

中英雙語  
偉大思想系列  
Penguin Great Ideas

# 與孤獨為伍

*Man Alone with Himself*

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## “偉大思想系列”中文版序

企鵝“偉大思想系列”2004年開始出版。美國出版的叢書規模略小，德國的同類叢書規模更小一些。叢書銷量已遠遠超過200萬冊，在全球很多人中間，尤其是學生當中，普及了哲學和政治學。中文版“偉大思想系列”的推出，邁出了新的一步，令人歡欣鼓舞。

推出這套叢書的目的是讓讀者再次與一些偉大的非小說類經典著作面對面地交流。太長時間以來，確定版本依據這樣一個假設——讀者在教室裏學習這些著作，因此需要導讀、詳盡的註釋、參考書目等。此類版本無疑非常有用，但我想，如果能夠重建托馬斯·潘恩《常識》或約翰·羅斯金《藝術與人生》初版時的環境，重新營造更具親和力的氛圍，那也是一件有意思的事。當時，讀者除了原作者及其自身的理性思考外沒有其他參照。

這樣做有一定的缺點：每個作者的話難免有難解或不可解之處，一些重要的背景知識會缺失。例如，讀者對亨利·梭羅創作時的情況毫無頭緒，也不了解該書的接受情況及影響。不過，這樣做的優點也很明顯。最突出的優點是，作者的初衷又一次變得重要起來——托馬斯·潘恩的憤怒、查爾斯·達爾文的靈光、塞內加的隱逸。這些作家在那麼多國家

影響了那麼多人的生活，其影響不可估量，有的長達幾個世紀，讀他們書的樂趣罕有匹敵。沒有亞當·斯密或阿圖爾·叔本華，難以想像我們今天的世界。這些小書的創作年代已很久遠，但其中的話已徹底改變了我們的政治學、經濟學、智力生活、社會規劃和宗教信仰。

“偉大思想系列”一直求新求變。地區不同，收錄的作家也不同。在中國或美國，一些作家更受歡迎。英國“偉大思想系列”收錄的一些作家在其他地方則默默無聞。稱其為“偉大思想”，我們亦慎之又慎。思想之偉大，在於其影響之深遠，而不意味着這些思想是“好”的，實際上一些書可列入“壞”思想之列。叢書中很多作家受到同一叢書其他作家的很大影響，例如，馬塞爾·普魯斯特承認受約翰·羅斯金影響很大，米歇爾·德·蒙田也承認深受塞內加影響，但其他作家彼此憎恨，如果發現他們被收入同一叢書，一定會氣憤難平。不過，讀者可自行決定這些思想是否合理。我們衷心希望，您能在閱讀這些傑作中得到樂趣。

“偉大思想系列”出版人

西蒙·溫德爾

## Introduction to the Chinese Editions of Great Ideas

Penguin's Great Ideas series began publication in 2004. A somewhat smaller list is published in the USA and a related, even smaller series in Germany. The books have sold now well over two million copies and have popularized philosophy and politics for many people around the world – particularly students. The launch of a Chinese Great Ideas series is an extremely exciting new development.

The intention behind the series was to allow readers to be once more face to face with some of the great nonfiction classics. For too long the editions of these books were created on the assumption that you were studying them in the classroom and that the student needed an introduction, extensive notes, a bibliography and so on. While this sort of edition is of course extremely useful, I thought it would be interesting to recreate a more intimate feeling – to recreate the atmosphere in which, for example, Thomas Paine's *Common Sense* or John Ruskin's *On Art and Life* was first published – where the reader has no other guide than the original author and his or her own common sense.

This method has its severe disadvantages – there will inevitably be statements made by each author which are either hard or impossible to understand, some important context might be missing. For example the reader has no clue as to the conditions under which Henry Thoreau was writing his book and the reader cannot be aware

of the book's reception or influence. The advantages however are very clear – most importantly the original intentions of the author become once more important. The sense of anger in Thomas Paine, of intellectual excitement in Charles Darwin, of resignation in Seneca – few things can be more thrilling than to read writers who have had such immeasurable influence on so many lives, sometimes for centuries, in many different countries. Our world would not make sense without Adam Smith or Arthur Schopenhauer – our politics, economics, intellectual lives, social planning, religious beliefs have all been fundamentally changed by the words in these little books, first written down long ago.

