的恶逃开——而这是不可能的。

Whatever the rational and political (social) faculty finds to be neither intelligent nor social, it properly judges to be inferior to itself.

无论哪种理性和政治（社会）的能力发现（自己）不是理智的也不是社会的，它就恰当地判断（自己）是低于自身的。

When thou hast done a good act and another has received it, why dost thou look for a third thing besides these, as fools do, either to have the reputation of having done a good act or to obtain a return?

当你做了一件好的事情，另一个人由此得益，你为什么要像傻瓜一样寻求除此之外的第三件事——得到做了一件善行的名声或获得一种回报呢？

No man is tired of receiving what is useful. But it is useful to act according to nature. Do not then be tired of receiving what is useful by doing it to others.

无人厌倦收到有用的东西。而按照本性行动是有用的。那么就不要厌倦通过别人做这些事而收到有用的东西吧。

The nature of the An moved to make the universe. But now either everything that takes place comes by way of consequence or continuity; or even the chief things towards which the ruling power of the universe directs its own movement are governed by no rational principle. If this is remembered it will make thee more tranquil in many things.

大全的本性运动着产生宇宙。而现在发生的一切事物或者是作为结果、或者是作为连续出现的，甚或那宇宙支配力量本身的运动所指向的主要事物也不受理性原则的支配。如果记住这一点，将使你在很多事情中更为宁静。

## Book Eight

THIS reflection also tends to the removal of the desire of empty fame, that it is no longer in thy power to have lived the whole of thy life, or at least thy life from thy youth upwards, like a philosopher; but both to many others and to thyself it is plain that thou art far from philosophy. Thou hast fallen into disorder then, so that it is no longer easy for thee to get the reputation of a philosopher; and thy plan of life also opposes it. If then thou hast truly seen where the matter lies, throw away the thought, How thou shalt seem to others, and be content if thou shalt live the rest of thy life in such wise as thy nature wills. Observe then what it wills, and let nothing else distract thee; for thou hast had experience of many wanderings without having found happiness anywhere, not in syllogisms, nor in wealth, nor in reputation, nor in enjoyment, nor anywhere. Where is it then? In doing what man's nature requires. How then shall a man do this? If he has principles from which come his affects and his acts. What principles? Those which relate to good and bad: the belief that there is nothing good for man, which does not make him just, temperate, manly, free; and that there is nothing bad, which does not do the contrary to what has been mentioned.

这一反思也有助于消除对于虚名的欲望，即像一个哲学家一样度过你的整个一生，或至少度过你从青年以后的生活，这已不再在你的力量范围之内了；你和许多别的人都很明白你是远离哲学的。然后你落入了纷乱无序，以致你得到一个哲学家的名声不再是容易的了，你的生活计划也不符合它。那么如果你真正看清了问题的所在，就驱开这一想法吧。你管别人是怎

样看你呢，只要你将以你的本性所欲的这种方式度过你的余生你就是满足的。那么注意你的本性意欲什么，不要让任何别的东西使你分心，因为你有过许多流浪的经验却在哪儿都没有找到幸福：在三段法中没有，在财富中没有，在名声中没有，在享乐中没有，在任何地方都没有找到幸福。那么幸福在哪里？就在于做人的本性所要求的事情。那么一个人将怎样做它呢？如果他拥有作为他的爱好和行为之来源的原则。什么原则呢？那些有关善恶的原则：即深信没有什么东西于人是好的一如果它不使人公正、节制、勇敢和自由；没有什么东西对人是坏的一如果它不使人沾染与前述品质相反的品质。

On the occasion of every act ask thyself, How is this with respect to me? Shall I repent of it? A little time and I am dead, and all is gone. What more do I seek, if what I am now doing is work of an intelligent living being, and a social being, and one who is under the same law with God?

在采取每一个行动时都问自己，它是怎样联系于我呢？我以后将后悔做这事么？还一点点时间我就要死，所有的都要逝去。如果我现在做的事是一个有理智的人的工作，一个合社会的人的工作，一个处在与神同样的法之下的人的工作，那么我还更有何求呢？

Alexander and Gaius and Pompeius, what are they in comparison with Diogenes and Heraclitus and Socrates? For they were acquainted with things, and their causes (forms), and their matter, and the ruling principles of these men were the same. But as to the others, how many things had they to care for, and to how many things were they slaves?

亚历山大、盖耶斯 和庞培与第欧根尼、赫拉克利特、苏格拉底比较起来是什么人呢？由于他们熟悉事物，熟知他们的原因（形式）、他们的质料，这些人的支配原则都是同样的。但在后者看来，他们必须照管多少事物，他们是多少事情的奴隶啊！

Consider that men will do the same things nevertheless, even though thou shouldst burst.

考虑一下，人们无论如何也要做同样的事情，即使你将勃然大怒。

This is the chief thing: Be not perturbed, for all things are according to the nature of the universal; and in a little time thou wilt be nobody and nowhere, like Hadrian and Augustus. In the next place having fixed thy eyes steadily on thy business look at it, and at the same time remembering that it is thy duty to be a good man, and what man's nature demands, do that without turning aside; and speak as it seems to thee most just, only let it be with a good disposition and with modesty and without hypocrisy.

主要的事情在于：不要被打扰，因为所有的事物都是合乎宇宙本性的，很快你就将化为乌有，再也无处可寻，就像赫德里安、奥古斯都那样。其次要聚精会神地注意你的事情，同时记住做一个好人是你的义务，无论人的本性要求什么，做所要求的事而不要搁置；说你看来是最恰当的话，只是要以一种好的气质、以谦虚和毫不虚伪的态度说出来。

The nature of the universal has this work to do, to remove to that place the things which are in this, to change them, to take them away hence, and to carry them there. All things are change, yet we need not fear anything new. All things are familiar to us; but the distribution of them still remains the same.

宇宙的本性有这一工作要做，即把这个地方的事物移到那个地方，改变它们，把它们从此带到彼处。所有事物都是变化的，但我们没有必要害怕任何新的东西。所有的事物都是我们熟悉的，而对这些事物的分配也保持着同样。

Every nature is contented with itself when it goes on its way well; and a rational nature goes on its way well, when in its thoughts it assents to nothing false or uncertain, and when it directs its movements to social acts only, and when it confines its desires and aversions to the things which are in its power, and when it is satisfied with everything that is assigned to it by the common nature. For of this common nature every particular nature is a part, as the nature of the leaf is a part of the nature of the plant; except that in the plant the nature of the leaf is part of a nature which has not perception or reason, and is subject to be impeded; but the nature of man is part of a nature which is not subject to impediments, and is intelligent and just, since it gives to everything in equal portions and according to its worth, times, substance, cause (form), activity, and incident. But examine, not to discover that any one thing compared with any other single thing is equal in all respects, but by taking all the parts together of one thing and comparing them with all the parts together of another.

每一本性当它在循自己的路行进得很好时都是满足于自身的, 当一个理性的本性在其思想中不同意任何错误的或不确定的东西时; 当它使自己的活动仅仅指向有益于社会的行为时; 当它把它的欲望和厌恶限制在那属于自己力量范围之内的事物上时; 当它满足于那普遍本性分派给它的一切事物时, 我们就说一个理性的本性循自己的路行进得很好。因为每一特殊本性都是这一共同本性的一部分, 正像叶子的本性是这一植物本性的一部分一样, 但在植物那里, 叶子的本性则是这样一种本性的一部分, 这种本性不易受到阻碍, 是理智和公正的, 因为它根据每一事物的价值平等地给予一切事物以时间、实体、原因(形式)、活动和事件。但我们的考察并不是要发现, 任何一个事物和任一别的个别事物相比较在所有方面都是平等的, 而是要把结为一个事物的所有部分与组成另一个事物的所有部分相比较。

Thou hast not leisure or ability to read. But thou hast leisure or ability to check arrogance: thou hast leisure to be superior to pleasure and pain: thou hast leisure to be superior to love of fame, and not to be vexed at stupid and ungrateful people, nay even to care for them.

你没有闲空或能力阅读, 但是你有闲空或能力防止傲慢, 你有闲空超越快乐和痛苦, 你有闲空超越对虚名的热爱, 不要烦恼于愚蠢和忘恩负义的人们, 甚至不要理会他们。

Let no man any longer hear thee finding fault with the court life or with thy own.

不要让任何人再听到你对宫廷生活或对你自己生活的不满。

Repentance is a kind of self-reproof for having neglected something useful; but that which is good must be something useful, and the perfect good man should look after it. But no such man would ever repent of having refused any sensual pleasure. Pleasure then is neither good nor useful.

后悔是一种因为忽视了某件有用的事情而作的自我斥责, 而那善的东西必定也是有用的, 完善的人应当追求它。但完善的人没有一个会后悔拒绝了感官的快乐。这样快乐就既非善的亦非有用的。

This thing, what is it in itself, in its own constitution? What is its substance and material? And what its causal nature (or form)? And what is it doing in the world? And how long does it subsist?

一个事物, 它自身是什么, 自身的结构是什么? 它的实体和原料是什么? 它的原因的本性(或形式)又是什么? 它在这世界上正做什么? 它要继续存在多久?

When thou risest from sleep with reluctance, remember that it is according to thy constitution and

according to human nature to perform social acts, but sleeping is common also to irrational animals. But that which is according to each individual's nature is also more peculiarly its own, and more suitable to its nature, and indeed also more agreeable.

当你不情愿地从眠床上起来时，记住这是按照你的结构和人的本性去从事社会活动，而睡眠却是对无理智的动物也是同样的。但那以每个个体的本性为据的东西，也是更特殊地属他自己的东西，是更适合于他的本性的，也确实更能带来愉悦。

Constantly and, if it be possible, on the occasion of every impression on the soul, apply to it the principles of Physic, of Ethic, and of Dialectic.

如果可能的话，不断地对灵魂收到的每一印象应用物理学、伦理学和辩证的原则。

Whatever man thou meetest with, immediately say to thyself: What opinions has this man about good and bad? For if with respect to pleasure and pain and the causes of each, and with respect to fame and ignominy, death and life, he has such and such opinions, it will seem nothing wonderful or strange to me, if he does such and such things; and I shall bear in mind that he is compelled to do so.

无论你遇见什么人，径直对自己说：这个人对于善恶持什么意见？因为，如果他对苦乐及其原因，对荣辱、生死持这样那样的意见，那么他做出这样那样的行为，对我来说就没有任何值得奇怪和不可解的地方了，我将在心里牢记他是不能不这样做的。

Remember that as it is a shame to be surprised if the fig-tree produces figs, so it is to be surprised if the world produces such and such things of which it is productive; and for the physician and the helmsman it is a shame to be surprised, if a man has a fever, or if the wind is unfavourable.

记住：正像对无花果树结出了无花果感到大惊小怪是一种羞愧一样，对这个世界产生了本来就是它产物的事物大惊小怪也是一种羞愧，对于医生来说，如果他对一个人患了热病大惊小怪；或者一个舵手对风向不遂人意大惊小怪，对他们来说都是一种羞愧。

Remember that to change thy opinion and to follow him who corrects thy error is as consistent with freedom as it is to persist in thy error. For it is thy own, the activity which is exerted according to thy own movement and judgement, and indeed according to thy own understanding too.

记住：改变你的意见，追随纠正你缺点的人，这跟要坚持你的错误一样，是和自由一致的。因为这是你自己的活动，这活动是根据你自己的运动和判断，也的确是根据你的自己的理解力做出的。

If a thing is in thy own power, why dost thou do it? But if it is in the power of another, whom dost thou blame? The atoms (chance) or the gods? Both are foolish. Thou must blame nobody. For if thou canst, correct that which is the cause; but if thou canst not do this, correct at least the thing itself; but if thou canst not do even this, of what use is it to thee to find fault? For nothing should be done without a purpose.

如果一件事是在你的力量范围之内，为什么不做它呢？但如果它是在另一个人的力量范围之内，你责怪谁呢？责怪原子（偶然）抑或神灵？不论怪谁都是愚蠢的。你决不要责怪任何人。因为如果你能够，就去改变那原因；但如果你不能够，那至少去改正事物本身；而如果连这你也做不到，那你不满有什么用呢？因为没有什么事物是不带有某种目的做出的。



That which has died falls not out of the universe. If it stays here, it also changes here, and is dissolved into its proper parts, which are elements of the universe and of thyself. And these too change, and they murmur not.

那死去的东西并不落到宇宙之外。如果它逗留在这里，它也在这儿改变，被分解为恰当的部分——即宇宙的元素和你自身的元素。它们也在变化，且不发牢骚。

Everything exists for some end, a horse, a vine. Why dost thou wonder? Even the sun will say, I am for some purpose, and the rest of the gods will say the same. For what purpose then art thou? to enjoy pleasure? See if common sense allows this.

一切事物存在都有某种目的，如一匹马、一棵葡萄树。那你为什么奇怪呢？甚至太阳也要说，我存在是有某种目的的，其余的神灵也要同样说。那么你是为什么目的而存在呢？为了享受快乐吗？看看常识是否允许这样说。

Nature has had regard in everything no less to the end than to the beginning and the continuance, just like the man who throws up a ball. What good is it then for the ball to be thrown up, or harm for it to come down, or even to have fallen? And what good is it to the bubble while it holds together, or what harm when it is burst? The same may be said of a light also.

自然在每一事物结尾时对它的关心不亚于在其开始或中途对它的关心，就像往上投球的人一样。那么对于球来说，被投上去对它有什么好处呢？而开始落下甚或落下地对它又有什么损害呢？对于一个气泡来说，形成对它有什么好处，爆裂对它又有什么坏处呢？同样的也适用于一道闪电。

Turn it (the body) inside out, and see what kind of thing it is; and when it has grown old, what kind of thing it becomes, and when it is diseased.

深入地审视身体，看看它是一种什么性质的事物，当它变老时，它变成什么样的事物，当它生病时，它又变成什么样的事物。

Short-lived are both the praiser and the praised, and the rememberer and the remembered: and all this in a nook of this part of the world; and not even here do all agree, no, not any one with himself: and the whole earth too is a point.

赞颂者和被赞颂者，记忆者和被记忆者的生命都是短暂的；所有这些活动都发生在这世界的一部分的一个小角落里，甚至在此也不是所有人都意见一致，不，不是任何人都和他自己在一起的。整个地球也只是一个点。

Attend to the matter which is before thee, whether it is an opinion or an act or a word.

注意你面前的东西，看它是一个意见还是一个行为或者一句话语。

Thou sufferest this justly: for thou choosest rather to become good to-morrow than to be good to-day.

你正直地忍受这一事，因为它宁愿它明天变成好事而不是今天就是好事。

Am I doing anything? I do it with reference to the good of mankind. Does anything happen to me? I receive it and refer it to the gods, and the source of all things, from which all that happens is

derived.

我在做什么事情呢？我做有关人类善的事情。有什么事对我发生吗？我接受它，把它归于神灵——所有事物的根源，所有发生的事物都是从它们那儿获得的。

Such as bathing appears to thee- oil, sweat, dirt, filthy water, all things disgusting- so is every part of life and everything.

当洗澡时你看到这样的东西——油腻、汗垢、肮脏、污秽的水，所有的东西都发出令人作呕的气味——生命的每一部分和一切事物都是如此。

Lucilla saw Verus die, and then Lucilla died. Secunda saw Maximus die, and then Secunda died. Epitynchanus saw Diotimus die, and Epitynchanus died. Antoninus saw Faustina die, and then Antoninus died. Such is everything. Celer saw Hadrian die, and then Celer died. And those sharp-witted men, either seers or men inflated with pride, where are they? For instance the sharp-witted men, Charax and Demetrius the Platonist and Eudaemon, and any one else like them. All ephemeral, dead long ago. Some indeed have not been remembered even for a short time, and others have become the heroes of fables, and again others have disappeared even from fables. Remember this then, that this little compound, thyself, must either be dissolved, or thy poor breath must be extinguished, or be removed and placed elsewhere.

柳西那看见维勒斯死了，然后柳西那死了；西孔德看见马克西默斯死了，然后西孔德死了；埃皮梯恩查努斯看见戴奥梯莫斯死了，然后埃皮梯恩查努斯死了；安东尼看见福斯蒂娜死了，然后安东尼死了。这就是一切。塞勒尔看见赫德里安死了，然后塞勒尔死了。那些机智颖悟的人，或者预言家或者趾高气扬的人，他们现在到哪里去了呢？比方说这些机敏的人：查拉克斯、柏拉图主义者、迪米特里厄斯，还有尤德蒙及别的类似于他们的人。所有的人都是朝生暮死，早已辞世。有一些人的确甚至被人马上忘记，还有一些人变成了传说中的英雄，再一些人甚至从传说中也消失了。那么记住这一点：你，这一小小的混合物，也必定要或者是争解，或者是停止呼吸，或者被移到其他地方。

It is satisfaction to a man to do the proper works of a man. Now it is a proper work of a man to be benevolent to his own kind, to despise the movements of the senses, to form a just judgement of plausible appearances, and to take a survey of the nature of the universe and of the things which happen in it.

一个人做适合于一个人做的工作对他就是满足。那么适合于一个人做的工作就是：仁爱地对待他的同类，轻视感官的活动，对似可信的现象形成一种正当的判断，对宇宙的本性和发生于它之中的事物做一概观。

There are three relations between thee and other things: the one to the body which surrounds thee; the second to the divine cause from which all things come to all; and the third to those who live with thee.

在你和别的事物之间有三种联系：一种是与环绕你的物体的联系；一种是与所有事物所由产生的神圣原因的联系；一种是与那些和你生活在一起的人的联系。

Pain is either an evil to the body- then let the body say what it thinks of it- or to the soul; but it is in the power of the soul to maintain its own serenity and tranquility, and not to think that pain is an evil. For every judgement and movement and desire and aversion is within, and no evil ascends so

high.

痛苦或者对身体是一个恶（那就让身体表示它的想法吧），或者对灵魂是一个恶；但是，灵魂坚持它自己的安宁和平静，不把痛苦想做作一种恶，这是在它自己的力量范围之内。因为每一判断、活动、欲望和厌恶都是发生在内心，而任何恶都不能上升得如此高。

Wipe out thy imaginations by often saying to thyself: now it is in my power to let no badness be in this soul, nor desire nor any perturbation at all; but looking at all things I see what is their nature, and I use each according to its value.- Remember this power which thou hast from nature.

通过常常这样对自己说而清除你的幻觉：不让任何恶、任何欲望或纷扰进入我的灵魂，现在这是在我的力量范围之内，而通过观察所有事情我看见了它们的本性是什么，我运用每一事物都是根据其价值。—牢记这一来自你的本性的力量。

Speak both in the senate and to every man, whoever he may be, appropriately, not with any affectation: use plain discourse.

不仅在元老院中，而且对任何一个人都要恰当地说话，不矫揉造作，言词简明扼要。

Augustus' court, wife, daughter, descendants, ancestors, sister, Agrippa, kinsmen, intimates, friends, Areius, Maecenas, physicians and sacrificing priests- the whole court is dead. Then turn to the rest, not considering the death of a single man, but of a whole race, as of the Pompeii; and that which is inscribed on the tombs- The last of his race. Then consider what trouble those before them have had that they might leave a successor; and then, that of necessity some one must be the last. Again here consider the death of a whole race.

奥古斯都的宫廷、妻子、女儿、后代、祖先、姐妹、厄格里珀、亲属、心腹、朋友、阿雷夫斯、米西纳斯、医生和祭司，整个宫廷里的人都死去了。然后再看其他的，不是考虑一个单独的人的死，而是整个家族的死，像庞培的家族，那是铭刻在坟墓上的一他的家族的最后一个。然后考虑那些在他们之前的人对他们可能撇下的后代的苦恼，然后必然有某个人成为最后一个。在此再考虑一整个家族的死。

It is thy duty to order thy life well in every single act; and if every act does its duty, as far as is possible, be content; and no one is able to hinder thee so that each act shall not do its duty.- But something external will stand in the way.- Nothing will stand in the way of thy acting justly and soberly and considerately.- But perhaps some other active power will be hindered.- Well, but by acquiescing in the hindrance and by being content to transfer thy efforts to that which is allowed, another opportunity of action is immediately put before thee in place of that which was hindered, and one which will adapt itself to this ordering of which we are speaking.

在每一活动中都好好地使你的生活井然有序是你的义务，如果每一活动都尽其可能地履地这一义务，那么就满足吧，无人能够阻止你，使你的每一活动不履行其义务。—但某一外部的事物可能挡路。—没有什么能阻挡那正当、清醒和慎重的活动。—但也许某一别的积极力量将受阻碍。—好，但通过默认阻碍和通过满足于把你的努力转到那被允许的事情上去，另一个行动机会又会代替那受阻的活动而直接摆到你面前，它也是一个适应于我们刚才说的那一秩序的行动机会。

Receive wealth or prosperity without arrogance; and be ready to let it go.

毫不炫耀地接受财富和繁荣，同时又随时准备放弃。

If thou didst ever see a hand cut off, or a foot, or a head, lying anywhere apart from the rest of the body, such does a man make himself, as far as he can, who is not content with what happens, and separates himself from others, or does anything unsocial. Suppose that thou hast detached thyself from the natural unity- for thou wast made by nature a part, but now thou hast cut thyself off- yet here there is this beautiful provision, that it is in thy power again to unite thyself. God has allowed this to no other part, after it has been separated and cut asunder, to come together again. But consider the kindness by which he has distinguished man, for he has put it in his power not to be separated at all from the universal; and when he has been separated, he has allowed him to return and to be united and to resume his place as a part.

如果你曾见过一只手被切断，或一只脚、一个头，如果你看见离开了身体的其他部分躺在那儿，那么，那不满于发生的事的人就是这样就其所能地使自己变成这样，使自己脱离他人，或做出反社会的事情来。假设你已使自己从这一自然的统一离开—因为你天生就被造成为它的一个部分，而现在却切断了与它的联系—在此却还是有一好的办法，即再统一起来还在你的力量范围之内。神没有把这一能力，即在自身被分离和切开以后，又重新统一到一起的能力，许给其他动物。但考虑一下神弘扬人的善意，他把这放到人的力量范围之内：即不会完全同宇宙分开；而当他被他离时，神允许他回来，重新统一，占据他作为一个部分的地位。

As the nature of the universal has given to every rational being all the other powers that it has, so we have received from it this power also. For as the universal nature converts and fixes in its predestined place everything which stands in the way and opposes it, and makes such things a part of itself, so also the rational animal is able to make every hindrance its own material, and to use it for such purposes as it may have designed.

由于宇宙的本性给了每一理性存在以它拥有的所有别的力量，所以我们也从此得到了这一力量。因为正像宇宙本性在其预定的地方转变和安排一切阻碍和反对它的事物，使这类事物成为它自身的一部分一样，理性动物也能使每一障碍成为他自己的质料，利用它达到他可能已设计好的目的。

Do not disturb thyself by thinking of the whole of thy life. Let not thy thoughts at once embrace all the various troubles which thou mayest expect to befall thee: but on every occasion ask thyself, What is there in this which is intolerable and past bearing? For thou wilt be ashamed to confess. In the next place remember that neither the future nor the past pains thee, but only the present. But this is reduced to a very little, if thou only circumscribest it, and chidest thy mind, if it is unable to hold out against even this.

不要通过想你的整个一生来打扰你。不要让你的思想涉及那你可能预期将落于你的所有苦恼，而是在每个场合都问自己，在这种场合里究竟有什么不可忍受的东西和不能过去的东西？因为你将会羞于承认。其次记住将来或过去都不会使你痛苦，而只有现在会使你痛苦。而如果你只是限制它，这种痛苦将缩小到一点点；如果甚至连这也不能抵住，那就叱责你的心灵吧。

Does Panthea or Pergamus now sit by the tomb of Verus? Does Chaurias or Diotimus sit by the tomb of Hadrian? That would be ridiculous. Well, suppose they did sit there, would the dead be conscious of it? And if the dead were conscious, would they be pleased? And if they were pleased, would that make them immortal? Was it not in the order of destiny that these persons too should

first become old women and old men and then die? What then would those do after these were dead? All this is foul smell and blood in a bag.

潘瑟或帕加穆斯现在还坐在维勒斯的陵墓之侧吗？乔内阿斯或戴奥梯莫斯现在还坐在赫德里它的陵墓之侧吗？那将是荒唐的。好，假如他们还坐在那儿，死者又能意识到吗？如果死者意识到，他们会感到高兴吗？如果他们感到高兴，那又能使他们永远不死吗？这些人也要先变成老翁老妪然后死去，这不是命运的秩序么？那么这些死者之后的人做什么呢？所有的人都要走上这一条道路。

If thou canst see sharp, look and judge wisely, says the philosopher.

哲学家说，如果你能敏锐地观察，就能明智地调查和判断。

In the constitution of the rational animal I see no virtue which is opposed to justice; but I see a virtue which is opposed to love of pleasure, and that is temperance.

在理性动物的结构中我看不到任何与正义相反的德性，而是看到一种与热爱快乐相反的德性，那就是节制。

If thou takest away thy opinion about that which appears to give thee pain, thou thyself standest in perfect security.- Who is this self?- The reason.- But I am not reason.- Be it so. Let then the reason itself not trouble itself. But if any other part of thee suffers, let it have its own opinion about itself.

如果你驱除你的关于看来给你痛苦的事物的意见，你的自我将得到完全的保障。——那这一自我是什么呢？——是理性。——但我并不是理性。——那就这样吧，让理性本身不要烦扰自己。但如果你的其他部分受苦，就让它表示它对自己的意见吧。

Hindrance to the perceptions of sense is an evil to the animal nature. Hindrance to the movements (desires) is equally an evil to the animal nature. And something else also is equally an impediment and an evil to the constitution of plants. So then that which is a hindrance to the intelligence is an evil to the intelligent nature. Apply all these things then to thyself. Does pain or sensuous pleasure affect thee? The senses will look to that.- Has any obstacle opposed thee in thy efforts towards an object? if indeed thou wast making this effort absolutely (unconditionally, or without any reservation), certainly this obstacle is an evil to thee considered as a rational animal. But if thou takest into consideration the usual course of things, thou hast not yet been injured nor even impeded. The things however which are proper to the understanding no other man is used to impede, for neither fire, nor iron, nor tyrant, nor abuse, touches it in any way. When it has been made a sphere, it continues a sphere.

感觉障碍对动物本性是一种恶。运动（欲望）的障碍对动物本性同样是一种恶。某些别的东西对植物的结构同样也是一种阻碍和一种恶。所以，理解力的障碍对理智的本性来说也是一种恶。那么把所有这些道理用于你自身。痛苦或感官快乐影响你么？感官将要注意它。——在你致力于一个目标时有什么东西阻碍你么？如果你的确在做出这种绝对的努力（无条件或无保留的努力），那么肯定这一障碍对被考虑为是一个理性动物的你是一种恶。但如果你考虑一下事物的通常过程，你还是没有受到伤害甚或被阻碍。无论如何，对于理解力是适合的事物，是任何他人都不能阻挠的，因为无论火、铁、暴君、辱骂都接触不到它。当它被造成成为一个球体，它就继续是一个球体。

It is not fit that I should give myself pain, for I have never intentionally given pain even to another.  
说我给了自己痛苦是不合适的，因为我甚至对别人也没有有意造成痛苦。

Different things delight different people. But it is my delight to keep the ruling faculty sound without turning away either from any man or from any of the things which happen to men, but looking at and receiving all with welcome eyes and using everything according to its value.

不同的事物使不同的人欢乐，我的欢乐则是使支配能力健全同时又不脱离任何人或对人们发生的任何事情，而只是以欢迎的眼光看待和接受一切，根据其价值运用每一事物。

See that thou secure this present time to thyself: for those who rather pursue posthumous fame do consider that the men of after time will be exactly such as these whom they cannot bear now; and both are mortal. And what is it in any way to thee if these men of after time utter this or that sound, or have this or that opinion about thee?

注意你要对自己保证这一现在的时刻，因为那些宁愿追求死后名声的人没有想到：后来的人们将跟那些现在他们不记得了的人一样，两者都是有死的。那么以后这些人对你是否说这种或那种话，对你有这种或那种意见，于你又有什么关系呢？

Take me and cast me where thou wilt; for there I shall keep my divine part tranquil, that is, content, if it can feel and act conformably to its proper constitution. Is this change of place sufficient reason why my soul should be unhappy and worse than it was, depressed, expanded, shrinking, affrighted? And what wilt thou find which is sufficient reason for this?

带我去你将要去的什么地方吧，因为在那儿我将使我心中神圣的部分保持宁静，换言之，如果它能按照它恰当的结构感觉和行动，它将是满足的。我的灵魂为什么要变得比过去不幸、恶劣、沮丧、自大、畏缩和恐惧呢？这种变化难道有什么充足的理由吗？你能它为它找到这种充足的理由吗？

Nothing can happen to any man which is not a human accident, nor to an ox which is not according to the nature of an ox, nor to a vine which is not according to the nature of a vine, nor to a stone which is not proper to a stone. If then there happens to each thing both what is usual and natural, why shouldst thou complain? For the common nature brings nothing which may not be borne by thee.

你没有什么不属人的事情能够从人发生；没有什么不符合一头公牛本性的事情从一头公牛发生；没有什么不符合一棵葡萄树本性的事情从一棵葡萄树发生；没有什么不适合于一块石头的事情从一块石头发生。那么如果从每一事物发生的事情都是平常和自然的，你为什么抱怨呢？因为共同的本性带来的事情，没有不是由你所生的。

If thou art pained by any external thing, it is not this thing that disturbs thee, but thy own judgement about it. And it is in thy power to wipe out this judgement now. But if anything in thy own disposition gives thee pain, who hinders thee from correcting thy opinion? And even if thou art pained because thou art not doing some particular thing which seems to thee to be right, why dost thou not rather act than complain?- But some insuperable obstacle is in the way?- Do not be grieved then, for the cause of its not being done depends not on thee.- But it is not worth while to live if this cannot be done.- Take thy departure then from life contentedly, just as he dies who is in full activity, and well pleased too with the things which are obstacles.

如果你因什么外在的事物而感到痛苦，打扰你的不是这一事物，而是你自己对它的判断。而现在清除这一判断是在你的力量范围之内。但如果你自己的意向里有什么东西给你痛苦，那么谁阻止你改正你的意见呢？即使你是因为没有做某件光觉得是正当的事情而感到痛苦，你为什么不可去做这件事而不要抱怨呢？—但有一个不可逾越的障碍横亘在前吗？—那么不要为此悲哀，因为不做这件事的原因是不以你为转移的。—但如果不能做到这件事的话，活着就是无价值的呢？—那么就满意地放弃你的生命吧，正像那充分活动过的人死去一样，也对作为障碍的事物感到欢喜。

Remember that the ruling faculty is invincible, when self-collected it is satisfied with itself, if it does nothing which it does not choose to do, even if it resist from mere obstinacy. What then will it be when it forms a judgement about anything aided by reason and deliberately? Therefore the mind which is free from passions is a citadel, for man has nothing more secure to which he can fly for, refuge and for the future be inexpugnable. He then who has not seen this is an ignorant man; but he who has seen it and does not fly to this refuge is unhappy.

记住：你的支配部分是不可征服的，如果它不做任何非它所愿的事情，即使它是出于纯粹的顽而进行抵抗的，那么当它自我镇定时，它也是满足于自身的。但是，如果它通过理性和审慎的援助形成对事物的一种判断时，它又将怎样呢？所以，那摆脱了激情的心灵就是一座堡垒，因为人再没有什么比这更安全的。而不知道这一点的人就是一个无知的人，知道这一点却不飞向这一庇护所的人则是不幸的人。

Say nothing more to thyself than what the first appearances report. Suppose that it has been reported to thee that a certain person speaks ill of thee. This has been reported; but that thou hast been injured, that has not been reported. I see that my child is sick. I do see; but that he is in danger, I do not see. Thus then always abide by the first appearances, and add nothing thyself from within, and then nothing happens to thee. Or rather add something, like a man who knows everything that happens in the world.

除了最初的现象所报告的，不要再对自己说什么，假设有人报告你说某个人说你的坏话，这个消息被报告了，但你并没有受到损害，并没有你受到损害的报告。我看到我的孩子生病了，我看到了，但我并没有看到他是在危险之中。如此始终听从最初的现象，不从内心对你增加任何东西，那么就没有什么对你发生了。或宁可像一个知道世界上发生的一切事情的人一样增加某种东西。

A cucumber is bitter.- Throw it away.- There are briars in the road.- Turn aside from them.- This is enough. Do not add, And why were such things made in the world? For thou wilt be ridiculed by a man who is acquainted with nature, as thou wouldst be ridiculed by a carpenter and shoemaker if thou didst find fault because thou seest in their workshop shavings and cuttings from the things which they make. And yet they have places into which they can throw these shavings and cuttings, and the universal nature has no external space; but the wondrous part of her art is that though she has circumscribed herself, everything within her which appears to decay and to grow old and to be useless she changes into herself, and again makes other new things from these very same, so that she requires neither substance from without nor wants a place into which she may cast that which decays. She is content then with her own space, and her own matter and her own art.

这只黄瓜是苦的。—那就扔掉它。—道路上有荆棘。—那就避开它。这就够了。不要再增加什么，问为什么这世界上有这种东西啊？因为你将被一个熟悉自然的人嘲笑，正确 像如果

你在木匠和鞋匠的铺子里因发现刨花和碎料而挑剔他们时遭到他们嘲笑一样。但他们还是有投放这些刨花和碎料的地方，而宇宙的本性却没有这外部的空地，但她的艺术中最奇妙的部分就在于虽然她限定了自身，从这些东西中重新创造出新的同样东西，以致她不需要任何从外面来的实体，也不需要一个她可以投放腐烂东西的地方。怕以她是满足于她自己的空间、她自己的质料和她自己的艺术的。

Neither in thy actions be sluggish nor in thy conversation without method, nor wandering in thy thoughts, nor let there be in thy soul inward contention nor external effusion, nor in life be so busy as to have no leisure.

你的行动不要迟缓呆滞，你的谈话不要缺乏条理，你的思想不要漫无秩序，不要让你的灵魂产生内部的争纷和向外的迸发，也不要生活中如此忙碌以致没有闲暇。

Suppose that men kill thee, cut thee in pieces, curse thee. What then can these things do to prevent thy mind from remaining pure, wise, sober, just? For instance, if a man should stand by a limpid pure spring, and curse it, the spring never ceases sending up potable water; and if he should cast clay into it or filth, it will speedily disperse them and wash them out, and will not be at all polluted. How then shalt thou possess a perpetual fountain and not a mere well? By forming thyself hourly to freedom conjoined with contentment, simplicity and modesty.

假设人们杀死你，把你切为碎片，诅咒你。那么这些事情怎么能阻止你的心灵保持纯净、明智、清醒和公正呢？例如，如果一个人站在一泓清澈纯净的泉边诅咒它，这清泉决不会停止冒出可饮用的泉水，如果这个人竟然把泥土或垃圾投入其中，清泉也将迅速地冲散它们，洗涤它们，而不会遭到污染。那么作为拥有一种永恒的泉水而不仅仅是一口井的你将怎样呢？要每时每刻地塑造你自己，达到与满足、朴素和谦虚结为一体的自由。

He who does not know what the world is, does not know where he is. And he who does not know for what purpose the world exists, does not know who he is, nor what the world is. But he who has failed in any one of these things could not even say for what purpose he exists himself. What then dost thou think of him who avoids or seeks the praise of those who applaud, of men who know not either where they are or who they are?

那不知道世界是什么的人，也不知道他自己在哪里。那不知道世界为什么目的存在的人，也不知道他自己是谁，不知道世界是什么。而对这些事一无所知的人甚至不能说他自己是为了什么目的而存在的。那么你怎样想那避免或寻求喝彩和称赞的人呢，怎样想那此不知道他们在哪里或他们是谁的人们呢？

Dost thou wish to be praised by a man who curses himself thrice every hour? Wouldst thou wish to please a man who does not please himself? Does a man please himself who repents of nearly everything that he does?

你希望得到一个每小时谴责他自己三次的人的赞扬吗？你希望取悦于一个对自己也感到不悦的人吗？一个后悔他做过的几乎一切事情的人会对自己感到欣悦吗？

No longer let thy breathing only act in concert with the air which surrounds thee, but let thy intelligence also now be in harmony with the intelligence which embraces all things. For the intelligent power is no less diffused in all parts and pervades all things for him who is willing to draw it to him than the aerial power for him who is able to respire it.



不要再仅仅让你的呼吸和围绕你的空气和谐一致，现在还要让你的理智也和那包括所有事物的理智和谐一致。因为理智力对于愿意利用它的人来说，就跟大气对于能够呼吸它的人一样，也是分布于所有部分和浸淫于所有事物的。

Generally, wickedness does no harm at all to the universe; and particularly, the wickedness of one man does no harm to another. It is only harmful to him who has it in his power to be released from it, as soon as he shall choose.

一般来说，恶全然不损害到宇宙，特别是，一个人的恶并不损害到另一个人。它仅仅损害这样的人——即只要他愿意，就可以拥有摆脱恶的力量的人。

To my own free will the free will of my neighbour is just as indifferent as his poor breath and flesh. For though we are made especially for the sake of one another, still the ruling power of each of us has its own office, for otherwise my neighbour's wickedness would be my harm, which God has not willed in order that my unhappiness may not depend on another.

我的邻人的自由意志对于我自己的自由意志来说，正像他可悦的呼吸和肉体一样于我是漠不相关的。因为虽然我们是被专门造出来互相合作的，我们每个人的支配力还是有着自己的活动空间，因为否则的话我的邻人的恶就会损害到我了，而神并没有如此意欲以致我们的不幸也可以互相影响。

The sun appears to be poured down, and in all directions indeed it is diffused, yet it is not effused. For this diffusion is extension: Accordingly its rays are called Extensions [aktines] because they are extended [apo tou ekteimesthai]. But one may judge what kind of a thing a ray is, if he looks at the sun's light passing through a narrow opening into a darkened room, for it is extended in a right line, and as it were is divided when it meets with any solid body which stands in the way and intercepts the air beyond; but there the light remains fixed and does not glide or fall off. Such then ought to be the out-pouring and diffusion of the understanding, and it should in no way be an effusion, but an extension, and it should make no violent or impetuous collision with the obstacles which are in its way; nor yet fall down, but be fixed and enlighten that which receives it. For a body will deprive itself of the illumination, if it does not admit it.

阳光看来在照射下来，它的确是分布到所有方向，但它并不是流溢。因为这种分布是扩展：因为它的光线就叫做扩展，因为它们是被扩展的。如果一个人注意阳光通过一个狭口进入一个黑暗的房间，他就可以判断出一条光线是一种什么事物，因为它笔直地伸展，当它遇到任何挡住它去路和切断空气的固体时，它可以说是被隔开了，但是光仍然在那里保持着稳定，并不滑动或缩小。那么理解力也应当如此照射和分布，它不应当是一种流溢，而是一种扩展，它不应对挡住它去路的障碍做任何激烈的冲撞，同时也不畏缩，而是稳定地照亮那接受它的东西。因为一个物体不接受它的话，它就得不到光亮。

He who fears death either fears the loss of sensation or a different kind of sensation. But if thou shalt have no sensation, neither wilt thou feel any harm; and if thou shalt acquire another kind of sensation, thou wilt be a different kind of living being and thou wilt not cease to live.

害怕死亡的人或者是害怕感觉的丧失，或者是害怕一种不同的感觉。但如果你将没有感觉，你也将感觉不到损害；如果你将获得另一种感觉，你将是一种不同的生物，将不停止生命。

Men exist for the sake of one another. Teach them then or bear with them.

人们是彼此为了对方而存在的，那么教导他们，容忍他们。

In one way an arrow moves, in another way the mind. The mind indeed, both when it exercises caution and when it is employed about inquiry, moves straight onward not the less, and to its object.

一枝箭以这种方式运动，心灵以另一种方式运动。的确，当心灵谨慎地活动或致力于探究时，它以一条直线向其目标运动。

Enter into every man's ruling faculty; and also let every other man enter into thine.

洞察每个人的支配能力；也让所有其他的人洞察你的支配能力。

## Book Night

HE WHO acts unjustly acts impiously. For since the universal nature has made rational animals for the sake of one another to help one another according to their deserts, but in no way to injure one another, he who transgresses her will, is clearly guilty of impiety towards the highest divinity. And he too who lies is guilty of impiety to the same divinity; for the universal nature is the nature of things that are; and things that are have a relation to all things that come into existence. And further, this universal nature is named truth, and is the prime cause of all things that are true. He then who lies intentionally is guilty of impiety inasmuch as he acts unjustly by deceiving; and he also who lies unintentionally, inasmuch as he is at variance with the universal nature, and inasmuch as he disturbs the order by fighting against the nature of the world; for he fights against it, who is moved of himself to that which is contrary to truth, for he had received powers from nature through the neglect of which he is not able now to distinguish falsehood from truth. And indeed he who pursues pleasure as good, and avoids pain as evil, is guilty of impiety. For of necessity such a man must often find fault with the universal nature, alleging that it assigns things to the bad and the good contrary to their deserts, because frequently the bad are in the enjoyment of pleasure and possess the things which procure pleasure, but the good have pain for their share and the things which cause pain. And further, he who is afraid of pain will sometimes also be afraid of some of the things which will happen in the world, and even this is impiety. And he who pursues pleasure will not abstain from injustice, and this is plainly impiety. Now with respect to the things towards which the universal nature is equally affected- for it would not have made both, unless it was equally affected towards both- towards these they who wish to follow nature should be of the same mind with it, and equally affected. With respect to pain, then, and pleasure, or death and life, or honour and dishonour, which the universal nature employs equally, whoever is not equally affected is manifestly acting impiously. And I say that the universal nature employs them equally, instead of saying that they happen alike to those who are produced in continuous series and to those who come after them by virtue of a certain original movement of Providence, according to which it moved from a certain beginning to this ordering of things, having conceived certain principles of the things which were to be, and having determined powers productive of beings and of changes and of such like successions.