The Great Ideas series continues to change and evolve. In different parts of the world different writers would be included. In China or in the United States there are some writers who are liked much more than others. In the UK there are writers in the Great Ideas series who are ignored elsewhere. We have also been very careful to call the series Great Ideas – these ideas are great because they have been so enormously influential, but this does not mean that they are Good Ideas – indeed some of the books would probably qualify as Bad Ideas. Many of the writers in the series have been massively influenced by others in the series – for example Marcel Proust owed so much to John Ruskin, Michel de Montaigne to Seneca. But others hated each other and would be distressed to find themselves together in the same series! But readers can decide the validity of these ideas for themselves. We very much hope that you enjoy these remarkable books.

Simon Winder  
Publisher Great Ideas

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本書中各章節採用的數字序列皆由 1 開始，以避免於本書開首出現過於複雜的編排，例如：“真理之敵”在原著作中為 483 號。

## 一、與孤獨為伍



1. 真理之敵。信仰是比謊言更危險的真理之敵。
2. 顛倒的世界。我們常會因為不喜歡某人的某個說法而嚴加苛責，其實我們更應該在相反的情況下這麼做。
3. 有個性的人。一個人看上去有個性，是因為他辦事總是跟隨自己的性情，而不是遵照原則。
4. 必居其一。一個人如果生來不具有平易的性格，那麼藝術與知識的陶冶必定可以使他變得性格平易。
5. 對事業的激情。熱愛事業（如科學、國家利益、文化、藝術）的人，往往對人比較冷漠（即便對其事業的代表，如政客、哲學家、藝術家也是如此）。
6. 行動的冷靜。瀑布在跌落時，變得舒緩飄逸；實幹家在行動時，將強烈的渴望化為徹底的冷靜。
7. 淺顯為妙。如果徹底了解，就很難忠誠。因為了解越深入，就越會接觸到黑暗面。
8. 理想主義者的誤區。理想主義者們幻想自己投身的是天底下最偉大的事業，他們不願相信，自己事業的壯

大，也需要其他事業所必需的氣味難聞的糞肥。

9. 自我觀察。人最善於防備自己，抵禦自己的窺探和圍攻；通常，他最多只能看清自己的外圍城池。真正的堡壘他不但進不去，甚至看不見，除非朋友或敵人變成內應，帶他從密道去那裏。