那不正当地行动的人也是在不虔诚地行动。因为既然宇宙本性为相互合作的目的造就了理性动物，要他们根据他们的应分彼此帮助，而不要相互损害，那么违反他意志的人，就显然对最高的神意犯有不敬之罪。那说谎的人也对同样的神意犯有不敬之罪，因为宇宙本性就是那

存在的各种事物的本性，那存在的各种事物与所有进入存在的事物都有一种联系。此外，这一宇宙本性是名为真理的，是所有真实事物的主要原因。这样，那有意说谎的人就因为他说谎的不正当行为而犯有不敬之罪，那不自觉说谎的人就因为他与宇宙本性的矛盾，因为他通过反对世界本性而扰乱了秩序而犯有不敬之罪，由于他反对世界本性，他就把自己推到与真理对立的地位，由于他是通过这种无知而从自然中接受力量，他现在就不能辨别真伪。的确，那把快乐作为善追求，把痛苦作为恶避免的人亦是犯了不敬之罪。因为这样的人必然经常对宇宙本性不满，声称宇宙本性没有按照善人和恶人的应分分配给他们东西，因为恶人常常享受快乐，拥有产生快乐的事物，而善人却有痛苦作为他们的份额，拥有那引起痛苦的事物。此外，那害怕痛苦的人有时也将害怕那发生在世界上的某些事情，而这种害怕甚至也是一种不敬。追求快乐的人将不会戒除不义，而这显然也是不敬。至于那些宇宙本性同等地感受的事物——因为除非它是同等地感受这两种事物，否则就不会创造它们了——对于这些事物，那些愿意遵循本性的人将与之同心，也同等地地感受这两种事物。那么，由于苦乐、生死和荣辱都是宇宙本性同等利用的事物，无论谁不同等地感受它们就显然是不虔诚了。我是说宇宙本性同等地利用它们，而不是说它们同样地发生于那些在连续的系列中产生的人和那些在他们之后通过神意的某种原初运动而产生的人，这一运动按照神意从某一开端向这一事物系列运动，孕育着某些将要存在的事物原则，决定着产生存在、变化和这样一种连续系列的力量。

It would be a man's happiest lot to depart from mankind without having had any taste of lying and hypocrisy and luxury and pride. However to breathe out one's life when a man has had enough of these things is the next best voyage, as the saying is. Hast thou determined to abide with vice, and has not experience yet induced thee to fly from this pestilence? For the destruction of the understanding is a pestilence, much more indeed than any such corruption and change of this atmosphere which surrounds us. For this corruption is a pestilence of animals so far as they are animals; but the other is a pestilence of men so far as they are men.

辞别人世而从未有过说谎、虚伪、奢侈和骄傲的嗜好，是一个人最幸福的命运。然而如俗话所说，当一个人拥有足够的这些事情时，立即结束自己的生命则是仅次于最好的一次旅行。而你决定顺从恶吗，还没有引导自己从这种瘟疫逃开的经验吗？因为理智力的毁灭就是一场瘟疫，比围绕着我们的大气的任何腐败和变化都更是一种瘟疫。因为那种腐败就它们是动物而言是动物的瘟疫；而这另一腐败就他们是人而言是人的瘟疫。

Do not despise death, but be well content with it, since this too is one of those things which nature wills. For such as it is to be young and to grow old, and to increase and to reach maturity, and to have teeth and beard and grey hairs, and to beget, and to be pregnant and to bring forth, and all the other natural operations which the seasons of thy life bring, such also is dissolution. This, then, is consistent with the character of a reflecting man, to be neither careless nor impatient nor contemptuous with respect to death, but to wait for it as one of the operations of nature. As thou now waitest for the time when the child shall come out of thy wife's womb, so be ready for the time when thy soul shall fall out of this envelope. But if thou requirest also a vulgar kind of comfort which shall reach thy heart, thou wilt be made best reconciled to death by observing the objects from which thou art going to be removed, and the morals of those with whom thy soul will no longer be mingled. For it is no way right to be offended with men, but it is thy duty to care for them and to bear with them gently; and yet to remember that thy departure will be not from men who have the same principles as thyself. For this is the only thing, if there be any, which could draw us the contrary way and attach us to life, to be permitted to live with those who have the

same principles as ourselves. But now thou seest how great is the trouble arising from the discordance of those who live together, so that thou mayest say, Come quick, O death, lest perchance I, too, should forget myself.

不要蔑视死亡，而是正常地表示满意，因为这也是自然所欲的一件事情。因为像年青，变老，接近和达到成熟，长牙齿，长胡子和白发，怀孕、生子和抚养，以及所有别的你生命的季节所带来的自然活动都是这样的事物，分解消亡也不例外。那么，这就是和一个反思的人一致的：即不要轻率或不耐烦地对待或蔑视死亡，而是要把它作为自然的一个活动静候它。就像你现在等待着孩子从你妻子的子宫里娩出一样，也准备着你的灵魂脱出这一皮囊的时刻来临。但如果你也要求一种将接触到你心灵的通俗的安慰，那么通过观察你将要与之分手的物体，观察你的灵魂将不再与之同在的那些人的道德，你将变得最顺从死亡。因为，因人们的过错而发怒决不是正确的，关心他们、静静地忍受他们才是你的义务；但也要记住你并不是要从跟你持有同样原则的人们那里离去。因为如果有什么使我们转念的事情的话，这是惟一能使我欠转而依恋生命的事情：那就是允许我们跟那些持有和我们同样原则的人一起生活。而现在你看到：从那些生活在一起的人们的不和中产生的苦恼是多么大啊，以致你可以说：快来吧，死记，妈免我或许也可能迷失自己。

He who does wrong does wrong against himself. He who acts unjustly acts unjustly to himself, because he makes himself bad.

那作恶者也是对自己行恶。那做不义之事的人也是对自己行不久，因为他使自己变坏。

He often acts unjustly who does not do a certain thing; not only he who does a certain thing.

不仅做某种事的人常常是不正当地行动，而且不做某种事的人也常常是在不正当地行动。

Thy present opinion founded on understanding, and thy present conduct directed to social good, and thy present disposition of contentment with everything which happens- that is enough.

你使自己现在的意见以理解为基础，使你现在的行为指向社会利益；使你现在的性情满足于一切发生的事情——这就足够了。

Wipe out imagination: check desire: extinguish appetite: keep the ruling faculty in its own power. 驱散想像，克制欲望，消除嗜好，把支配能力保持在它自己的力量范围之内。

Among the animals which have not reason one life is distributed; but among reasonable animals one intelligent soul is distributed: just as there is one earth of all things which are of an earthy nature, and we see by one light, and breathe one air, all of us that have the faculty of vision and all that have life.

一种生命是分布在没有理性的动物之中的，而一种理性的灵魂是分布在理性动物之中的，正像有一个其中所有事物都是土性的大地一样，我们借助同一种光观看，呼吸同一种空气，我们每个人都有视力，每个人都有生命。

All things which participate in anything which is common to them all move towards that which is of the same kind with themselves. Everything which is earthy turns towards the earth, everything which is liquid flows together, and everything which is of an aerial kind does the same, so that they require something to keep them asunder, and the application of force. Fire indeed moves upwards on account of the elemental fire, but it is so ready to be kindled together with all the fire

which is here, that even every substance which is somewhat dry, is easily ignited, because there is less mingled with it of that which is a hindrance to ignition. Accordingly then everything also which participates in the common intelligent nature moves in like manner towards that which is of the same kind with itself, or moves even more. For so much as it is superior in comparison with all other things, in the same degree also is it more ready to mingle with and to be fused with that which is akin to it. Accordingly among animals devoid of reason we find swarms of bees, and herds of cattle, and the nurture of young birds, and in a manner, loves; for even in animals there are souls, and that power which brings them together is seen to exert itself in the superior degree, and in such a way as never has been observed in plants nor in stones nor in trees. But in rational animals there are political communities and friendships, and families and meetings of people; and in wars, treaties and armistices. But in the things which are still superior, even though they are separated from one another, unity in a manner exists, as in the stars. Thus the ascent to the higher degree is able to produce a sympathy even in things which are separated. See, then, what now takes place. For only intelligent animals have now forgotten this mutual desire and inclination, and in them alone the property of flowing together is not seen. But still though men strive to avoid this union, they are caught and held by it, for their nature is too strong for them; and thou wilt see what I say, if thou only observest. Sooner, then, will one find anything earthy which comes in contact with no earthy thing than a man altogether separated from other men.

所有分享一种共同东西的事物都倾向于它们同类的事物，所以土性的事物都倾向于大地，液体的事物都倾向于一起流动，气体的事物也是如此，以致它们要求某种力量把它们分开。火的炎上的确是由于元素的炎，但它是如此准备和所有在此的火一起燃，烧，以致想燃着一切稍许干燥、容易着炎的物体，因为这些物体含有较少的阻止燃烧的东西。所以相应地，每一分享共同理性的存在也以同样的方式倾向于与它同类的存在，甚至倾向性更强。因为它与所有别的事物比较起来优越得多，它也同样多地更愿意与和它同类的东西结合或融合。所以，我们在缺乏理性的动物中发现蜂群、畜群、对雏鸟的抚养、某种意义上的爱；因为甚至在动物中亦有灵魂，那种把它们带到一起的力量看来是在较优越的程度上的活动的，在植物、石块、树林中却没有看到过这样一种现象。而在理性动物中，则有政治团体和友谊、家庭和公众集会，以及战争、谈判和休战。但在更为优越的存在那里，即使它们相互分离，也还是以某种方式统一着，星宿的情况就是这样。于是达到这更高程度的上升就能够甚至在分离的事物中产生一种同情。那么看看现发生的事情吧。因为目前只有理性的动物忘记了这一相互的欲望和爱好，只有在他们那里看不到一起行动的特性。但即使人们努力避免这一联合，他们还是为了联合所吸引和制约，因为他们的社会本性是太强了，你只要观察一下，就知道我说的是事实。那么，一个人将发现任何土性的事物与非土性的事物的结合要比一个人完全分离于其他人来得更快。

Both man and God and the universe produce fruit; at the proper seasons each produces it. But if usage has especially fixed these terms to the vine and like things, this is nothing. Reason produces fruit both for all and for itself, and there are produced from it other things of the same kind as reason itself.

人、神和宇宙都生产果实，他们各自在适当的季节里生产它。但如果按惯常的用法把这些特殊用法的词用于葡萄树或类似事物却毫无意义。理性为一切也为自己产生果实，从它，产生出别的和理性本身同一性质的事物。

If thou art able, correct by teaching those who do wrong; but if thou canst not, remember that

indulgence is given to thee for this purpose. And the gods, too, are indulgent to such persons; and for some purposes they even help them to get health, wealth, reputation; so kind they are. And it is in thy power also; or say, who hinders thee?

如果你能够，通过劝告去纠正那些做错事的人，但如果你不能够，记住你要因此之故采取任其自然的态度。神灵对这种人也是任其自然的，出于某些原因他们甚至帮助这些人得到财富、健康、名声，他们是如此和善。这也是在你的力量范围之内，或者说，谁阻碍你这样做呢？

Labour not as one who is wretched, nor yet as one who would be pitied or admired: but direct thy will to one thing only, to put thyself in motion and to check thyself, as the social reason requires.

不要像一个被强迫者那样劳动，也不要像一个将受到怜悯或赞扬的人那样劳动，而要使你的意志直指一件事情，即像社会理性所要求的使你活动和抑制自身。

To-day I have got out of all trouble, or rather I have cast out all trouble, for it was not outside, but within and in my opinions.

今天我摆脱了所有苦恼，或宁可说我逐出了所有苦恼，因为这不是发生在外部，而是发生在内部，在我的意见中。

All things are the same, familiar in experience, and ephemeral in time, and worthless in the matter. Everything now is just as it was in the time of those whom we have buried.

所有事物都是同样的，都是经验所熟悉的，都是时间上短暂和质料上无价值的。现在的一切事物正像它们在先死者的时代时里一样的。

Things stand outside of us, themselves by themselves, neither knowing aught of themselves, nor expressing any judgement. What is it, then, which does judge about them? The ruling faculty.

事物并列在我们外面，它们不知道它们自己，不表示任何判断。那么，判断它们的是什么呢？是支配的能力。

Not in passivity, but in activity lie the evil and the good of the rational social animal, just as his virtue and his vice lie not in passivity, but in activity.

有理性的社会动物的善恶不是在消极的活动中，而是在积极的活动中，正像他的德行与恶行不是在消极的活动中而是在积极的活动中一样。

For the stone which has been thrown up it is no evil to come down, nor indeed any good to have been carried up.

对于那被往上掷的石头来说，落下决非一种恶，而它被人携带也的确并非一种善。

Penetrate inwards into men's leading principles, and thou wilt see what judges thou art afraid of, and what kind of judges they are of themselves.

深入到人们的指导原则之中，你将看到你害怕什么判断，它们自身又是一种什么判断。

All things are changing: and thou thyself art in continuous mutation and in a manner in continuous destruction, and the whole universe too.

一切事物都在变化中，你自身也是在不断的变化中，在某种程度上是在不断的毁灭中，整个宇宙也是如此。

It is thy duty to leave another man's wrongful act there where it is.

让别人的恶劣行为留在原地而不影响你是你的义务。

Termination of activity, cessation from movement and opinion, and in a sense their death, is no evil. Turn thy thoughts now to the consideration of thy life, thy life as a child, as a youth, thy manhood, thy old age, for in these also every change was a death. Is this anything to fear? Turn thy thoughts now to thy life under thy grandfather, then to thy life under thy mother, then to thy life under thy father; and as thou findest many other differences and changes and terminations, ask thyself, Is this anything to fear? In like manner, then, neither are the termination and cessation and change of thy whole life a thing to be afraid of.

活动的停止、运动和意见的停止，它们在某种意义上的死亡，这些决不是恶。现在转而考虑你的生命，你作为一个孩子、一个青年、一个成人和一个老人的生命，因为在这里面每一变化也都是一死。这是值得害怕的事情吗？现在转而考虑你在你的祖父体内的生命，然后是你在你母亲体内的生命，你在你的父亲体内的生命，当你发现许多别的差别、变化和毁灭时，问你自己，这事情值得害怕吗？那么，同样，你整个生命的熄灭、停止和改变也决不是一件需要害怕的事情。

Hasten to examine thy own ruling faculty and that of the universe and that of thy neighbour: thy own that thou mayest make it just: and that of the universe, that thou mayest remember of what thou art a part; and that of thy neighbour, that thou mayest know whether he has acted ignorantly or with knowledge, and that thou mayest also consider that his ruling faculty is akin to thine.

抓紧时间去考察你自己的支配能力、宇宙的支配能力和你的邻人的支配能力。对于你自己的支配能力，你可以使它正直；对于宇宙的支配能力，你可以记住你是它的一部分；对于邻人的支配能力，你可以认识他是地知还是有知地行动，你也可以考虑他的支配能力是类似于你的。

As thou thyself art a component part of a social system, so let every act of thine be a component part of social life. Whatever act of thine then has no reference either immediately or remotely to a social end, this tears asunder thy life, and does not allow it to be one, and it is of the nature of a mutiny, just as when in a popular assembly a man acting by himself stands apart from the general agreement.

由于你自己是一个社会体系的构成部分，你也要让你的每一行为都成为社会生活的一个构成部分。那么，你的所有跟社会目的没有直接或间接关联的不论什么行为，就都会分裂你的生命，打破它的统一，就都有一种叛逆的性质，正像在公共集会上，一个人脱离普遍的协议而我行我素。

Quarrels of little children and their sports, and poor spirits carrying about dead bodies, such is everything; and so what is exhibited in the representation of the mansions of the dead strikes our eyes more clearly.

小孩子们的争吵，他们的运动，可怜的携带着死去的身体的精神，一切都是这样。所以，在死者宅第的描绘中所展现的东西，更清楚地映入我们的眼帘。

Examine into the quality of the form of an object, and detach it altogether from its material part,

and then contemplate it; then determine the time, the longest which a thing of this peculiar form is naturally made to endure.

洞察一个对象的形式性质，把它同它的质料部分完全分开，然后沉思它，然后判断时间，即这一特殊形式的事物自然要持续的最长时间。

Thou hast endured infinite troubles through not being contented with thy ruling faculty, when it does the things which it is constituted by nature to do. But enough of this.

当你的支配能力做出它天生要做的事时，你由于对它不满意而忍受了无数的苦恼。但这已经够了。

When another blames thee or hates thee, or when men say about thee anything injurious, approach their poor souls, penetrate within, and see what kind of men they are. Thou wilt discover that there is no reason to take any trouble that these men may have this or that opinion about thee. However thou must be well disposed towards them, for by nature they are friends. And the gods too aid them in all ways, by dreams, by signs, towards the attainment of those things on which they set a value.

当另一个人谴责你或仇恨你时，或者当人们谈论伤害你的事情时，去接近他们可怜的灵魂，深入其中，看他们是什么性质的人。你将发现没有理由因这些人可能对你有这种或那种意见而发生苦恼。无论如何你必须好好待他们，因为他们天生就是你的朋友。神灵在各方面能过梦、通过征验帮助他们达到那些他们所重视的事情。

The periodic movements of the universe are the same, up and down from age to age. And either the universal intelligence puts itself in motion for every separate effect, and if this is so, be thou content with that which is the result of its activity; or it puts itself in motion once, and everything else comes by way of sequence in a manner; or indivisible elements are the origin of all things.- In a word, if there is a god, all is well; and if chance rules, do not thou also be governed by it.

宇宙的周期运动是同样的，从一个时代到另一个时代往返不已。或者是宇宙的理智力自身运动产生各种各样的效果，如果是这样，你要满足于它活动的结果；或者是它一旦推动，别的一切事物就以一种连续的方式来到；再不就是不可分割的元素是所有事物的根源。一总之，如果有一个神，就一切都好；如果是偶然性的统治，你也不要受它的支配。

Soon will the earth cover us all: then the earth, too, will change, and the things also which result from change will continue to change for ever, and these again for ever. For if a man reflects on the changes and transformations which follow one another like wave after wave and their rapidity, he will despise everything which is perishable.

大地不久就要掩埋我们所有的人，然后这大地也会变化，从变化中产生的事物将继续永远变化，如此循环往复不已。因为如果一个人思考那像波浪一样一个接一个的变化和变形，思考这种变化的迅速性，他将看不起这一切会衰朽的东西。

The universal cause is like a winter torrent: it carries everything along with it. But how worthless are all these poor people who are engaged in matters political, and, as they suppose, are playing the philosopher! All drivellers. Well then, man: do what nature now requires. Set thyself in motion, if it is in thy power, and do not look about thee to see if any one will observe it; nor yet expect Plato's Republic: but be content if the smallest thing goes on well, and consider such an event to



be no small matter. For who can change men's opinions? And without a change of opinions what else is there than the slavery of men who groan while they pretend to obey? Come now and tell me of Alexander and Philip and Demetrius of Phalerum. They themselves shall judge whether they discovered what the common nature required, and trained themselves accordingly. But if they acted like tragedy heroes, no one has condemned me to imitate them. Simple and modest is the work of philosophy. Draw me not aside to indolence and pride.

宇宙的本原就像一道冬天的激流，它把所有东西都带着和它一起走。但是所有那些介入政治事务却自以为在扮演哲学家角色的可怜的人们是多么无价值啊！还有所有的驱赶者。那么好，人啊，做本性现在所要求的事吧。如果你有力量，就投入行动，不要环顾左右看是否有什么人将注意它，也不要期望柏拉图的理想国。而只是满足于只要最小的事情进行得很好，考虑这样一件事也决非小事。因为谁能改变人们的意见呢？不改变意见又怎么能摆脱那种在装作服从时又发出呻吟的奴隶状态呢？现在来给我讲亚历山大、菲力浦和菲勒内姆的迪米特里厄斯。他们自己将判断他们是否发现了共同本性所要求的事情，因而相应地训练自己。但如果他们行动得像悲剧中英雄，那么就没有人能谴责我模仿他们。朴素和谦虚是哲学的工作。不要使我偏离到懒惰和骄傲。

Look down from above on the countless herds of men and their countless solemnities, and the infinitely varied voyagings in storms and calms, and the differences among those who are born, who live together, and die. And consider, too, the life lived by others in olden time, and the life of those who will live after thee, and the life now lived among barbarous nations, and how many know not even thy name, and how many will soon forget it, and how they who perhaps now are praising thee will very soon blame thee, and that neither a posthumous name is of any value, nor reputation, nor anything else.

俯视那无数的人群，他们无数的庄严仪式，和无限变化的在风暴或宁静中的航行，俯视那些诞生出来，一起生活，然后死去的人们中的种种差异。也考虑那些过去时代的人们生命，将在你之后生活的人们生命，现正在野蛮民族中生活的人们生命，有多少人甚至不知道你的名字，有多少人将马上忘掉它，考虑那些现在也许在赞扬你的人很快又要谴责你，那么，一种死后的声名就决无价值，名望亦是，其他亦是。

Let there be freedom from perturbations with respect to the things which come from the external cause; and let there be justice in the things done by virtue of the internal cause, that is, let there be movement and action terminating in this, in social acts, for this is according to thy nature.

让你在来自外部原因的事物的打扰中保持自由吧，让你在根据内在原因所做的事情中保持正义吧，换言之，让你的行为和活动限定于有益社会的行为，因为这符合你的本性。

Thou canst remove out of the way many useless things among those which disturb thee, for they lie entirely in thy opinion; and thou wilt then gain for thyself ample space by comprehending the whole universe in thy mind, and by contemplating the eternity of time, and observing the rapid change of every several thing, how short is the time from birth to dissolution, and the illimitable time before birth as well as the equally boundless time after dissolution.

你能从那些烦扰你的事物中把许多无用的东西从这条路上清除出去，因为它们完全在于你的意见，你将如此为自己得到广阔的空间：即通过在你心里思考整个的宇宙，思考永恒的时间，观察每一事物的瞬息万变，观察从生到死的短暂以及在生之前和死之后的时间的无限深渊。

All that thou seest will quickly perish, and those who have been spectators of its dissolution will very soon perish too. And he who dies at the extremest old age will be brought into the same condition with him who died prematurely.

所有你看到的事物都将迅速地衰朽，那些目击其分解的人们不久也将逝去。活得最长的人将被带到和早夭者同样的地方。

What are these men's leading principles, and about what kind of things are they busy, and for what kind of reasons do they love and honour? Imagine that thou seest their poor souls laid bare. When they think that they do harm by their blame or good by their praise, what an idea!

这些人的指导原则是什么，他们忙碌于何种性质的事情，他们因什么理由喜爱和尊重这些事情？设想你看到了他们的赤裸中的可怜的灵魂。他们以为通过他们的谴责做出了损害或通过他们的赞扬带来了利益时，这是一种多么奇怪的观念啊！

Loss is nothing else than change. But the universal nature delights in change, and in obedience to her all things are now done well, and from eternity have been done in like form, and will be such to time without end. What, then, dost thou say? That all things have been and all things always will be bad, and that no power has ever been found in so many gods to rectify these things, but the world has been condemned to be found in never ceasing evil?

损失只不过是变化。而宇宙的本性欢喜变化，通过服从于它，所有事物现在都进行得很好，自古以来一直是以类似的方式进行，在无尽的未来也将是如此进行。那么，你说什么呢？难道你说所有事物一直是也将始终是坏的，在如此多的神灵中还没有发现什么力量来修正这些事物，而世界注定要以不停止恶的方式确立么？

The rottenness of the matter which is the foundation of everything! Water, dust, bones, filth: or again, marble rocks, the callosities of the earth; and gold and silver, the sediments; and garments, only bits of hair; and purple dye, blood; and everything else is of the same kind. And that which is of the nature of breath is also another thing of the same kind, changing from this to that.

那为一切事物基础的物质的腐烂！水、灰尘、骨头、垃圾，或者是：大理石—土的硬化；金银—冲积物；衣服—只是一些毛皮；染织的紫袍—血；其他一切也都是同一性质。那具有呼吸本性的一个事物也是具有同样本性的另一个事物，从这一个变化到另一个。

Enough of this wretched life and murmuring and apish tricks. Why art thou disturbed? What is there new in this? What unsettles thee? Is it the form of the thing? Look at it. Or is it the matter? Look at it. But besides these there is nothing. Towards the gods, then, now become at last more simple and better. It is the same whether we examine these things for a hundred years or three.

够了，这种悲惨的生命、呻吟和愚蠢的诡计。你为什么烦恼呢？在这里有什么新的东西没有呢？有什么使人不安吗？是事物的形式吗？注意它。或者是质料？观察它。而在这些之外一无所有。那么，朝向神吧，现在终于变得更简朴、更好了。我们无论是花 100 年还是花 300 年考察这些事物，结论都是一样的。

If any man has done wrong, the harm is his own. But perhaps he has not done wrong.

如果有什么人做了错事，那么损害是对他自己的。但也许他并没有做错事。

Either all things proceed from one intelligent source and come together as in one body, and the

part ought not to find fault with what is done for the benefit of the whole; or there are only atoms, and nothing else than mixture and dispersion. Why, then, art thou disturbed? Say to the ruling faculty, Art thou dead, art thou corrupted, art thou playing the hypocrite, art thou become a beast, dost thou herd and feed with the rest?

或者是所有东西都来自一个理智的本原，在一个身体中结为一体，那么部分就不应不满于为了整体的利益所做的事情；或者只有原子存在，除了原子的混合与分解别无他物。那你为什么烦恼呢？要对支配的能力说：你已经死了吗？你衰朽了吗，你正在扮演虚伪者的角色吗？你要变成一头野兽吗，你与其他人群集在一起并对他们不满吗？

Either the gods have no power or they have power. If, then, they have no power, why dost thou pray to them? But if they have power, why dost thou not pray for them to give thee the faculty of not fearing any of the things which thou fearest, or of not desiring any of the things which thou desirest, or not being pained at anything, rather than pray that any of these things should not happen or happen? for certainly if they can co-operate with men, they can co-operate for these purposes. But perhaps thou wilt say, the gods have placed them in thy power. Well, then, is it not better to use what is in thy power like a free man than to desire in a slavish and abject way what is not in thy power? And who has told thee that the gods do not aid us even in the things which are in our power? Begin, then, to pray for such things, and thou wilt see. One man prays thus: How shall I be able to lie with that woman? Do thou pray thus: How shall I not desire to lie with her? Another prays thus: How shall I be released from this? Another prays: How shall I not desire to be released? Another thus: How shall I not lose my little son? Thou thus: How shall I not be afraid to lose him? In fine, turn thy prayers this way, and see what comes.

神灵要末有力量要末没有力量，那么，如果他们没有力量，你为什么向他们祷告呢？而如果他们有力量，你为什么向他们祷告，祈求给你这种不畏任何你所畏惧的事物，或者不欲望任何你所欲望的事物，或不为任何事痛苦的能力呢？而反要祈求这些事发生或不发生呢？因为肯定，如果他们能与人合作，他们也能在这些方面合作。但也许你要说，神灵已把这些能力放在你的力量范围之内。那么好，像一个自由人一样运用在你力量范围内的事物不比一种奴性和下贱的方式欲望那不在你力量范围内的事物更好吗？谁告诉你说神灵甚至在我们力量范围内的事情上也不帮助我们呢？那么，去为这样的事情祷告吧，正如你所见，当一个人那样祷告：我怎样才能与那个妇人同床共枕呢？而你却要这样祷告：我如何才能使自己不抱这种欲望呢？当别人那样祷告说：我怎样才能不丧失我的幼子呢？而你要如此祷告：我怎样才能做到不害怕失去他呢？总之，要以这样的方式祷告，然后再看看结果。

Epicurus says, In my sickness my conversation was not about my bodily sufferings, nor, says he, did I talk on such subjects to those who visited me; but I continued to discourse on the nature of things as before, keeping to this main point, how the mind, while participating in such movements as go on in the poor flesh, shall be free from perturbations and maintain its proper good. Nor did I, he says, give the physicians an opportunity of putting on solemn looks, as if they were doing something great, but my life went on well and happily. Do, then, the same that he did both in sickness, if thou art sick, and in any other circumstances; for never to desert philosophy in any events that may befall us, nor to hold trifling talk either with an ignorant man or with one unacquainted with nature, is a principle of all schools of philosophy; but to be intent only on that which thou art now doing and on the instrument by which thou doest it.

伊壁鸠鲁说，我在病中的谈话并不涉及我身体的痛苦，我不对拜访我的人谈这一话题，而是

继续像先前一样讨论事物的性质，保持着这一主题：即心灵在分担可怜的肉体中进行的运动时，怎样免受扰乱、坚持它恰当的善。他说，我不给医生以机会做出一幅庄严的神情，仿佛他们正做着什么伟大的事情，而我的生命正平静和幸福地运行。那么，如果你病了，也做他在病中和任何别的场合所做的同样的事吧，因为在任何降病于我们的事情中都决不可放弃哲学，而所有哲学派别的一个主要原则就是：不同一个无知的人或不谙自然的人做无谓的交谈，而是仅仅注意你现在正做的事情和所用的手段。

When thou art offended with any man's shameless conduct, immediately ask thyself, Is it possible, then, that shameless men should not be in the world? It is not possible. Do not, then, require what is impossible. For this man also is one of those shameless men who must of necessity be in the world. Let the same considerations be present to thy mind in the case of the knave, and the faithless man, and of every man who does wrong in any way. For at the same time that thou dost remind thyself that it is impossible that such kind of men should not exist, thou wilt become more kindly disposed towards every one individually. It is useful to perceive this, too, immediately when the occasion arises, what virtue nature has given to man to oppose to every wrongful act. For she has given to man, as an antidote against the stupid man, mildness, and against another kind of man some other power. And in all cases it is possible for thee to correct by teaching the man who is gone astray; for every man who errs misses his object and is gone astray. Besides wherein hast thou been injured? For thou wilt find that no one among those against whom thou art irritated has done anything by which thy mind could be made worse; but that which is evil to thee and harmful has its foundation only in the mind. And what harm is done or what is there strange, if the man who has not been instructed does the acts of an uninstructed man? Consider whether thou shouldst not rather blame thyself, because thou didst not expect such a man to err in such a way. For thou hadst means given thee by thy reason to suppose that it was likely that he would commit this error, and yet thou hast forgotten and art amazed that he has erred. But most of all when thou blamest a man as faithless or ungrateful, turn to thyself. For the fault is manifestly thy own, whether thou didst trust that a man who had such a disposition would keep his promise, or when conferring thy kindness thou didst not confer it absolutely, nor yet in such way as to have received from thy very act all the profit. For what more dost thou want when thou hast done a man a service? Art thou not content that thou hast done something conformable to thy nature, and dost thou seek to be paid for it? Just as if the eye demanded a recompense for seeing, or the feet for walking. For as these members are formed for a particular purpose, and by working according to their several constitutions obtain what is their own; so also as man is formed by nature to acts of benevolence, when he has done anything benevolent or in any other way conducive to the common interest, he has acted conformably to his constitution, and he gets what is his own.

当什么人的无耻行为触犯你时，直接问自己，这世界上没有无耻的人存在是可能的吗？这是不可能的。那么，别要不可能的事吧。因为这个触犯你的人也是那些必然要在这世界上不存在的无耻的人中的一个。当你碰到骗子、背信弃义的人以及一切以某种方式行恶的人时，也使同样的思想在你心中呈现，因为这样你马上可以提醒自己，不存在这种人是不可可能的，你将变得对每一个人的态度都更为和善。在这种时候，马上领悟到这一点也是有用的：即想想自然赋予那对立于一切邪恶行为的人以什么德性。因为自然给了人某种别的力量，作为一种抵制愚蠢的人、疯狂的人以及另一种人的解毒剂。在任何情况下，你都有可能通过劝导迷路的人而纠正他们，因为每个做错事的人都是迷失了他的目标，走上了歧途。此外你还有什么地方被损害了呢？因为你将发现在那些触犯你的人当中，没一个人做了能使你的心灵变坏的

事情，而那对你是恶的东西和损害只是在心灵里才有其基础。如果没有受教育的人做出一个无教养的人的行为，那么产生了什么伤害呢？或者有什么值得奇怪的呢？考虑一下是否你还不如谴责自己，因为你没有预先就料到这种人会以这种方式犯错误。因为你本来有理智给予的手段去假设他犯这种错误，而你却忘记了使用，还奇怪他所犯的错误。在大多数你谴责一个人是背信弃义或忘恩负义的场合，都可以转而这样责备自己。因为这错误显然是你自己的，你或者是相信了一个有这种倾向的人将遵守他的诺言；或者是你在赐予你的善意时并没有绝对地赐予，也不是以那种你将仅仅从你的行为中获得所有利益的方式赐予，当你为某人做出某种服务时还想得到更多的东西吗？你不满足于你做了符合你本性的事情，而还想寻求对它的酬报吗？就像假如眼睛要求给观看以酬报，脚要求给行走以酬报一样吗？因为这些身体的部分是因为某种特殊目的而造就的，通过按照它们的各自结构工作而获得属它们自己的东西；所以人也先天就是为仁爱行为而创造的，当他做了仁爱的行为或者别的有助于公共利益的行为时，他就是符合他的结构而行动的，他就得到了属他自己的东西。

## Book Ten

WILT thou, then, my soul, never be good and simple and one and naked, more manifest than the body which surrounds thee? Wilt thou never enjoy an affectionate and contented disposition? Wilt thou never be full and without a want of any kind, longing for nothing more, nor desiring anything, either animate or inanimate, for the enjoyment of pleasures? Nor yet desiring time wherein thou shalt have longer enjoyment, or place, or pleasant climate, or society of men with whom thou mayest live in harmony? But wilt thou be satisfied with thy present condition, and pleased with all that is about thee, and wilt thou convince thyself that thou hast everything and that it comes from the gods, that everything is well for thee, and will be well whatever shall please them, and whatever they shall give for the conservation of the perfect living being, the good and just and beautiful, which generates and holds together all things, and contains and embraces all things which are dissolved for the production of other like things? Wilt thou never be such that thou shalt so dwell in community with gods and men as neither to find fault with them at all, nor to be condemned by them?

噢，我的灵魂，难道你不愿意善良、朴实、纯净、坦白，使这些比将你环绕的身体更为明显吗？你不愿享受一种宽仁和满足的气质吗？你不愿意充实、毫无匮乏、不渴望更多东西、不欲望任何事物（不论是有生命的还是无生命的）以营快乐和享受吗？你也不渴望较长的愉快的时光，不欲望合宜的寺主和气候，或者你可以和谐相处的人群吗？但你会满意于你现在条件，对所有你周围的东西感到欣喜吗？你要使自己相信你拥有一切，相信它们是从神灵那儿来的，相信一切对你都是适合的，相信所有使神灵愉悦的东西都是好的，所有他们为保存完善的生命的存在，为保存善、正义和美而将给予的东西都是好的吗？那完善的生命存在概括和结合了所有事物，包含和囊括了所有那为了别的类似事物的产生而分解的事物。你不愿这样么，使你与神灵及人们共同生活在一起而全然不抱怨他们，也不被他们谴责？

Observe what thy nature requires, so far as thou art governed by nature only: then do it and accept it, if thy nature, so far as thou art a living being, shall not be made worse by it.

就你仅仅被本性支配而言，注意你的本性所要求的，然后接受它，履行它，只要你的本性就你是一个活的存在而言不致损坏。

And next thou must observe what thy nature requires so far as thou art a living being. And all this

thou mayest allow thyself, if thy nature, so far as thou art a rational animal, shall not be made worse by it. But the rational animal is consequently also a political (social) animal. Use these rules, then, and trouble thyself about nothing else.

接着你必须观察你的本性就你是一个活的存在而言对你所要求的。所有这些你都可以应允自己只要你的本性就你是一个理性动物而言不致损坏。但理性动物也因此是一种政治（社会）动物。那么运用这些规则吧，不要使自己为任何别的东西苦恼。

Everything which happens either happens in such wise as thou art formed by nature to bear it, or as thou art not formed by nature to bear it. If, then, it happens to thee in such way as thou art formed by nature to bear it, do not complain, but bear it as thou art formed by nature to bear it. But if it happens in such wise as thou art not formed by nature to bear it, do not complain, for it will perish after it has consumed thee. Remember, however, that thou art formed by nature to bear everything, with respect to which it depends on thy own opinion to make it endurable and tolerable, by thinking that it is either thy interest or thy duty to do this.

一切发生的事情都或者是以你天生就是被创造出来忍受它的方式发生，或者是以你并不是天生就被创造来忍受它的方式发生。那么，如果它是以前一种方式发生，不要抱怨，而是以你天生是被创造出来忍受它的态度来忍受它。但如果它是以后一种方式发生，也不要抱怨，因为它在它消耗完你之前自己就要消失。然而要记住：你是天生被创造出来忍受这一切的，你要依赖你自己的意见使它们变得可以忍受，通过思考这样做或者是你的利益，或者是你的义务。

If a man is mistaken, instruct him kindly and show him his error. But if thou art not able, blame thyself, or blame not even thyself.

如果一个人错了，那么就善地指引他，说明他的错误。但如果你不能够，那么就责备你自己，甚或连自己也不责备。

Whatever may happen to thee, it was prepared for thee from all eternity; and the implication of causes was from eternity spinning the thread of thy being, and of that which is incident to it.

无论什么事情对你发生，都是在整个万古永恒中就为你预备好的，因果的织机在万古永恒中织着你和与你相关联的事物的线。

Whether the universe is a concourse of atoms, or nature is a system, let this first be established, that I am a part of the whole which is governed by nature; next, I am in a manner intimately related to the parts which are of the same kind with myself. For remembering this, inasmuch as I am a part, I shall be discontented with none of the things which are assigned to me out of the whole; for nothing is injurious to the part, if it is for the advantage of the whole. For the whole contains nothing which is not for its advantage; and all natures indeed have this common principle, but the nature of the universe has this principle besides, that it cannot be compelled even by any external cause to generate anything harmful to itself. By remembering, then, that I am a part of such a whole, I shall be content with everything that happens. And inasmuch as I am in a manner intimately related to the parts which are of the same kind with myself, I shall do nothing unsocial, but I shall rather direct myself to the things which are of the same kind with myself, and I shall turn an my efforts to the common interest, and divert them from the contrary. Now, if these things are done so, life must flow on happily, just as thou mayest observe that the life of a citizen is happy, who continues a course of action which is advantageous to his fellow-citizens, and is

content with whatever the state may assign to him.

不管宇宙是原子的集合,或者说自然是一体系,首先要确信我是本性所支配的整体的一部分;其次,我在某种程度上和与我自己同类的其他部分密切关联着。因为要记住这一点,由于我是一个部分,对于一切出于整体而分配给我的事物,我都不会不满意。因为凡是为了整体的利益而存在的,对于部分就不会有害。因为整体不会包含对它无益的东西;一切本性固然都有这个共同的原则,但宇宙的本性此外还有这个原则:即它甚至于不能由任何外面的东西迫使它产生任何对它自己有害的东西。因此,由于记住我是这整体的一部分,我就会对所有发生的事情满意了。而由于我和与我自己同类的那些部分在某种程度上密切关联着,我就不会做反社会的事情,而宁愿使自己趋向我的同为,把我的全部精力用于公共利益,而拒斥与公共利益相反的事情。那么,如果这样做,生活就一定会过得幸福,正像你可以看到的:一个不断做对其他公民有利的事情的人,满足国家指派给他的一切的人,他的生活是幸福的。

The parts of the whole, everything, I mean, which is naturally comprehended in the universe, must of necessity perish; but let this be understood in this sense, that they must undergo change. But if this is naturally both an evil and a necessity for the parts, the whole would not continue to exist in a good condition, the parts being subject to change and constituted so as to perish in various ways. For whether did nature herself design to do evil to the things which are parts of herself, and to make them subject to evil and of necessity fall into evil, or have such results happened without her knowing it? Both these suppositions, indeed, are incredible. But if a man should even drop the term Nature (as an efficient power), and should speak of these things as natural, even then it would be ridiculous to affirm at the same time that the parts of the whole are in their nature subject to change, and at the same time to be surprised or vexed as if something were happening contrary to nature, particularly as the dissolution of things is into those things of which each thing is composed. For there is either a dispersion of the elements out of which everything has been compounded, or a change from the solid to the earthy and from the airy to the aerial, so that these parts are taken back into the universal reason, whether this at certain periods is consumed by fire or renewed by eternal changes. And do not imagine that the solid and the airy part belong to thee from the time of generation. For all this received its accretion only yesterday and the day before, as one may say, from the food and the air which is inspired. This, then, which has received the accretion, changes, not that which thy mother brought forth. But suppose that this which thy mother brought forth implicates thee very much with that other part, which has the peculiar quality of change, this is nothing in fact in the way of objection to what is said.