10. 合適的職業。男人們很少會忍受一項職業，除非他們相信或者說服自己相信，這項職業比其他的更重要。女人們在對待所愛的人時也是一樣。

11. 高尚的情操。高尚的情操大體上由善良和輕信構成，這正是貪婪和成功的人所不屑和鄙視的。

12. 目的地和路。很多人會堅持走已經走上的路，對他們的目的地卻很少這樣堅持。

13. 特立獨行令人反感的方面。特立獨行的人總是令人反感，因為他們與眾不同的方式使周圍的人感到自卑。

14. 名人的特權。通過微不足道的禮物帶給人無上的快樂，是名人的特權。

15. 不經意的高尚。習慣給予而非索取的人，就具備了不經意的高尚。

16. 成為英雄的條件。人如果想成為英雄，他的對手必須先從蛇變成龍，否則他就缺少一個合適的敵人。

17. 朋友。分享喜悅而非同情，使人們成為朋友。

18. 利用高潮與低潮。為了獲得知識，要學會利用內在的潮汐，讓自己順勢接近一事物，一段時間以後，再



順勢從那件事物上撤離。

19. 愛自己。人們常說“愛事業”，實際上是愛自己，“愛事業”只是“愛自己”的表達方式。

20. 謙遜之人。對人謙遜的人，往往對事物（城市、國家、社會、時代，或者人類）表現得格外傲慢。那是他的報復。

21. 羨慕和嫉妒。羨慕和嫉妒是人類靈魂的私處。這個比方或許可以被推至更遠。

22. 最優雅的偽君子。完全不談論自己是一種形式優雅的偽善。

23. 煩惱。煩惱是一種生理疾病，不可能僅僅通過消滅其根源而消除它。

24. 真理的代表。很難找到真理的擁躉，並非因為說出真理很危險，而是因為這件事本身很乏味。

25. 比敵人還麻煩。當我們因為某些原因（比如感激）不得不和不投機的人維持熱絡的表象時，這些人對我們想像力的折磨比我們的敵人更甚。

26. 走進大自然。我們喜歡走進大自然，因為它從不對我們評頭論足。

27. 寸有所長。在文明狀態下，所有人都感到自己至少在某一方面比別人強，這是形成社會普遍親善的基礎：由於每個人在特定的情形下都可以向他人提供幫助，因而在接受他人的幫助時也就不會感到羞恥。

28. 令人安慰的解釋。某人故去時，我們通常需要令人安慰的解釋，與其說是為了平復痛苦，不如說是為自己的痛苦輕易得到平復尋找藉口。

29. 忠實於信仰。事務繁忙的人，通常會保持基本理念和觀點不變，這和為某種信念服務的人一樣。他不再檢驗自己的信念，他沒有時間這麼做。事實上，連就此事進行考慮都與他的興趣相違。

30. 道德和數量。一個人比另一個更有道德，常常因為他的目標更多，後者因為在狹窄的圈子裏忙於瑣事而處於下風。

31. 生命作為生命的作品。無論一個人在知識上多麼廣博，在他本人眼裏多麼客觀，他最終只能收穫自己的自傳。

32. 鐵定的必然。透過歷史的進程，人類了解到所謂“鐵定的必然”，既非鐵定也非必然。

33. 經驗之談。不合理性不是一件事物消亡的理由，反而是其存在的條件。

34. 真相。如今，沒有人會因為某個致命的真相死去，因為解藥太多。

35. 基本觀點。在真理的推廣和人類的幸福之間，不存在預設的和諧。

36. 人的宿命。進行過深入思考的人都知道，任何行為和判斷都只能導致錯誤的結果。

37. 真理如女巫。錯誤讓動物變成人，真理是否會把人變回動物？

38. 文化的危機。在我們的時代，文化面臨被文化的手段摧毀的危險。

39. 偉大意味着指出方向。沒有哪條河流的偉大和充盈是單憑自身，能夠吸納眾多的支流並帶領它們前行才是其偉大之處。偉人也是一樣。關鍵在於能指出一個眾人追隨的方向，至於他本人有沒有足夠的天賦，並不重要。

40. 問心有愧。大談自己對人類重要性的資本家，在信守約定或誓言方面會感到問心有愧。

41. 要求被愛。要求別人愛自己是最大的傲慢。

42. 蔑視他人。蔑視他人最明顯的標誌是只有在為了達成自己的目的時才會容忍他人。

43. 政見相左的追隨者。誰讓別人對他暴跳如雷，誰就找到了追隨自己的同夥。

44. 忘記自己的經歷。經常進行客觀思考的人，容易忘記自己的經歷，但不會忘記這些經歷引發的思考。

45. 固執己見。一個人固執己見，要麼是因為他自己發現了這個觀點而為之驕傲，要麼是因為他經過努力理解了這個觀點而為之驕傲，二者都出自於虛榮。

46. 害怕曝光。善行同惡行一樣害怕曝光。後者擔心曝光會招致痛苦（作為懲罰）；前者擔心曝光會讓快樂（純粹的快樂一旦摻雜了虛榮心的滿足就會終止）消失。

47. 一天的長度。如果一個人有很多事要往一天裏塞，一天就會變出一百個口袋來裝。

48. 暴君天才。如果靈魂翻騰起無法遏制的慾望，想確立自己的絕對權威，並且一直保持着這股狂熱，那麼即便不值一提的天分（在政治家或藝術家中），也能演變成幾乎無法抗拒的自然力。