整体的各个部分,我的意思是,自然地包含在宇宙里的一切事物,都必然要毁灭;但是要在这样的意义下来理解毁灭,即它们必定要经历变化。但假如对于各个部分来说,这件事自然地既是一种恶又是一种必然性,那么整体就不会在一个好的条件下继续存在了,因为它的各个部分都在变化中,并且它们的结构使得它们以不同的方式毁灭。因为究竟是自然自身计划好对那些作为它的部分的事情行恶,从而使它们从属于恶,并且必然地陷入其中呢,还是这些结果发生了而自然并不知道呢?事实上,这些假设都是不可信的。但如果一个人即使不用"自然"这个词(作为一种发生作用的力量),而把上述的事情都说成是自然的,即使是这样,一方面肯定整体的各部分以其本性从属于变化,同时另一方面又觉得惊奇或烦恼,好像有什么违反本性的事情在发生,特别是当事物分解为每一事物由以组成的那些事物时感到烦恼和惊奇,那将是可笑的。因为或者是组合成事物的各元素的分解,或者是由固体到泥土,从气体到气的转变,使这些部分回到宇宙的理性,而这或者是在一定周期内为火所消灭,或者是为永恒的变化所更新,不要想像固体和气体的部分从产生时起就属于你。因为它们所得到的

这一切生长，可以说只是昨天和前天由食物和吸进的空气而来的。那么，得到生长、变化的这一切，并不仅仅是你母亲所产生的。但可以设想你母亲所产生的东西是使你在很大程度上与那另外的具有变化特性的部分连在一起，事实上这并不悖于上面所说的。

When thou hast assumed these names, good, modest, true, rational, a man of equanimity, and magnanimous, take care that thou dost not change these names; and if thou shouldst lose them, quickly return to them. And remember that the term Rational was intended to signify a discriminating attention to every several thing and freedom from negligence; and that Equanimity is the voluntary acceptance of the things which are assigned to thee by the common nature; and that Magnanimity is the elevation of the intelligent part above the pleasurable or painful sensations of the flesh, and above that poor thing called fame, and death, and all such things. If, then, thou maintainest thyself in the possession of these names, without desiring to be called by these names by others, thou wilt be another person and wilt enter on another life. For to continue to be such as thou hast hitherto been, and to be tom in pieces and defiled in such a life, is the character of a very stupid man and one overfond of his life, and like those half-devoured fighters with wild beasts, who though covered with wounds and gore, still intreat to be kept to the following day, though they will be exposed in the same state to the same claws and bites. Therefore fix thyself in the possession of these few names: and if thou art able to abide in them, abide as if thou wast removed to certain islands of the Happy. But if thou shalt perceive that thou fallest out of them and dost not maintain thy hold, go courageously into some nook where thou shalt maintain them, or even depart at once from life, not in passion, but with simplicity and freedom and modesty, after doing this one laudable thing at least in thy life, to have gone out of it thus. In order, however, to the remembrance of these names, it will greatly help thee, if thou rememberest the gods, and that they wish not to be flattered, but wish all reasonable beings to be made like themselves; and if thou rememberest that what does the work of a fig-tree is a fig-tree, and that what does the work of a dog is a dog, and that what does the work of a bee is a bee, and that what does the work of a man is a man.

如果你取得了这些名称：善良、谦虚、真诚、理智、镇定、豁达，注意不要改变它们；如果你失去了它们，迅速地回到它们。记住“理智”这个词是要表示对一切个别的事物的一种明辨和摆脱了无知；“镇定”是指自愿地接受共同本性分派给你的事物；“豁达”是指有理智的部分超越肉体的使人愉悦或痛苦的感觉，超越所有那些被称之为名声、死亡之类的可怜事物。那么，如果你要自己保存上述这些名称，而不想由别人来称呼这些名称，你将成为另一个人，进入另一种生活。因为，继续保持你原来的样子，被这样一种生活撕碎和玷污，是一个大傻瓜和过分溺爱自己的生命的人才有的品格，就像那些同野兽搏斗的被咬得遍体鳞伤的角斗士，他们虽然满身伤口和血块，还是恳求被养到下一天，虽然他们将在同样的状态中被投给同样的爪子和撕咬。所以你要固守这几个名称，如果你能居于它们之中，那就仿佛你回到了某个幸福之岛居住。但如果你察知你脱离了它们，没有把握住它们，那么勇敢地去那你将保有它们的一隅，甚或马上放弃生命，不是在激情中，而是朴实、自愿和谦虚地放弃生命，在做了这件至少在你生命中可赞美的事之后，再如此离开它。然而，如果你记住神，记住他们虽然不愿意被奉承，但希望所有有理性的存在塑造得和他们类似；记住一株无花果树的工作就是做一株无花果树；一只狗的工作就是做一只狗，一只蜜蜂的工作就是做一只蜜蜂，一个人的工作就是做一个人，那么这将会对你大有助益，帮助你记住这些名称。

Mimi, war, astonishment, torpor, slavery, will daily wipe out those holy principles of thine. How



many things without studying nature dost thou imagine, and how many dost thou neglect? But it is thy duty so to look on and so to do everything, that at the same time the power of dealing with circumstances is perfected, and the contemplative faculty is exercised, and the confidence which comes from the knowledge of each several thing is maintained without showing it, but yet not concealed. For when wilt thou enjoy simplicity, when gravity, and when the knowledge of every several thing, both what it is in substance, and what place it has in the universe, and how long it is formed to exist and of what things it is compounded, and to whom it can belong, and who are able both to give it and take it away?

滑稽戏、战争、惊奇、呆钝、奴役将每日驱逐你那些神圣的原则。你没有研究自然而想像了多少事物？你忽视了多少事物那么观察和实践一切事情，同时完善你应对环境的力量，训练思考能力，不炫耀但也不隐藏地保有一种来自对每一个别事物的知识的确信，就成为你的义务。因为你要在什么时候享受简朴，享受庄严，享受一切单个事物的知识呢？那些知识包括：每一事物在实体中是什么，在宇宙中据何地位，它要以这种形式存在多久，它是由什么东西所构成，隶属于谁，谁能给予它和拿走它。

A spider is proud when it has caught a fly, and another when he has caught a poor hare, and another when he has taken a little fish in a net, and another when he has taken wild boars, and another when he has taken bears, and another when he has taken Sarmatians. Are not these robbers, if thou examinest their opinions?

一只蜘蛛抓住一只苍蝇时是骄傲的；而当另一种动物抓住一只可怜野兔时，在网里抓住一点鱼时，捕获一头野猪或者熊时，俘虏萨尔马提亚人时也是骄傲的。如果你考察他们的意见，这些人不是强盗吗？

Acquire the contemplative way of seeing how all things change into one another, and constantly attend to it, and exercise thyself about this part of philosophy. For nothing is so much adapted to produce magnanimity. Such a man has put off the body, and as he sees that he must, no one knows how soon, go away from among men and leave everything here, he gives himself up entirely to just doing in all his actions, and in everything else that happens he resigns himself to the universal nature. But as to what any man shall say or think about him or do against him, he never even thinks of it, being himself contented with these two things, with acting justly in what he now does, and being satisfied with what is now assigned to him; and he lays aside all distracting and busy pursuits, and desires nothing else than to accomplish the straight course through the law, and by accomplishing the straight course to follow God.

使你掌握这种凝思的方式：观察所有的事物是如何互相变化的，始终注意着这种变化，在哲学的这一方面训练你自己。因为没有什么东西如此适合于产生豁达。这样的人不关心身体，因为他明白他必须在某个时刻（无人知道多久）离开人世，把一切都留在这儿，他仅注意在他的所有行动中行为正直，而在其他一切发生的事情中则顺从宇宙的本性。而至于别人将怎样说他或想他，或反对他，他甚至没考虑过这个问题，而只是使自己满足于这两件事情：一是满足于在他现在做的事情中行为正直；二是满足于现在分派给他的事物。他搁置了所有分心和忙碌的追求，除此以外别无所欲——通过法走一条笔直的路，通过这条直路追随神。

What need is there of suspicious fear, since it is in thy power to inquire what ought to be done? And if thou seest clear, go by this way content, without turning back: but if thou dost not see clear, stop and take the best advisers. But if any other things oppose thee, go on according to thy powers

with due consideration, keeping to that which appears to be just. For it is best to reach this object, and if thou dost fail, let thy failure be in attempting this. He who follows reason in all things is both tranquil and active at the same time, and also cheerful and collected.

既然探讨应当做什么是在你的力量范围之内，多疑的畏惧有何必要呢？如果你看得清楚，满意地走过去而不要折回；如果你看不清楚，停下来询问最好的顾问。但如果有什么别的东西反对你，那么根据你的力量谨慎明智地继续前行，保持那看来是正当的东西。因为达到这一目标是最好的，如果你做不到，也要让你的失败是尝试的失败。在所有事情上遵循理智的人既是宁静的又是积极的，既是欢乐的又是镇定的。

Inquire of thyself as soon as thou wakest from sleep, whether it will make any difference to thee, if another does what is just and right. It will make no difference.

一从睡眠中苏醒就问自己，如果另一个人做了正义和恰当的事，对你是否将有什么不同。这不会有什么不同。

Thou hast not forgotten, I suppose, that those who assume arrogant airs in bestowing their praise or blame on others, are such as they are at bed and at board, and thou hast not forgotten what they do, and what they avoid and what they pursue, and how they steal and how they rob, not with hands and feet, but with their most valuable part, by means of which there is produced, when a man chooses, fidelity, modesty, truth, law, a good daemon (happiness)?

我设想，你没有忘记吧，那些在褒贬别人时态度傲慢的人是怎样的人，他们是在床上或船上的人；你没有忘记吧，没忘记他们所做的、所避开的、所追求的，以及他们如何偷、如何抢，不是用手脚，而是用他们最宝贵的部分。当一个人愿意时，本可以用这一部分产生出忠实、谦虚、真诚、守法和一个好的守护神（幸福）。

To her who gives and takes back all, to nature, the man who is instructed and modest says, Give what thou wilt; take back what thou wilt. And he says this not proudly, but obediently and well pleased with her.

对那给出一切并收回一切的自然，有教养和谦虚的人说，按你的意愿给吧，按你的意愿收回吧。他不是骄傲地这样说，而是怀着忠顺和对自然的欣喜说出这番话。

Short is the little which remains to thee of life. Live as on a mountain. For it makes no difference whether a man lives there or here, if he lives everywhere in the world as in a state (political community). Let men see, let them know a real man who lives according to nature. If they cannot endure him, let them kill him. For that is better than to live thus as men do.

你正是风烛残年。像在一座山上一样生活吧。因为如果一个人生活在世界上任何地方都像生活在一个国家（政治团体）中一样，那么住这儿或住那儿对他并没有什么关系。让人们看看，让他们认识一个真正按照本性生活的人。如果他们忍受不了他，让他们杀了他。因为这比像人们如此生活还要好些。

No longer talk at all about the kind of man that a good man ought to be, but be such.

全然不要再谈论一个高尚的人应当具有的品质，而是要成为这样的人。

Constantly contemplate the whole of time and the whole of substance, and consider that all individual things as to substance are a grain of a fig, and as to time, the turning of a gimlet.

不断地沉思全部时间和整个实体，考虑所有个别的事物对实体来说就像是沧海一粟，对于时间来说就像是螺丝锥的一下转动。

Look at everything that exists, and observe that it is already in dissolution and in change, and as it were putrefaction or dispersion, or that everything is so constituted by nature as to die.

注意一切存在的事物，观察那已经分解和变化的事物，就像它是在腐朽和消散，或者一切事物都是先天地如此构成以致必然毁灭。

Consider what men are when they are eating, sleeping, generating, easing themselves and so forth. Then what kind of men they are when they are imperious and arrogant, or angry and scolding from their elevated place. But a short time ago to how many they were slaves and for what things; and after a little time consider in what a condition they will be.

考虑人们在吃饭、睡觉、生产、娱乐等时候是什么样的人，然后考虑他们在不敬或傲慢，或者据其高位发怒和叱责时是什么样的人。而在不久之前他们是多少人的奴隶，是为了什么事情受人奴役，考虑过一会儿他们又将进入什么状态。

That is for the good of each thing, which the universal nature brings to each. And it is for its good at the time when nature brings it.

宇宙的本性带给每一事物的东西都是有利于它们的。当本性带给它们时，那是为了它们的。

"The earth loves the shower"; and "the solemn aether loves": and the universe loves to make whatever is about to be. I say then to the universe, that I love as thou lovest. And is not this too said, that "this or that loves (is wont) to be produced"?

"大地喜爱阵雨"; "喜爱神圣的以太"。宇宙喜爱创造无论什么要发生的事物。那么我对宇宙说，我像你喜爱一样喜爱。这不也说了吗，"这种或那种事物喜爱（习惯于）被产生"？

Either thou livest here and hast already accustomed thyself to it, or thou art going away, and this was thy own will; or thou art dying and hast discharged thy duty. But besides these things there is nothing. Be of good cheer, then.

或是你住在这儿，已经使自己习惯了这里；或是你要离开，这是你自己的意志；或是你要死去，卸下你的义务。而在这些事之外一无所有。那么，好好地欢乐地生活吧。

Let this always be plain to thee, that this piece of land is like any other; and that all things here are the same with things on top of a mountain, or on the sea-shore, or wherever thou chooseth to be. For thou wilt find just what Plato says, Dwelling within the walls of a city as in a shepherd's fold on a mountain.

让这对你总是明白的；这块陆地跟别的陆地一样，这里所有的事物跟一座山上，或者海边，或任何你愿去的地方的事物一模一样。因为你将发现正像柏拉图所说的，居于一个城的城墙之内就跟居于山上一个牧人的草棚中一样。

What is my ruling faculty now to me? And of what nature am I now making it? And for what purpose am I now using it? Is it void of understanding? Is it loosed and rent asunder from social life? Is it melted into and mixed with the poor flesh so as to move together with it?

我的支配能力现在对我是什么呢？我现在正把它塑造成什么性质呢？我现在正为什么目的

运用它呢？它缺少理解力吗？它是放荡不羁、跟社会生活没关系吗？它融进和混合着可怜的肉体以致倾向于它结为一体吗？

He who flies from his master is a runaway; but the law is master, and he who breaks the law is a runaway. And he also who is grieved or angry or afraid, is dissatisfied because something has been or is or shall be of the things which are appointed by him who rules all things, and he is Law, and assigns to every man what is fit. He then who fears or is grieved or is angry is a runaway.

从其主人那里逃走的人是一逃亡者，但现在主人是法，那违反法的人是一逃亡者。那悲叹、愤怒或者畏惧的人也是逃亡者，他因为某些过去或现在或将要产生的事是由所有事物的统治者指派而不满，这统治者就是法，他分派给每人以适合的东西。那么，那悲叹、愤怒或者畏惧的人就是一个逃亡者。

A man deposits seed in a womb and goes away, and then another cause takes it, and labours on it and makes a child. What a thing from such a material! Again, the child passes food down through the throat, and then another cause takes it and makes perception and motion, and in fine life and strength and other things; how many and how strange I Observe then the things which are produced in such a hidden way, and see the power just as we see the power which carries things downwards and upwards, not with the eyes, but still no less plainly.

一个男人放下种子在一个子宫里，然后离去了，另一种本原接着照管它，作用于它，使之成为一个孩子。从这样一种质料中产生了一种什么东西啊！然后，这孩子通过喉咙吃下食物，另一种本原又接着照管它，造出知觉和运动，以及健康的生命、力量和别的东西；有多少人是这样成长，这又是多么奇怪啊！然后观察以这种隐蔽方式造就的事物，观察这种力量正像我们观察那使事物上下运动的力量一样，当然不是用眼睛，但并不因此就不清晰。

Constantly consider how all things such as they now are, in time past also were; and consider that they will be the same again. And place before thy eyes entire dramas and stages of the same form, whatever thou hast learned from thy experience or from older history; for example, the whole court of Hadrian, and the whole court of Antoninus, and the whole court of Philip, Alexander, Croesus; for all those were such dramas as we see now, only with different actors.

不断地思考所有现存的事物过去也是这样存在，思考它们在将来也会是同样。使你的眼前呈现同样形式的所有戏剧和舞台，无论它们是从你的经验还历史中得知的。例如，赫德里安的整个宫廷，安东尼的整个宫廷，还有菲力蒲、亚历山大、克里瑟斯的整个宫廷；因为所有过去的这些都是我们现在所看到的戏剧，只是换了演员。

Imagine every man who is grieved at anything or discontented to be like a pig which is sacrificed and kicks and screams.

想像一下所有悲叹或不满于一切事物的人，他们就像是一只做牺牲的猪那样挣扎和叫喊。

Like this pig also is he who on his bed in silence laments the bonds in which we are held. And consider that only to the rational animal is it given to follow voluntarily what happens; but simply to follow is a necessity imposed on all.

那在他床上为人们的被束缚而默默哀伤的人，也像这只猪，考虑一下自愿地顺从所发生的事

是仅仅给予理性动物的品质，而顺从则是加于所有存在物的一种必然性。

Severally on the occasion of everything that thou doest, pause and ask thyself, if death is a dreadful thing because it deprives thee of this.

在你做所有事情的场合，都分别停下来问问自己；是否由于死亡剥夺了你做这事的机会它就是一件可怕的事情。

When thou art offended at any man's fault, forthwith turn to thyself and reflect in what like manner thou dost err thyself; for example, in thinking that money is a good thing, or pleasure, or a bit of reputation, and the like. For by attending to this thou wilt quickly forget thy anger, if this consideration also is added, that the man is compelled: for what else could he do? or, if thou art able, take away from him the compulsion.

当你因什么人的错误生气时，立刻转向自己，想想你自己是否犯过类似的错误，例如，以为金钱是一件好东西，或者快乐，一点名声等等是好东西。因为通过注意这些，你将迅速地忘记你的愤怒，如果再加上这一考虑：这个人是被迫的，他怎么能不这样做呢？或者，如果你能够，那么为你解脱压迫吧。

When thou hast seen Satyron the Socratic, think of either Eutyches or Hymen, and when thou hast seen Euphrates, think of Eutycheon or Silvanus, and when thou hast seen Alciphron think of Tropaeophorus, and when thou hast seen Xenophon think of Crito or Severus, and when thou hast looked on thyself, think of any other Caesar, and in the case of every one do in like manner. Then let this thought be in thy mind, Where then are those men? Nowhere, or nobody knows where. For thus continuously thou wilt look at human things as smoke and nothing at all; especially if thou reflectest at the same time that what has once changed will never exist again in the infinite duration of time. But thou, in what a brief space of time is thy existence? And why art thou not content to pass through this short time in an orderly way? What matter and opportunity for thy activity art thou avoiding? For what else are all these things, except exercises for the reason, when it has viewed carefully and by examination into their nature the things which happen in life? Persevere then until thou shalt have made these things thy own, as the stomach which is strengthened makes all things its own, as the blazing fire makes flame and brightness out of everything that is thrown into it.

当你见到苏格拉底派学者萨特隆时，想想尤提切斯或希门，当你见到幼发拉底斯时，想想特洛珀奥佛勒斯，当你见到色诺芬时，想想克里托或西维勒斯，当你反观自己时，想想任何别的凯撒。在他们每个人的情况下都是以类似的方式行动的。然后让这一思想出现在你心里：这些人现在都在哪里呢？无处可寻，无人知道。因为通过这样不断的思考，你将把人看做尘土和完全的虚无，特别是如果你同时思考一旦变化的东西决不会在时间的无限持续中再存在。而你，你的存在占据一个多短的时间呢？你为什么不能满足于以一种有秩序的方式通过这一瞬间呢？你在为你的活动避免什么事件和时机呢？所有这些事物，除了在理性细察和深究那发生于生活中的事物的本性时被用来训练理性之外，难道还有什么别的用处吗？那么坚持到你将把这些事物转变成属于你自己的时候为止吧，就像那结实的胃把所有食物变成它自己的一样，像那大火使投入其中的一切东西的火焰和亮光都成为自己的一样。

Let it not be in any man's power to say truly of thee that thou art not simple or that thou are not good; but let him be a liar whoever shall think anything of this kind about thee; and this is

altogether in thy power. For who is he that shall hinder thee from being good and simple? Do thou only determine to live no longer, unless thou shalt be such. For neither does reason allow thee to live, if thou art not such.

让任何人都不能如实地说你不是简朴的或不是善的，让任何要认为你没有这种品质的人都成为一个说谎者，这些完全是在你的力量范围之内。因为谁能阻止你成为善良朴实的人呢？除非你成为这种人，否则你就只能决定不再生存。因为如果你不是这种人，理性决不允许你生存。

What is that which as to this material (our life) can be done or said in the way most conformable to reason. For whatever this may be, it is in thy power to do it or to say it, and do not make excuses that thou art hindered. Thou wilt not cease to lament till thy mind is in such a condition that, what luxury is to those who enjoy pleasure, such shall be to thee, in the matter which is subjected and presented to thee, the doing of the things which are conformable to man's constitution; for a man ought to consider as an enjoyment everything which it is in his power to do according to his own nature. And it is in his power everywhere. Now, it is not given to a cylinder to move everywhere by its own motion, nor yet to water nor to fire, nor to anything else which is governed by nature or an irrational soul, for the things which check them and stand in the way are many. But intelligence and reason are able to go through everything that opposes them, and in such manner as they are formed by nature and as they choose. Place before thy eyes this facility with which the reason will be carried through all things, as fire upwards, as a stone downwards, as a cylinder down an inclined surface, and seek for nothing further. For all other obstacles either affect the body only which is a dead thing; or, except through opinion and the yielding of the reason itself, they do not crush nor do any harm of any kind; for if they did, he who felt it would immediately become bad. Now, in the case of all things which have a certain constitution, whatever harm may happen to any of them, that which is so affected becomes consequently worse; but in the like case, a man becomes both better, if one may say so, and more worthy of praise by making a right use of these accidents. And finally remember that nothing harms him who is really a citizen, which does not harm the state; nor yet does anything harm the state, which does not harm law (order); and of these things which are called misfortunes not one harms law. What then does not harm law does not harm either state or citizen.

对于这一质料（我们的生命），能以最合符理性的方式做或说的事情是什么呢？无论这件事情是什么，做它或说它都在你的力量范围之内，不要为你受阻而辩解。你的心灵要进入这样一种状态你才会停止哀伤，那些享受快乐的人是多么得意，而你的状态却是这种：对于那隶属和呈现于你的事情，按照人的结构去做这些事，因为一个人应当把根据他自己的本性行事是他力所能及这一点看做一种享受。无论他身居何处，这都是在他的力量范围之内。而这种能力却没有给予到处滚动的一个圆筒，也没有给予水、火以及一切别受自然或无理性灵魂支配的事物，因为阻止它们和挡住它们的东西是很多的。而理智和理性却能顺利地通过一切反对它们的事物，是先天就赋有这种能力的，这也是它们所愿意的。总是把这种便利置于眼前，理性据此将顺利通过所有事物，就像苗上窜、石头下落、圆筒顺着斜坡往下滚一样，不要再寻求别的。因为所有其他的障碍或者只是影响那无生命的物体，或者只有通过意见和理性自身的放弃，它们才能产生压迫或做出损害；因为如果它们做出了损害，那感受到这损害的人将马上变得悲惨。在一切有某种结构的事物那里，对它们无论发生什么损害，那被如此影响的事物就会因此而处境变坏，而在类似的情况中，可以说，一个人通过正确地运用这些事物却会变得更好和更值得赞扬。最后记住：那不损害到国家的事情，也决不会损害到真正的公

民；那不损害到法（秩序）的事情，也决不会损害到国家；而被称为不幸事件的这些事物中并无一个损害到法，这样，不损害到法的东西也就决不损害到国家或公民。

To him who is penetrated by true principles even the briefest precept is sufficient, and any common precept, to remind him that he should be free from grief and fear. For example- 对于把握了真正的原则的人来说，甚至最简单的箴言了也是足够的。任何普通的箴言都要提醒他要摆脱哀伤和畏惧。例如

Leaves, some the wind scatters on the ground-

So is the race of men. Leaves, also, are thy children; and leaves, too, are they who cry out as if they were worthy of credit and bestow their praise, or on the contrary curse, or secretly blame and sneer; and leaves, in like manner, are those who shall receive and transmit a man's fame to aftertimes. For all such things as these "are produced in the season of spring," as the poet says; then the wind casts them down; then the forest produces other leaves in their places. But a brief existence is common to all things, and yet thou avoidest and pursuest all things as if they would be eternal. A little time, and thou shalt close thy eyes; and him who has attended thee to thy grave another soon will lament.

"树叶，一些被风在地上驱散的树叶—而这就是人类。"

你的孩子们也是树叶，那些仿佛他们配得上称颂和赞扬的人，或者因相反的诅咒、暗中的谴责和轻蔑而呼号的人，也是树叶。同样，那些将获得名声并把它传到今后的人也是树叶。因为所有这些东西就像诗人所说：是"从春天产生的"，然后风把它们吹下；然后树木又在它们原先的地方长出新的叶子。所有事物都只有一个短暂的存在，而你却避免和追求所有事物，仿佛它们是永恒的一样。再过一会儿，你就将合上你的眼，那为你上坟的人不久也要被人悼。

The healthy eye ought to see all visible things and not to say, I wish for green things; for this is the condition of a diseased eye. And the healthy hearing and smelling ought to be ready to perceive all that can be heard and smelled. And the healthy stomach ought to be with respect to all food just as the mill with respect to all things which it is formed to grind. And accordingly the healthy understanding ought to be prepared for everything which happens; but that which says, Let my dear children live, and let all men praise whatever I may do, is an eye which seeks for green things, or teeth which seek for soft things.

健全的眼睛应当看所有可见的事物，而不是只希望看绿色的东西；因为这愿望是一双病眼所要求的。健全的听觉嗅觉也应当乐意去察觉所有能听到和闻到的东西。健全的胃应当像磨子对待所有它天生要磨的东西一样对待所有食物。所以，健全的理智应当是为所有发生的事情准备的，而这种说法：让我亲爱的孩子活着，让所有人赞扬我做的一切，就如同一双寻求绿色事物的病眼，或一副寻求柔软食物的朽牙一样。

There is no man so fortunate that there shall not be by him when he is dying some who are pleased with what is going to happen. Suppose that he was a good and wise man, will there not be at last some one to say to himself, Let us at last breathe freely being relieved from this schoolmaster? It is true that he was harsh to none of us, but I perceived that he tacitly condemns us.- This is what is said of a good man. But in our own case how many other things are there for which there are many who wish to get rid of us. Thou wilt consider this then when thou art dying, and thou wilt depart more contentedly by reflecting thus: I am going away from such a life, in which even my

associates in behalf of whom I have striven so much, prayed, and cared, themselves wish me to depart, hoping perchance to get some little advantage by it. Why then should a man cling to a longer stay here? Do not however for this reason go away less kindly disposed to them, but preserving thy own character, and friendly and benevolent and mild, and on the other hand not as if thou wast torn away; but as when a man dies a quiet death, the poor soul is easily separated from the body, such also ought thy departure from men to be, for nature united thee to them and associated thee. But does she now dissolve the union? Well, I am separated as from kinsmen, not however dragged resisting, but without compulsion; for this too is one of the things according to nature.

没有一个人会如此幸运，以致在他临死时身边没有对他的死会感到松快的人。假设他是一个好人、一个智者，最后不也是会有人心里这样说吗：让我们最终摆脱这位老师而自由地呼吸吧，确实，他对我们任何人都不严厉，但我想他是默默地谴责我们。——这就是对一个好人所说的。而在我们的情况中，有多少别的原因使许多人希望摆脱我们。那么，当你临死时你要想到这一点，你要这样思考以较满意地离开：我就要从这样一种生活中离去了，在这种生活中甚至我如此努力地为之谋利、祈祷和关心的同伴也希望我离去，希望也许从中得到一点好处。那么一个人为什么要执着于一种较长的尘世间的逗留呢？然而也不要为此就在离去时对他们态度不和善，而是坚持你自己的品格，友好、仁爱和温柔；另一方面不要做得仿佛你是被拖走的，而是像一个安祥地死去的人一样。可怜的灵魂是容易同身体分开的，你同人们的分离也应当是这样，因为自然曾把你与他们联系和结合起来。但现在她分解了这一结合吗？好，我就像从同类中分离一样，无论如何不要推推揉揉地抵抗，而是甘心情愿，因为这也是合乎自然的一件事。

Accustom thyself as much as possible on the occasion of anything being done by any person to inquire with thyself, For what object is this man doing this? But begin with thyself, and examine thyself first.

碰到任何人做什么事都尽可能地使自己习惯于这样问自己：这个人做这件事是为了什么目的？但从你自己开始吧，先考察你自己。

Remember that this which pulls the strings is the thing which is hidden within: this is the power of persuasion, this is life, this, if one may so say, is man. In contemplating thyself never include the vessel which surrounds thee and these instruments which are attached about it. For they are like to an axe, differing only in this that they grow to the body. For indeed there is no more use in these parts without the cause which moves and checks them than in the weaver's shuttle, and the writer's pen and the driver's whip.

记住，那操纵你的是隐蔽在内部的：这是信念的力量，这是生命，如果可以这样说的话，也可以说这是人。在思考你自己时决不要包括那将你围绕的皮囊和那些依附于它的东西。因为它们就像是一把斧子，差别仅在于它们是长在身体上面。由于没有推动和制约它们的本原，这些部分的确不比织工的梭子、作家的笔和牧人的鞭子有更多的用处。

## Book Eleven

THESE are the properties of the rational soul: it sees itself, analyses itself, and makes itself such as it chooses; the fruit which it bears itself enjoys- for the fruits of plants and that in animals which corresponds to fruits others enjoy- it obtains its own end, wherever the limit of life may be



fixed. Not as in a dance and in a play and in such like things, where the whole action is incomplete, if anything cuts it short; but in every part and wherever it may be stopped, it makes what has been set before it full and complete, so that it can say, I have what is my own. And further it traverses the whole universe, and the surrounding vacuum, and surveys its form, and it extends itself into the infinity of time, and embraces and comprehends the periodical renovation of all things, and it comprehends that those who come after us will see nothing new, nor have those before us seen anything more, but in a manner he who is forty years old, if he has any understanding at all, has seen by virtue of the uniformity that prevails all things which have been and all that will be. This too is a property of the rational soul, love of one's neighbour, and truth and modesty, and to value nothing more more than itself, which is also the property of Law. Thus then right reason differs not at all from the reason of justice.

理性灵魂有下列性质：它观察自身，分析自身，把自身塑造成它所选择的模样，综自己享受自己的果实——而植物的果实和动物中相应于果实的东西是由别人享受的——它达到它自己的目的而不管生命的界限终于何处。它不像在一个舞蹈或一场戏剧或别的类似事物中那样，只要有什么东西打断，整个活动就是不完全的，它是全面的，无论它在哪里停止，综都使置于它之前的东西充分和完整，以致它可以说：我拥有属于我所有的。加之它横贯整个宇宙和周围的虚空，概览它的形式，它使自己伸展到无限的时间之中，囊括和领悟所有事物的时代更替，它领悟到我们的后人将看不到任何新东西，而我们的前人不比我们见得更多，而是在某种程度上，一个四十岁的人，如果它有完整的理解力，他就通过那君临万物的齐一性看见了所有存在过和将要存在的事物。这也是理性灵魂的一种性质：即热爱邻人，热爱真理和谦虚，除了重视那也是法之性质的理性自身，再不重视任何别的东西。这样正确的理性就和正义的理性毫无二致了。

Thou wilt set little value on pleasing song and dancing and the pancratium, if thou wilt distribute the melody of the voice into its several sounds, and ask thyself as to each, if thou art mastered by this; for thou wilt be prevented by shame from confessing it: and in the matter of dancing, if at each movement and attitude thou wilt do the same; and the like also in the matter of the pancratium. In all things, then, except virtue and the acts of virtue, remember to apply thyself to their several parts, and by this division to come to value them little: and apply this rule also to thy whole life.

如果你把一支乐曲分割成一个个的声音，然后对每一个声音自问，你是否被它征服，那样你将对悦人的歌曲、舞蹈和拳击比赛评价颇低。因为你将羞于承认：在舞蹈中，是否你做出的每个动作和姿态都是同样的，在拳击中也是一样。那么，除了德性和有德性的行为，记住对所有事物都使自己注意它们一个个的部分，通过这种划分达到对它们评价颇低，也把这一规则应用于你整个的生活。

What a soul that is which is ready, if at any moment it must be separated from the body, and ready either to be extinguished or dispersed or continue to exist; but so that this readiness comes from a man's own judgement, not from mere obstinacy, as with the Christians, but considerately and with dignity and in a way to persuade another, without tragic show.

如果一个灵魂随时准备好它必须从身体分离的时刻的到来，准备好：或者毁灭，或者消散，或者继续存在，那么这是一个怎样的灵魂啊！但这种欣然的准备是来自一个人自己的判断的，而不是来自仅仅一种基督徒那样的顽固性。这种准备是深思熟虑的、带有尊严的，以一种使别人信服的方式进行，且没有任何悲惨的表情。

Have I done something for the general interest? Well then I have had my reward. Let this always be present to thy mind, and never stop doing such good.

我为普遍利益做过什么事情吗？那么好，我从自身得到了奖赏。让我的心灵总是想到这一点，决不停止行这种善。

What is thy art? To be good. And how is this accomplished well except by general principles, some about the nature of the universe, and others about the proper constitution of man?

什么是你的技艺？成为善的。而除非通过一些有关宇宙本性的普遍原则和另一些有关人的恰当结构的普遍原则，怎么能好好完成此事呢？

At first tragedies were brought on the stage as means of reminding men of the things which happen to them, and that it is according to nature for things to happen so, and that, if you are delighted with what is shown on the stage, you should not be troubled with that which takes place on the larger stage. For you see that these things must be accomplished thus, and that even they bear them who cry out "O Cithaeron." And, indeed, some things are said well by the dramatic writers, of which kind is the following especially:-

6、最初上演的悲剧是作为一种手段提醒人们注意对他们发生的事情，提醒他们：事情如此发生是符合自然的，如果你喜欢那在舞台上展现的事情，你也不会为在更大的舞台上发生的事情苦恼。因为你看到这些事情是必须如此完成的，甚至那些喊出“啊，天啦”的人也忍受了它们。的确，对有些事情戏剧家说得很好，特别是下面的话：

Me and my children if the gods neglect,

This has its reason too. And again-

We must not chafe and fret at that which happens. And

Life's harvest reap like the wheat's fruitful ear. And other things of the same kind.

"如果神灵忽视我和我的子孙，

这自然有它的理由。"

以及：

"我们决不要为发生的事愤怒和焦躁。"

还有：

"生命的果实收割起来就像丰硕的麦穗。"

以及诸如此类的别的说法。

After tragedy the old comedy was introduced, which had a magisterial freedom of speech, and by its very plainness of speaking was useful in reminding men to beware of insolence; and for this purpose too Diogenes used to take from these writers.

在悲剧之后引进了古老的喜剧，这种喜剧里有一种肆无忌惮的信口开河，但这种说话的坦率有助于提醒人们懂得什么是傲慢，因此之故戴奥真尼斯过去也常引用这些作家的话。

But as to the middle comedy which came next, observe what it was, and again, for what object the new comedy was introduced, which gradually sunk down into a mere mimic artifice. That some good things are said even by these writers, everybody knows: but the whole plan of such poetry and dramaturgy, to what end does it look!

至于随后出现的中间时代的喜剧，观察它是什么，再看这一新的喜剧是因什么目的被引进的，它渐渐地流为一种仅仅插科打诨的技巧。每个人都知道：甚至这些作家也说了一些好的话，但这类诗人和剧作家的整个戏剧都是倾向于什么样的目的啊！

How plain does it appear that there is not another condition of life so well suited for philosophising as this in which thou now happenest to be.

这看来是多么明白啊：没有一种生活条件比你现在碰巧有的条件更适合于哲学。

A branch cut off from the adjacent branch must of necessity be cut off from the whole tree also. So too a man when he is separated from another man has fallen off from the whole social community. Now as to a branch, another cuts it off, but a man by his own act separates himself from his neighbour when he hates him and turns away from him, and he does not know that he has at the same time cut himself off from the whole social system. Yet he has this privilege certainly from Zeus who framed society, for it is in our power to grow again to that which is near to us, and be to come a part which helps to make up the whole. However, if it often happens, this kind of separation, it makes it difficult for that which detaches itself to be brought to unity and to be restored to its former condition. Finally, the branch, which from the first grew together with the tree, and has continued to have one life with it, is not like that which after being cut off is then ingrafted, for this is something like what the gardeners mean when they say that it grows with the rest of the tree, but that it has not the same mind with it.

从邻枝上切下的一根枝条必定也是从整个树上切下的。所以，一个人若同另一个人分离，他也是同整个社会分离。对于枝条来说，还是另外的东西切下了它，而一个人却是通过自己的行为使他同他的邻人分离——当他憎恨别人和不睬别人的时候。他不知道他同时也使自己与整个社会体系分开了。但他还是拥有一种肯定来自创造社会的宙斯的特权，因为逐渐地再回到那接近于我们的，再变成有助于合整体的一个部分，这是在我们的力量范围之内。然而，如果这种他离时常发生，对于那他离者来说，被带到统一，回到它先前的状态就要困难了。最后，那最初与树一起生长迄今一直与树共享一个生命的枝条，并不像那先切下来然后再嫁接上去的枝条，因为后者正像园丁所说，当它与树的其余部分一起生长时，它并不拥有和树同样的心灵。

As those who try to stand in thy way when thou art proceeding according to right reason, will not be able to turn thee aside from thy proper action, so neither let them drive thee from thy benevolent feelings towards them, but be on thy guard equally in both matters, not only in the matter of steady judgement and action, but also in the matter of gentleness towards those who try to hinder or otherwise trouble thee. For this also is a weakness, to be vexed at them, as well as to be diverted from thy course of action and to give way through fear; for both are equally deserters from their post, the man who does it through fear, and the man who is alienated from him who is by nature a kinsman and a friend.

正像那些在你按照正确的理性行进时企图阻碍你的人并不能使你偏离自己的正道一样，也不要让他们驱散你对他们的仁爱感情，而只是同样地提防着两件事情：即不仅保持自己判断和行为的稳定性，而且和善地对待那些试图阻止否则就给你吃苦头的人。因为，因他们而烦恼，就和由于畏惧而偏离你的行动路线或让步一样，也是一种软弱，因为这两种人，即由于畏惧而这样做的人，和使自己疏远于天生是自己同胞和朋友的人，都是放弃自己的立场。

There is no nature which is inferior to art, for the arts imitate the nature of things. But if this is so, that nature which is the most perfect and the most comprehensive of all natures, cannot fall short of the skill of art. Now all arts do the inferior things for the sake of the superior; therefore the universal nature does so too. And, indeed, hence is the origin of justice, and in justice the other virtues have their foundation: for justice will not be observed, if we either care for middle things (things indifferent), or are easily deceived and careless and changeable.

没有任何本性低于技艺，因为技艺模仿事物的本性。但如果是这样，那所有本性中最完善和最普遍的本性就也不会缺少技艺。既然所有技艺都是为了更高的技艺而做次等的事，那么宇宙的本性也是这样安排。的确，正义的根本性也是源于此，别的德性都在正义中有其基础，因为，假如我们关心的是中间的（中性的事物），或者容易受骗，轻率和易变，正义也就不能被遵循。

If the things do not come to thee, the pursuits and avoidances of which disturb thee, still in a manner thou goest to them. Let then thy judgement about them be at rest, and they will remain quiet, and thou wilt not be seen either pursuing or avoiding.

如果事物不趋向你，对事物的追求和躲避打扰着你，你还是要以某种方式趋向于它们。那么让你对它们的判断进入宁静吧，它们也将保持安静，人们将不会看到你在追求或躲避。

The spherical form of the soul maintains its figure, when it is neither extended towards any object, nor contracted inwards, nor dispersed nor sinks down, but is illuminated by light, by which it sees the truth, the truth of all things and the truth that is in itself.

球状的灵魂保持着它的形象：如果它既不伸展到任何物体，也不向内收缩，不发散也不凝结，而是被光芒照耀，借这种光这看到真理，看到所有事物和它自身的真理。

Suppose any man shall despise me. Let him look to that himself. But I will look to this, that I be not discovered doing or saying anything deserving of contempt. Shall any man hate me? Let him look to it. But I will be mild and benevolent towards every man, and ready to show even him his mistake, not reproachfully, nor yet as making a display of my endurance, but nobly and honestly, like the great Phocion, unless indeed he only assumed it. For the interior parts ought to be such, and a man ought to be seen by the gods neither dissatisfied with anything nor complaining. For what evil is it to thee, if thou art now doing what is agreeable to thy own nature, and art satisfied with that which at this moment is suitable to the nature of the universe, since thou art a human being placed at thy post in order that what is for the common advantage may be done in some way?

假设有什么人蔑视我，让他自己去注意这种蔑视吧。而我要注意的是这一点：人们看到我不会去做或者说配受蔑视的任何事情。有什么人憎恨我吗？让他去注意这憎恨吧。但我要使自己对每个人都和善、仁爱，甚至乐意向恨我者展示他的错误，但不是通过斥责他，也不是做出一种忍耐的样子，而是像伟大的福西昂那样，表现得高和诚实，除非他的确顽固不改。因为次等的部分应当是这样，一个人应当让神灵看见自己不是不满或者抱怨的。如果你现在正做着使你自己的本性愉悦的事情，如果你对此刻适合于宇宙本性的事情感到满意，因为你是放在你的地位上的一个人，以便可以以某种方式做促进共同利益的事情，那么，还对你怎么是恶呢？

Men despise one another and flatter one another; and men wish to raise themselves above one another, and crouch before one another.

人们相互蔑视，又相互奉承，人们各自希望自己高于别人，又各自匍匐在别人面前。

How unsound and insincere is he who says, I have determined to deal with thee in a fair way.- What art thou doing, man? There is no occasion to give this notice. It will soon show itself by acts. The voice ought to be plainly written on the forehead. Such as a man's character is, he immediately shows it in his eyes, just as he who is beloved forthwith reads everything in the eyes of lovers. The man who is honest and good ought to be exactly like a man who smells strong, so that the bystander as soon as he comes near him must smell whether he choose or not. But the affectation of simplicity is like a crooked stick. Nothing is more disgraceful than a wolfish friendship (false friendship). Avoid this most of all. The good and simple and benevolent show all these things in the eyes, and there is no mistaking.