49. 敵人的生命。如果一個人活着是為了同敵人戰鬥，那麼敵人活着對他來說就非常重要。

50. 更重要的事。無法解釋、晦暗不明的事常被認為比可以解釋、清晰明朗的事更重要。

51. 評估服務。我們評估某項服務，依據的是這項服務的標價，而不是服務本身對於我們的價值。

52. 不幸。不幸是如此的光榮（幸福反而像是一種淺薄、平庸和缺乏抱負的標誌），如果有人說“你肯定非常幸福”時，我們通常都會表示抗議。

53. 恐懼的幻象。恐懼的幻象是一個骨瘦如柴的邪惡小妖，專揀人的承受力達到極限時跳到他的背上。

54. 令人生厭的反對者的價值。有時我們保持對某項事業的忠誠，只是因為反對它的人總是令我們生厭。

55. 職業的價值。職業使我們變得沒有思想，而這正是它最偉大的賜福。它彷彿一道防禦工事，我們陷入疑慮和不安的圍攻時，就可以撤退到它的後面。

56. 本領。某些人的本領看起來比實際上小，是因為

他們給自己安排的任務太龐大。

57. 年輕。年輕時代是令人不快的，想在任何方面獲得成就，在當時既不可能也不合理。

58. 過於宏大的目標。當眾誇下海口的人，在意識到無法兌現承諾時，通常不會有勇氣重提舊事，最終無可避免地變成偽君子。

59. 在溪流中。強勁的水流會帶走石子和灌木，強大的思想也會吸引許多愚蠢和昏亂的頭腦。

60. 思想解放的危險。當一個人熱切地試圖解放思想時，他的激情和慾望也暗暗希望能從中得利。

61. 精神的體現。如果一個人經常進行聰明的思考，他的臉和身體也會看起來很聰明。

62. 視力不好和聽力不好。視力不好的人，看到的東西往往比別人少一些；聽力不好的人，聽到的東西往往比別人多一些。

63. 虛榮的人自得其樂。虛榮的人不但想高人一等，而且希望感覺到高人一等，因此不惜自欺欺人。他關心的不是別人的意見，而是他對別人意見的看法。

64. 格外虛榮。自大的人在生病時會變得格外虛榮，更加在乎名聲和讚譽。他在多大程度上迷失了自己，就會從外界利用他人的觀點重新贏回來。

65. “機智”的人。尋求機智的人沒有機智。

66. 給黨派領袖的提示。如果能迫使人們公開宣誓效

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The numbering system, starting at one, as it was too cumbersome to begin the book with, for example, *Enemies of Truth* as number 483 as in the original work.

## 1 *Man Alone with Himself*

1

*Enemies of truth.* Convictions are more dangerous enemies of truth than lies.

2

*Topsy-turvy world.* We criticize a thinker more sharply when he proposes a tenet that is disagreeable to us; and yet it would be more reasonable to do this when we find his tenet agreeable.

3

*A person of character.* It is much more common for a person to appear to have character because he always acts in accord with his temperament, rather than because he always acts in accord with his principles.

4

*The one necessary thing.* A person must have one or the other: either a disposition which is easygoing by nature, or else a disposition eased by art and knowledge.

5

*Passion for things.* He who directs his passion to things (the sciences, the national good, cultural interests, the arts) takes much of the fire out of his passion for people (even when they represent those things, as statesmen, philosophers, and artists

represent their creations).

6

*Calm in action.* As a waterfall becomes slower and more floating as it plunges, so the great man of action will act with *greater* calm than could be expected from his violent desire before the deed.

7

*Not too deep.* People who comprehend a matter in all its depth seldom remain true to it forever. For they have brought its depths to the light; and then there is always much to see about it that is bad.