那说他决心公正地待你的人是多么不正常和不真诚啊！一人啊，你在做什么？没有必要发出这一通知，它马上就要通过行动来显示。愿望应当明白地表现为你的举止。一个人的品格也是，他直接在他的眼睛里显示它，正像那恋人立即从对方的眼睛里读出一切。诚实和善良的人应当就像一朵香味浓郁的鲜花，以致其他人一旦接近他时就知道他的意愿。而矫揉造作的朴实却像一根弯曲的棍子。没有什么比那种豺狼似的友谊（虚伪的友谊）更可耻的了。要尽最大努力避免它。善良、朴实和仁慈都明确无误地在眼睛里展示。

As to living in the best way, this power is in the soul, if it be indifferent to things which are indifferent. And it will be indifferent, if it looks on each of these things separately and all together, and if it remembers that not one of them produces in us an opinion about itself, nor comes to us; but these things remain immovable, and it is we ourselves who produce the judgements about them, and, as we may say, write them in ourselves, it being in our power not to write them, and it being in our power, if perchance these judgements have imperceptibly got admission to our minds, to wipe them out; and if we remember also that such attention will only be for a short time, and then life will be at an end. Besides, what trouble is there at all in doing this? For if these things are according to nature, rejoice in them, and they will be easy to thee: but if contrary to nature, seek what is conformable to thy own nature, and strive towards this, even if it bring no reputation; for every man is allowed to seek his own good.

至于以最善的方式生活，这种力量是在于灵魂，只要它对无关紧要的事物采取漠然的态度。它之能采取漠然的态度，是在于它对每一个这样的事物都看其部分，又看其全体，还在于它记住这些事物中没有哪一个能使我们产生对它的意见，也不会接触我们，这些事情都是始终不动的，是我们自己做出了对的判断，我们可以说，是我们自己把它们写在我们心里，因此我们是可以不写它们的，如果偶尔这些判断不知不觉地进入我们心里，我们是可以消灭它们的；还在于我们也记住，这样的念头只会存在一个短时期，届时生命就要结束。此外，这样做有什么困难呢？因为，如果这些事物是合乎自然的，就喜欢它们吧。它们对你就是惬决的；但是，如果是违反自然的，那就去找合于你自己本性的东西，努力追求它，即使它不会带来名誉，因为每个人都是可以去寻求他自己的善的。

Consider whence each thing is come, and of what it consists, and into what it changes, and what kind of a thing it will be when it has changed, and that it will sustain no harm.

考虑每一事物是从何而来，由什么东西组成，进入什么变化，当它改变时又变成什么性质的事物，它将没有损害地继续存在。

If any have offended against thee, consider first: What is my relation to men, and that we are made for one another; and in another respect, I was made to be set over them, as a ram over the flock or a bull over the herd. But examine the matter from first principles, from this: If all things are not mere atoms, it is nature which orders all things: if this is so, the inferior things exist for the sake of the superior, and these for the sake of one another.

如果有人冒犯了你，首先考虑：我和人们之间有什么联系，我们是被造出来相互合作的，另一方面，我是被造出来放在他们之上的，就像一只公羊对羊群，一只公牛对牛群。要从最先的原则，从这个原则来考察这个问题：如果所有事物都不止是原子，那安排所有事物的就是自然：如果这是这样，低等的事物就要为高等的事物而存在，而这些高等的事物就要相互合作。

Second, consider what kind of men they are at table, in bed, and so forth: and particularly, under what compulsions in respect of opinions they are; and as to their acts, consider with what pride they do what they do.

第二，考虑冒犯者他们在饭桌边、在眠床上等地方是什么人，尤其是考虑他们在什么压力下形成意见和行动的，他们做他们所做的事带着何种骄傲。

Third, that if men do rightly what they do, we ought not to be displeased; but if they do not right, it is plain that they do so involuntarily and in ignorance. For as every soul is unwillingly deprived of the truth, so also is it unwillingly deprived of the power of behaving to each man according to his deserts. Accordingly men are pained when they are called unjust, ungrateful, and greedy, and in a word wrong-doers to their neighbours.

第三，如果人们是正当地做他们所做的，那我们不应当不愉快；但如果他们做得不正当，那很显然他们这样做是出于无知和不自觉。因为正像每一灵魂都不愿意自己被剥夺真理一样，它也不愿意自己被剥夺按照他的应分对每个人行动的力量。所以，当人们被称为是不正直、背信弃义、贪婪，总之是对邻人行恶的人时，他们是痛苦的。

Fourth, consider that thou also doest many things wrong, and that thou art a man like others; and even if thou dost abstain from certain faults, still thou hast the disposition to commit them, though either through cowardice, or concern about reputation, or some such mean motive, thou dost abstain from such faults.

第四，考虑你也做了许多不正当的事情，你是一个和他们相仿的人，即使你戒除了某些错误，但你还是有犯这些错误的倾向，而且你戒除这些错误，也许或者是出于怯懦，或者是关心名声，或者是出于别的不洁的动机。

Fifth, consider that thou dost not even understand whether men are doing wrong or not, for many things are done with a certain reference to circumstances. And in short, a man must learn a great deal to enable him to pass a correct judgement on another man's acts.

第五，考虑你甚至不知道人们是否真的在做不正当的事情，因为许多事情都是由于和某种环绕的关系而做出的。总之，一个人必须学习许多东西，以便他能够对另一个人行为做出正确的判断。

Sixth, consider when thou art much vexed or grieved, that man's life is only a moment, and after a short time we are all laid out dead.

第六，当你十分烦恼或悲伤时，想一下人的生命只是一瞬，我们都很快就要死去。

Seventh, that it is not men's acts which disturb us, for those acts have their foundation in men's ruling principles, but it is our own opinions which disturb us. Take away these opinions then, and resolve to dismiss thy judgement about an act as if it were something grievous, and thy anger is gone. How then shall I take away these opinions? By reflecting that no wrongful act of another brings shame on thee: for unless that which is shameful is alone bad, thou also must of necessity do many things wrong, and become a robber and everything else.

第七，那打扰我们的不是人们的行为，因为那些行为的根基是在他们的支配原则中，那打扰我们的是我们自己的意见。那么就先驱除这些意见，坚决地放弃你对一个行为的判断—仿佛它是什么极恶的东西的判断吧，这样你的愤怒就会消失。那么我怎样驱除这意见呢？通过思考没有哪一个别人的恶行能给你带来耻辱，因为，如果不是只有自作的恶行才是可耻的，你也必然做出许多不正当的事，变成一个强盗或别的什么人。

Eighth, consider how much more pain is brought on us by the anger and vexation caused by such acts than by the acts themselves, at which we are angry and vexed.

第八，考虑由这种行为引起的愤怒和烦恼带给我们的痛苦，要比这种行为本身带给我们的痛苦多得多。

Ninth, consider that a good disposition is invincible, if it be genuine, and not an affected smile and acting a part. For what will the most violent man do to thee, if thou continuest to be of a kind disposition towards him, and if, as opportunity offers, thou gently admonishest him and calmly correctest his errors at the very time when he is trying to do thee harm, saying, Not so, my child: we are constituted by nature for something else: I shall certainly not be injured, but thou art injuring thyself, my child.- And show him with gentle tact and by general principles that this is so, and that even bees do not do as he does, nor any animals which are formed by nature to be gregarious. And thou must do this neither with any double meaning nor in the way of reproach, but affectionately and without any rancour in thy soul; and not as if thou wert lecturing him, nor yet that any bystander may admire, but either when he is alone, and if others are present...

第九，考虑一种好的气质是不可征服的，只要它是真实的，而不是一种做作的微笑和半心半意。因为最蛮横的人将会对你做什么呢，只要你对他始终保持一种和善的态度，如果条件允许，你温和地劝导他，平静地在他试图损害你的时候纠正他的错误，你这样说：我的孩子，不要这样，我们被选出来天生是为了别的什么事情的，我将肯定不会受到伤害，而你却要伤害你自己，我的孩子—这样以温和的口吻，用如此的一般原则向他说理，并说明甚至蜜蜂也不会做像他所做的事，更不必说那些天生被造出来合作的动物了。你必须在这样做时不带有任何双重的意久或以斥责的口吻进行，而是柔和的，在你的心灵里没有任何怨恨，不要仿佛你是在对他讲演，仿佛旁观者会给出赞扬，而是当他独自一人时，如果别人在场……

Remember these nine rules, as if thou hadst received them as a gift from the Muses, and begin at last to be a man while thou livest. But thou must equally avoid flattering men and being veiled at them, for both are unsocial and lead to harm. And let this truth be present to thee in the excitement of anger, that to be moved by passion is not manly, but that mildness and gentleness, as they are more agreeable to human nature, so also are they more manly; and he who possesses these qualities possesses strength, nerves and courage, and not the man who is subject to fits of passion

and discontent. For in the same degree in which a man's mind is nearer to freedom from all passion, in the same degree also is it nearer to strength: and as the sense of pain is a characteristic of weakness, so also is anger. For he who yields to pain and he who yields to anger, both are wounded and both submit.

记住这九条规则，仿佛它们是你从缪斯收到的一个礼物，终于在你活着的时候开始成为一个人。但是你必须同等地避免奉承人们又不因他们而生出烦恼，因为两者都是反社会和导致的。在激起你愤怒时，让这一真理出现于你的心中吧：被激情推动是缺乏男子气概的，而和善宽厚由于是人性更欣悦的，它们却更有男子气概，那拥有这些品质的人也拥有力量、精力和勇敢，而那受制于激情和不满的发怒者却不拥有这些。因为一个人的心灵在什么程度上接受于摆脱激情，它也就在同样的程度上更接近力量，正像痛苦的感觉是软弱的一个特征一样，愤怒也是软弱的一个特征。因为那从属于痛苦的人那屈从于愤怒的人，两者都受到伤害，都是屈服。

But if thou wilt, receive also a tenth present from the leader of the Muses (Apollo), and it is this—that to expect bad men not to do wrong is madness, for he who expects this desires an impossibility. But to allow men to behave so to others, and to expect them not to do thee any wrong, is irrational and tyrannical.

但如果你愿意，也要从缪斯们的领袖（阿波罗）那里收到第十个礼物，这就是一希望坏人们不做恶事是发疯，因为希望者欲求一件不可能的事情。而只许坏人对别人行恶，却期望他们不对你做任何恶事，是没有理性和专横的。

There are four principal aberrations of the superior faculty against which thou shouldst be constantly on thy guard, and when thou hast detected them, thou shouldst wipe them out and say on each occasion thus: this thought is not necessary: this tends to destroy social union: this which thou art going to say comes not from the real thoughts; for thou shouldst consider it among the most absurd of things for a man not to speak from his real thoughts. But the fourth is when thou shalt reproach thyself for anything, for this is an evidence of the diviner part within thee being overpowered and yielding to the less honourable and to the perishable part, the body, and to its gross pleasures.

有四种主要的对于优越能力的偏离是你应当始终提防的，当你发现偏离时，你应当消除它们，在每逢这种情况时都这样说：这个思想是不必要的；这种倾向是毁坏社会联合的；你所要说的东西不是来自真正的思想的；因为你应考虑一个人不表达真正的思想是最荒唐的事情之一。而第四要提防的是当你因什么事而使自己丢脸时，因为这种丢脸是一个证扰，证明在你内部较神圣的部分屈服和顺从于较不光彩和容易衰朽的部分，即身体和它粗俗的快乐。

Thy aerial part and all the fiery parts which are mingled in thee, though by nature they have an upward tendency, still in obedience to the disposition of the universe they are overpowered here in the compound mass (the body). And also the whole of the earthy part in thee and the watery, though their tendency is downward, still are raised up and occupy a position which is not their natural one. In this manner then the elemental parts obey the universal, for when they have been fixed in any place perforce they remain there until again the universal shall sound the signal for dissolution. Is it not then strange that thy intelligent part only should be disobedient and discontented with its own place? And yet no force is imposed on it, but only those things which are conformable to its nature: still it does not submit, but is carried in the opposite direction. For



the movement towards injustice and intemperance and to anger and grief and fear is nothing else than the act of one who deviates from nature. And also when the ruling faculty is discontented with anything that happens, then too it deserts its post: for it is constituted for piety and reverence towards the gods no less than for justice. For these qualities also are comprehended under the generic term of contentment with the constitution of things, and indeed they are prior to acts of justice.

那与你温和的属气和属火的部分，虽然它们天然有一种向上的趋势，但还是服从于宇宙的配置，被挤压在这一混合体（身体）之中。那在你身上属土和属水的部分，虽然它们趋势是往下的，但也还是被提高，占据了一个并非它们自然就有的位置。这样，这些元素就以这种方式服从这宇宙，因为一旦它们被放在什么地方，它们就必须保持在那儿直到宇宙再发出分解的信号。那么，只有你的理智部分竟然不顺从和不满意于它自己的地位，这不是很奇怪吗？且并没有什么力量强加于它，而仅仅是那些按其本性发生的事情，它却还是不服从，反而转到对言的方向。因为那倾向于不义和放任、倾向于愤怒、悲伤和畏惧的活动不是别的，而只是一个偏离本性的人的行为。当支配能力不满足于发生的事情时也是如此，那么它也就放弃了它的位置，因为它是为了虔诚和同样尊重正义和神灵而被造出来的。因为这些品质也是在满足于事物的结构这一总称下把握的，它们的确先于正义的行为。

He who has not one and always the same object in life, cannot be one and the same all through his life. But what I have said is not enough, unless this also is added, what this object ought to be. For as there is not the same opinion about all the things which in some way or other are considered by the majority to be good, but only about some certain things, that is, things which concern the common interest; so also ought we to propose to ourselves an object which shall be of a common kind (social) and political. For he who directs all his own efforts to this object, will make all his acts alike, and thus will always be the same.

那种在生活中没有一个始终一贯的目标的人，不可能在他的毕生中是统一和一致的。但我所说的若不加上这一点就还是不够的：即这个目标应当是什么。因为，正像在所有被多数人以此种或那种方式考虑为是善的事物上并没有一致意见，而只是对某些关系到共同利益的事物有一致意见一样，我们也应当在我们的面前放置一个具有共同性质（社会性）和政治性质的目标。因为那使他自己的所有努力均指向这一目标的人，将使他所有的行为都相似，这样就将始终保持一致。

Think of the country mouse and of the town mouse, and of the alarm and trepidation of the town mouse.

想想乡村的老鼠的城市的老鼠，想想城里老鼠的恐慌和战栗。

Socrates used to call the opinions of the many by the name of Lamiae, bugbears to frighten children.

苏格拉底常常以拉弥亚之名，以吓唬孩子的妖怪之名称呼多数人的意见。

The Lacedaemonians at their public spectacles used to set seats in the shade for strangers, but themselves sat down anywhere.

古代斯巴达人在举行公共庆典时常常为陌生人在遮阳棚里安排座位，而他们自己则在无论什么地方坐下。

Socrates excused himself to Perdiccas for not going to him, saying, It is because I would not perish by the worst of all ends, that is, I would not receive a favour and then be unable to return it. 苏格拉底向珀迪克斯解释为没有到他那里去的原因, 他说, 这是因为我不想以最坏的结局去死, 也就是说, 我不想收到一个赞扬却不能回报。

In the writings of the Ephesians there was this precept, constantly to think of some one of the men of former times who practised virtue.

在以弗所人的作品中有这一箴言: 不断想着以前时代的某一个有德之士。

The Pythagoreans bid us in the morning look to the heavens that we may be reminded of those bodies which continually do the same things and in the same manner perform their work, and also be reminded of their purity and nudity. For there is no veil over a star.

毕达哥拉斯嘱咐我们在清晨的时候抬头看天, 这会提醒我们想起那些始终做同样的事情, 以同样的方式去做它们的工作的物体, 也会使我们想起它们的纯洁和坦露。因为在星球之上没有罪恶。

Consider what a man Socrates was when he dressed himself in a skin, after Xanthippe had taken his cloak and gone out, and what Socrates said to his friends who were ashamed of him and drew back from him when they saw him dressed thus.

想一想苏格拉底在赞蒂帕拿走了他的外套, 他就给自己裹上一件毛皮时, 他是什么样的人; 以及当他的朋友看见他如此穿着为他害羞并离开他时, 他对他们是怎么说的。

Neither in writing nor in reading wilt thou be able to lay down rules for others before thou shalt have first learned to obey rules thyself. Much more is this so in life.

在你亲自学习服之前, 你决不可能在写作或阅读中为别人立下什么规则。在生活中就更其如此。

A slave thou art: free speech is not for thee.

And my heart laughed within.

And virtue they will curse, speaking harsh words.

To look for the fig in winter is a madman's act: such is he who looks for his child when it is no longer allowed.

你是一个奴隶: 自由的言谈不是适于你人的。

—我的心在里面欢笑。

他们将谴责德性, 说出严苛的字眼。

在冬天寻找无花果是一个疯人的行为, 那在不再被允许的时候寻求他儿子的人也是如此。

When a man kisses his child, said Epictetus, he should whisper to himself, "To-morrow perchance thou wilt die."- But those are words of bad omen.- "No word is a word of bad omen," said Epictetus, "which expresses any work of nature; or if it is so, it is also a word of bad omen to speak of the ears of corn being reaped."

埃比克太德说, 当一个人吻他的孩子时, 他应当自言自语: "明天也许他就要死去。""但这是一些凶兆之词。"—"那表示自然的活动的词没有一个是凶兆之词," 埃比克太德说: "或者如果这是的话, 它也只不过是那种跟说麦穗的收割一样的凶兆之词。"

The unripe grape, the ripe bunch, the dried grape, all are changes, not into nothing, but into something which exists not yet.

未熟的葡萄、成熟的和干枯了的葡萄，所有这些都是变化，不是变为虚无，而是变为尚未存在的什么东西。

No man can rob us of our free will.

没有任何人能夺走我们的自由意志。

Epictetus also said, A man must discover an art (or rules) with respect to giving his assent; and in respect to his movements he must be careful that they be made with regard to circumstances, that they be consistent with social interests, that they have regard to the value of the object; and as to sensual desire, he should altogether keep away from it; and as to avoidance (aversion) he should not show it with respect to any of the things which are not in our power.

埃比克太德也说：一个人必须发现表示他的同意态度的艺术（或规则），在涉及到他的活动时，他必须注意使活动参照环境做出，满足社会利益，尊重目标的价值；对于感官欲望，他应当完全摆脱它们，至于回避（厌恶），他不对任何非我们力量之内的事情表现这种态度。

The dispute then, he said, is not about any common matter, but about being mad or not.

他说，既然如此，那么所争论的就不是通常的问题，而是有关疯了还是没疯的问题。

Socrates used to say, What do you want? Souls of rational men or irrational?- Souls of rational men.- Of what rational men? Sound or unsound?- Sound.- Why then do you not seek for them?- Because we have them.- Why then do you fight and quarrel?

苏格拉底常常说，你想要什么？是有理性的人的灵魂还是无理性的人的灵魂？—有理性的人的灵魂。—有理性的人中的什么灵魂呢？健全的还是畸形的灵魂？—健全的。—那么你为什么寻求它们呢？—因为我们有了它们。—那你们为什么还争斗和沙闹呢？

## Book Twelve

ALL those things at which thou wishest to arrive by a circuitous road, thou canst have now, if thou dost not refuse them to thyself. And this means, if thou wilt take no notice of all the past, and trust the future to providence, and direct the present only conformably to piety and justice. Conformably to piety, that thou mayest be content with the lot which is assigned to thee, for nature designed it for thee and thee for it. Conformably to justice, that thou mayest always speak the truth freely and without disguise, and do the things which are agreeable to law and according to the worth of each. And let neither another man's wickedness hinder thee, nor opinion nor voice, nor yet the sensations of the poor flesh which has grown about thee; for the passive part will look to this. If then, whatever the time may be when thou shalt be near to thy departure, neglecting everything else thou shalt respect only thy ruling faculty and the divinity within thee, and if thou shalt be afraid not because thou must some time cease to live, but if thou shalt fear never to have begun to live according to nature- then thou wilt be a man worthy of the universe which has produced thee, and thou wilt cease to be a stranger in thy native land, and to wonder at things which happen daily as if they were something unexpected, and to be dependent on this or that.

所有那些希望通过迂回的道路达到的事物，你现在就可以得到，只要你自己不拒绝它们。这意味着，只要你丝毫不注意整个过去，把未来也信赖地交给神意，而仅仅使自己的现在符合于虔诚和正义。符合虔诚就是说你可以满足于分配给你的命运，因为自然是为你分配的，你是适合它的。符合正义就是说，你可以始终坦白、无掩饰地说出真理，根据每一事物的价值与法一致的事情。决不要让别人的邪恶阻挠你，不要让意见或声音阻挠你，也不要让你可怜的肉体的感觉阻挠你，因为那将由消极的部分来照管它。那么，如果你在临近死亡的不论什么时刻，你都忽视别的一切而只尊重你的支配能力和你心中的神性；如果你的畏惧不是因为你在某个时候必须结束生命，而是害怕你从未开始过合乎本性的生活，那么你将是一个配得上产生你的宇宙的人，你将对于你的家乡来说不再是一个异乡人，不再好奇于那每日发生的仿佛是未料到的事情，也不再依赖于这一或那一事物。

God sees the minds (ruling principles) of all men bared of the material vesture and rind and impurities. For with his intellectual part alone he touches the intelligence only which has flowed and been derived from himself into these bodies. And if thou also usest thyself to do this, thou wilt rid thyself of thy much trouble. For he who regards not the poor flesh which envelops him, surely will not trouble himself by looking after raiment and dwelling and fame and such like externals and show.

神注视所有人的去掉了质料、罩衣、外壳和杂物的心灵（支配原则）。因为他只用他的理智部分来接触那只是从他自身获得并流入这些身体中的理智。如果你也使自己这样做，你将摆脱你的许多苦恼。因为对那将他包裹的可怜身体不予关心的人，肯定不会因为追求衣服、居室、名声以及类似的外表和装饰而苦恼。

The things are three of which thou art composed, a little body, a little breath (life), intelligence. Of these the first two are thine, so far as it is thy duty to take care of them; but the third alone is properly thine. Therefore if thou shalt separate from thyself, that is, from thy understanding, whatever others do or say, and whatever thou hast done or said thyself, and whatever future things trouble thee because they may happen, and whatever in the body which envelops thee or in the breath (life), which is by nature associated with the body, is attached to thee independent of thy will, and whatever the external circumfluent vortex whirls round, so that the intellectual power exempt from the things of fate can live pure and free by itself, doing what is just and accepting what happens and saying the truth: if thou wilt separate, I say, from this ruling faculty the things which are attached to it by the impressions of sense, and the things of time to come and of time that is past, and wilt make thyself like Empedocles' sphere,

你是由三种东西组成的，一个小小的身体，一点微弱的呼吸（生命），还有理智。前两种东西属于你是仅就照管它们是你的义务而言；而只有第三种东西才真正是你的。因此，如果你是自己，也就是说使你的理智同这些事情分开——即不管别人做或说了什么，不管你自己做或说了什么，不管将来可能发生什么事情使你苦恼，不管在将你包裹的身体中，或者在天生与身体结合在一起的呼吸（生命）中，有什么东西违背你的意志而附着于你，不管那外部缠绕的事物旋涡是如何旋转，为了使免除了命运束缚的理智力自身能纯粹和自由地活动，那么去做正当的事，接受发生的事和诵出真理吧，我说，如果你使这种支配能力脱离那些通过感官印象而附着于它的事物，脱离那些未来的和过去的事物，你就将使自己像恩培多克勒的球体一样：

All round, and in its joyous rest reposing; and if thou shalt strive to live only what is really thy life,

that is, the present- then thou wilt be able to pass that portion of life which remains for thee up to the time of thy death, free from perturbations, nobly, and obedient to thy own daemon (to the god that is within thee).

"浑圆无缺，在它欢乐的静止中安息，" 如果你仅仅努力过好那真正属于你的生活即现在的生活，那么你就能这样度过你所剩的那一部分生命直到你去世：不受烦扰、高贵、顺从你自己的神（即在你内心的神）。

I have often wondered how it is that every man loves himself more than all the rest of men, but yet sets less value on his own opinion of himself than on the opinion of others. If then a god or a wise teacher should present himself to a man and bid him to think of nothing and to design nothing which he would not express as soon as he conceived it, he could not endure it even for a single day. So much more respect have we to what our neighbours shall think of us than to what we shall think of ourselves.

我常常觉得这是多么奇怪啊：每个人爱自己都超过爱所有其他人，但他重视别人关于他自己的意见，却更甚于重视自己关于自己的意见。那么如果一个神或一个明智的教师竟然来到一个人面前，命令他只是思考和计划那些他是一旦想到就要说出来的念头，那他甚至一天也不能忍受。所以我们对我们的邻人将怎样想我们，比我们将怎样想自己要重视得多。

How can it be that the gods after having arranged all things well and benevolently for mankind, have overlooked this alone, that some men and very good men, and men who, as we may say, have had most communion with the divinity, and through pious acts and religious observances have been most intimate with the divinity, when they have once died should never exist again, but should be completely extinguished?

这怎么可能呢，对人类仁慈的神灵在把所有事物安排好之后，单单忽视了这一件事：即某些很好的人，我们可以说，某些与神意最相通的人，通过他们虔诚的行为和严格的服从而与神意最亲近的人，当他们一旦辞世，却绝不会再存在，而是完全地消失？

But if this is so, be assured that if it ought to have been otherwise, the gods would have done it. For if it were just, it would also be possible; and if it were according to nature, nature would have had it so. But because it is not so, if in fact it is not so, be thou convinced that it ought not to have been so:- for thou seest even of thyself that in this inquiry thou art disputing with the diety; and we should not thus dispute with the gods, unless they were most excellent and most just;- but if this is so, they would not have allowed anything in the ordering of the universe to be neglected unjustly and irrationally.

但如果事实上正是这样，那么你要相信如果不应当这样，神灵本来是不会这样做的。因为凡正当的事情也都是可能的；凡符合自然的事情，自然它就会使它产生。但因为这事并不是正当和符合自然的，如果事实上也确不是这样，你就要深信它不应当是这样了。一因为你看到，甚至你自己也是在这种探究中与神争论，我们不应当如此与神争论，除非他们是太优秀和太公正了（以致容忍我们）。一但如果是这样，他们将不允许宇宙秩序中的任何事物被不公正和没道理地忽视。

Practise thyself even in the things which thou despairst of accomplishing. For even the left hand, which is ineffectual for all other things for want of practice, holds the bridle more vigorously than the right hand; for it has been practised in this.

甚至在你无望完成的事情中也要训练自己。因为，即使在所有别的事情上不太擅长的左手握起缰绳来也要比右手更有力，因为它一直受这种训练。

Consider in what condition both in body and soul a man should be when he is overtaken by death; and consider the shortness of life, the boundless abyss of time past and future, the feebleness of all matter.

考虑一个人在他被死亡追上的时候应当处在什么样的身体和心灵状态中；考虑生命的短暂，过去和未来的无尽的时间深渊，以及所有物质的脆弱。

Contemplate the formative principles (forms) of things bare of their coverings; the purposes of actions; consider what pain is, what pleasure is, and death, and fame; who is to himself the cause of his uneasiness; how no man is hindered by another; that everything is opinion.

剥去事物的外壳而沉思它们的形成的原则（形式），沉思行为的目的，考虑什么是痛苦；什么是快乐；什么是死亡；什么是名声；对他自己来说，谁是他不安的原因；为什么一个人不可能被另一个人阻碍；考虑一切都是意见。

In the application of thy principles thou must be like the pancratiast, not like the gladiator; for the gladiator lets fall the sword which he uses and is killed; but the other always has his hand, and needs to do nothing else than use it.

在运用你的原则进你必须像一个拳击选手而不是像一个角斗士，因为后者落下他用的剑而被杀，而前者总是用他的手，除了用手不需要用任何别的东西。

See what things are in themselves, dividing them into matter, form and purpose.

明察事物本身，把它分为质料、形式和目的。

What a power man has to do nothing except what God will approve, and to accept all that God may give him.

一个有力者必须仅仅做神灵将赞赏的事情，接受神给他的所有东西。

With respect to that which happens conformably to nature, we ought to blame neither gods, for they do nothing wrong either voluntarily or involuntarily, nor men, for they do nothing wrong except involuntarily. Consequently we should blame nobody.

对于合乎自然发生的事情，我们决不当责任神灵，因为他们没有自觉或不自觉地做任何错事；也不应当责备人们，因为他们只是不自觉地做了错事。所以我们不应有任何责备。

How ridiculous and what a stranger he is who is surprised at anything which happens in life.

对生活中发生的事情感到奇怪的人是多么要笑和奇怪啊！

Either there is a fatal necessity and invincible order, or a kind Providence, or a confusion without a purpose and without a director (Book IV). If then there is an invincible necessity, why dost thou resist? But if there is a Providence which allows itself to be propitiated, make thyself worthy of the help of the divinity. But if there is a confusion without governor, be content that in such a tempest thou hast in thyself a certain ruling intelligence. And even if the tempest carry thee away, let it carry away the poor flesh, the poor breath, everything else; for the intelligence at least it will

not carry away.

或者是有一种命定的必然性和不可更改的秩序；或者是有一种和善的神意；或者是有一种无目的、无指导的混乱（卷四，第 27 段）。那么，如果有一种不可改变的必然性，你为什么还要抵抗呢？而如果有一愿意接受好意的神，那么使你自己配得上神的帮助吧。但如果存在一种没有统治者的混乱，那么满足于你在这种动乱中自身有一种支配的理性吧。即使这动乱把你带走，让它带走可怜的肉体、可怜的呼吸和别的一切，至少理智它是带不走的。

Does the light of the lamp shine without losing its splendour until it is extinguished; and shall the truth which is in thee and justice and temperance be extinguished before thy death?

灯光照耀着，不到它熄灭不会失去它的光芒，而在你心中的真理、正义和节制却要在你死之前就熄灭吗？

When a man has presented the appearance of having done wrong, say, How then do I know if this is a wrongful act? And even if he has done wrong, how do I know that he has not condemned himself? and so this is like tearing his own face. Consider that he, who would not have the bad man do wrong, is like the man who would not have the fig-tree to bear juice in the figs and infants to cry and the horse to neigh, and whatever else must of necessity be. For what must a man do who has such a character? If then thou art irritable, cure this man's disposition.

当一个人表现得像是在做什么恶事的时候，我怎么知道这就一定是一件恶事呢？即使他的确做了恶事，我又怎么知道他没有责备过他自己呢？因为这就像破坏他自己的面容。想想那不让恶人做恶事的人，他就像不许无花果树结果，不准婴儿哭啼马嘶叫，不准别的必然出现的事物出现的人一样。一个有这种品质的人为什么必须这样做呢？那么如果你是易怒的，纠正你的气质吧。

If it is not right, do not do it: if it is not true, do not say it. For let thy efforts be-

如果这是不对的，不要做它，如果这是不真的，不要谈它。因为你要这样努力一

In everything always observe what the thing is which produces for thee an appearance, and resolve it by dividing it into the formal, the material, the purpose, and the time within which it must end.

在一切事物中总是观察那对你作为一种现象产生的事物是什么，通过把它划分的形式、质料、目的以及它必须持续的时间来解决这问题。

Perceive at last that thou hast in thee something better and more divine than the things which cause the various affects, and as it were pull thee by the strings. What is there now in my mind? Is it fear, or suspicion, or desire, or anything of the kind?

最终要领悟到你在你心中有一种比那些引起各种效果，似乎在用线拉着你的事物更好更神圣的东西。而现在你心里有什么呢？是恐惧、怀疑、欲望，还是别的此类东西？

First, do nothing inconsiderately, nor without a purpose. Second, make thy acts refer to nothing else than to a social end.

首先，不要不加考虑地做任何事情，不要没有目的。其次，使你的行为仅仅指向一个社会的目的。

Consider that before long thou wilt be nobody and nowhere, nor will any of the things exist which

thou now seest, nor any of those who are now living. For all things are formed by nature to change and be turned and to perish in order that other things in continuous succession may exist.

考虑不久以前你还没有身体、无踪无影，你现在看到的一些事物，现在生活的一些人也不存在。因为所有事物按其本性是天生要变化、扭转和衰朽的，以便在连续的系列中的别的事物可以出现。

Consider that everything is opinion, and opinion is in thy power. Take away then, when thou choosest, thy opinion, and like a mariner, who has doubled the promontory, thou wilt find calm, everything stable, and a waveless bay.

考虑一切都是意见，意见是在你的力量范围之内。那么，当你决定的时候，驱除你的意见，就像一只绕过岬角的舰队，你将发现一个平静、稳定、没有风浪的海湾。

Any one activity whatever it may be, when it has ceased at its proper time, suffers no evil because it has ceased; nor he who has done this act, does he suffer any evil for this reason that the act has ceased. In like manner then the whole which consists of all the acts, which is our life, if it cease at its proper time, suffers no evil for this reason that it has ceased; nor he who has terminated this series at the proper time, has he been ill dealt with. But the proper time and the limit nature fixes, sometimes as in old age the peculiar nature of man, but always the universal nature, by the change of whose parts the whole universe continues ever young and perfect. And everything which is useful to the universal is always good and in season. Therefore the termination of life for every man is no evil, because neither is it shameful, since it is both independent of the will and not opposed to the general interest, but it is good, since it is seasonable and profitable to and congruent with the universal. For thus too he is moved by the deity who is moved in the same manner with the deity and moved towards the same things in his mind.

任何一种活动，无论它可能是什么，当它在它恰当的时间停止时，它并非遭受到不幸，因为它已停止了；做出这一活动的人也并非遭受到不幸，因为这一活动已经停止。那么同样，由所有这种行为组成的整体，亦即我们的生命，如果它在恰当的时候停止，因为它已经停止，所以也并非遇受到不幸。如果一个受到虐待的人在恰当的时候结束这一过程，他也就没有受到痛苦。而恰当的时间和界限是由本性来确定的，有时像年迈而终的事情是由人的特别本性来确定，但通过其部分的变化使整个宇宙总是保持青春和完美，则总是由宇宙的本性来决定的。对于宇宙有用的一切始终是好的和合乎时宜的。因此生命的终结对每个人都不是恶，因为它绝不是耻辱，这是由于它不依赖于意志也不对立于普遍利益，而且这还是件好事，因为它对宇宙来说是合乎时宜的和有利的，是跟宇宙一致的。因为，那在他心里和神以同样的方式运动，朝着同样的事物的人，他也是在被神推动。

These three principles thou must have in readiness. In the things which thou doest do nothing either inconsiderately or otherwise than as justice herself would act; but with respect to what may happen to thee from without, consider that it happens either by chance or according to Providence, and thou must neither blame chance nor accuse Providence. Second, consider what every being is from the seed to the time of its receiving a soul, and from the reception of a soul to the giving back of the same, and of what things every being is compounded and into what things it is resolved. Third, if thou shouldst suddenly be raised up above the earth, and shouldst look down on human things, and observe the variety of them how great it is, and at the same time also shouldst see at a glance how great is the number of beings who dwell around in the air and the aether, consider that



as often as thou shouldst be raised up, thou wouldst see the same things, sameness of form and shortness of duration. Are these things to be proud of?

你必须预备好这三条原则。一是在我做的事情里，不要做任何或者是不加考虑，或者是违背正义的事情，而对于那可能从外部对你发生的事情，考虑它或者是偶然或者是按照神意发生的，你决不能谴责这偶然或神意。第二，考虑每一存在从种子到它接受一个灵魂这段时间里是什么；从接受灵魂到给回灵魂这段时间里又是什么；考虑每一存在是由什么东西构成的，它又分解成什么东西。第三，如果你竟然突然被提升到大地之上，你应当俯视人类，观察他们的差别有多大，同时也瞥一眼居于四周空气和以太中的存在有多少；经常像你被提升那样思考，你就将看到同样的事物、形式的相同和持续的短暂。难道这些事物值得骄傲吗？

Cast away opinion: thou art saved. Who then hinders thee from casting it away?

抛弃意见，你将得救。那么谁阻止你这样做呢？

When thou art troubled about anything, thou hast forgotten this, that all things happen according to the universal nature; and forgotten this, that a man's wrongful act is nothing to thee; and further thou hast forgotten this, that everything which happens, always happened so and will happen so, and now happens so everywhere; forgotten this too, how close is the kinship between a man and the whole human race, for it is a community, not of a little blood or seed, but of intelligence. And thou hast forgotten this too, that every man's intelligence is a god, and is an efflux of the deity; and forgotten this, that nothing is a man's own, but that his child and his body and his very soul came from the deity; forgotten this, that everything is opinion; and lastly thou hast forgotten that every man lives the present time only, and loses only this.

当你因为什么事苦恼时，你忘记了这一点：所有事物都是按照宇宙的本性发生的；你忘记了：一个人的邪恶行为接触不到你；你还忘记了：现在发生的一切如此发生，将来也如此发生，现在也在各个地方如此发生；你也忘记了：一个人和整个人类之间的亲缘关系是多么紧密，因为这是一种共有，不是一点点血或种子的共有，而是理智的共有。你还忘记了：每个人的理智都是一个神，都是神性的一种流溢；你忘记了：没有什么东西是人自己的，他的孩子、他的身体以至他的灵魂都是来自神的；你也忘记了：一切都是意见；最后你还忘记了：每个人都仅仅生活在现在，丧失的也只是现在。

Constantly bring to thy recollection those who have complained greatly about anything, those who have been most conspicuous by the greatest fame or misfortunes or enmities or fortunes of any kind: then think where are they all now? Smoke and ash and a tale, or not even a tale. And let there be present to thy mind also everything of this sort, how Fabius Catullinus lived in the country, and Lucius Lupus in his gardens, and Stertinius at Baiae, and Tiberius at Capreae and Velius Rufus (or Rufus at Velia); and in fine think of the eager pursuit of anything conjoined with pride; and how worthless everything is after which men violently strain; and how much more philosophical it is for a man in the opportunities presented to him to show

不断地回忆那些经常诉苦的人，那些由于最大的名声或最大的不幸，或仇恨，或任何一种最大幸运而非常引人注目的人，然后想想他们现在到哪里去了呢？他们已化为尘土的传说，甚至连传说也够不上。让这一类事情也都出现在你的心里，曾住在乡村别墅的法比阿斯·卡特利卢斯现在怎样了，在他的花园里的卢修斯·卢柏斯、在拜依阿的斯德丁尼阿斯、在卡帕里的第比留斯和维留斯·鲁弗斯（或维利亚的鲁弗斯）现在怎么样了。若好好想想对所有人们引以为骄傲的事物的热烈追求，人们竭力追逐的一切是多么无价值啊，而对一个人来说，在

提供给他的机会中展示出自己的正直、节制，忠实于神，并且非常朴实地这样做是多么贤明啊！而为最不值得骄傲的事情骄傲则是所有事情中最难堪的。

28、有些人问：你在哪儿见过神？或你怎么知道他们存在并如此崇拜他们呢？对于他们，我回答说，首先，他们甚至可以用肉眼看见；其次，我甚至没见过我自己的灵魂，但还是尊重它。那么对于神，我是从我对他们力量的不断体验中领悟到他们存在并崇拜他们的。

29、生命的保障在于：彻底地考察一切事物；它本身是什么，它的质料是什么，它的形式是什么；以你的全部灵魂去行正义，诵真理。我们除了通过把一件好事跟另一件好事联系起来，以致中间不留下哪怕最小的空隙来享受生命之外，还有什么别的办法呢？

30、有一阳光，虽然它被墙壁、山峰和无数别的东西隔断。有一共同的实体，虽然它分布在无数的本性和个别的限制物（或个体）之中。有一理智的灵魂，虽然它看来也被划分了。那么，在刚刚提到的这些事物中，所有别的一部分一像那些大气的和物质的部分一是没有感觉没有情谊的，但理性本原甚至把这些部分也结合到一起，吸引为同一。至于理智，则是以一种特殊方式趋向于它的同类的，它与之结合，这种相通的感是割不断的。

31、你希望什么？继续存在吗？好，你希望有感觉吗？希望有运动和生长？然后再停止生长？希望谈话？思考？所有这些事情在你看来有什么值得欲望呢？但如果低估所有这些事物的价值是容易的，转向剩下的事情，那就是遵从理性和神。但因上述事情苦恼是与尊重理性和神不一致的，因为死亡将从一个人那里夺走别的东西。

32、分给每个人的是无尽的、不可测的时间中多么少的一部分！它立刻就被永恒吞噬了。还有，分给每个人的是整个实体的多么小的一部分！是普遍灵魂的多么小的一部分！你匍匐在上面的是整个大地多么小的一块土壤！想到这一切，就要认定：除了按照你的本性引导你的去做，以及忍受共同本性带给你的东西之外，就没有伟大的事情了。

33、支配的能力是怎样运用自身的呢？因为一切都基于此。而其它的一切，不管在不在你意志力的范围之间，都只是死灰和烟尘。

34、这种思考最适于使我们蔑视死亡，甚至那些认为快乐是善痛苦是恶的人也曾蔑视过它。

35、一个人，如果对于他只有那在适当时机来临的才是善，那么，对于他，做出较多或较少的合乎正当理性的行为乃是同样的，对于他，有较长或较短时间来沉思这个世界并没有什么不同——对于这个人，死亡也就不是一件可怕的事情了。

36、人啊，你一直是这个伟大国家（世界）里的一个公民，五年（或三年）会对你有什么不同呢？因为与法相合的事情对一切都是公正的。如果没有暴君也没有不公正的法官把你从国家中打发走，把你打发走的只是送你进来的自然，那么这又有什么困苦可言呢？这正像一个执法官曾雇用一名演员，现在把他辞退让他主离开舞台一样。——“可是我还没有演完五幕，而只演了三幕，”——你说得对，但是在人生中三幕就是全剧，因为怎样才是一也完全的戏剧，这决定于那个先前曾是构成这个戏的原因，现在又是解散这出戏的原因的人，可是你却两方面的原因都不是。那么满意地退场吧，因为那解除你职责的人也是满意的。

THE END