8

*Idealists' delusion.* All idealists imagine that the causes they serve are significantly better than the other causes in the world; they do not want to believe that if their cause is to flourish at all, it needs exactly the same foulsmelling manure that all other human undertakings require.

9

*Self-observation.* Man is very well defended against himself, against his own spying and sieges; usually he is able to make out no more of himself than his outer fortifications. The actual stronghold is inaccessible to him, even invisible, unless friends and enemies turn traitor and lead him there by a secret path.



10

*The right profession.* Men seldom endure a profession if they do not believe or persuade themselves that it is basically more important than all others. Women do the same with their lovers.

11

*Nobility of mind.* To a great degree, nobility of mind consists of good nature and lack of distrust, and thus contains precisely that which acquisitive and successful people so like to treat with superiority and scorn.

12

*Destination and paths.* Many people are obstinate about the path once it is taken, few people about the destination.

13

*The infuriating thing about an individual way of living.* People are always angry at anyone who chooses very individual standards for his life; because of the extraordinary treatment which that man grants to himself, they feel degraded, like ordinary beings.

14

*Privilege of greatness.* It is the privilege of greatness to grant supreme pleasure through trifling gifts.

15

*Unwittingly noble.* A man's behavior is unwittingly noble if he has grown accustomed never to want anything from men, and always to give to them.

16

*Condition for being a hero.* If a man wants to become a hero, the snake must first become a dragon: otherwise he is lacking his proper enemy.

17

*Friend.* Shared joy, not compassion, makes a friend.

18

*Using high and low tides.* For the purpose of knowledge, one must know how to use that inner current that draws us to a thing, and then the one that, after a time, draws us away from it.

19

*Delight in oneself.* 'Delight in an enterprise,' they say; but in truth it is delight in oneself, by means of an enterprise.

20

*The modest one.* He who is modest with people shows his arrogance all the more with things (the city, state, society, epoch, or mankind). That is his revenge.

70

21

*Envy and jealousy.* Envy and jealousy are the pudenda of the human soul. The comparison can perhaps be pursued further.

22

*The most refined hypocrite.* To speak about oneself not at all is a very refined form of hypocrisy.

23

*Annoyance.* Annoyance is a physical illness that is by no means ended simply by eliminating the cause of the annoyance.

24

*Representatives of truth.* The champions of truth are hardest to find, not when it is dangerous to tell it, but rather when it is boring.

25

*More troublesome than enemies.* When some reason (e.g., gratitude) obliges us to maintain the appearance of unqualified congeniality with people about whose own congenial behavior we are not entirely convinced, these people torment our imagination much more than do our enemies.

26

*Out in nature.* We like to be out in nature so much because it has no opinion about us.

71

*Everyone superior in one thing.* In civilized circumstances, everyone feels superior to everyone else in at least one way; this is the basis of the general goodwill, inasmuch as everyone is someone who, under certain conditions, can be of help, and need therefore feel no shame in allowing himself to be helped.

*Reasons for consolation.* When someone dies, we usually need reasons to be consoled, not so much to soften the force of our pain, as to excuse the fact that we feel consoled so easily.

*Loyal to their convictions.* The man who has a lot to do usually keeps his general views and opinions almost unchanged; as does each person who works in the service of an idea. He will never test the idea itself any more; he no longer has time for that. Indeed, it is contrary to his interest even to think it possible to discuss it.

*Morality and quantity.* One man's greater morality, in contrast to another's, often lies only in the fact that his goals are quantitatively larger. The other man is pulled down by occupying himself with small things, in a narrow sphere.

*Life as the product of life.* However far man may extend

himself with his knowledge, however objective he may appear to himself – ultimately he reaps nothing but his own biography.

32

*Iron necessity.* Over the course of history, men learn that iron necessity is neither iron nor necessary.

33

*From experience.* That something is irrational is no argument against its existence, but rather a condition for it.

34

*Truth.* No one dies of fatal truths nowadays: there are too many antidotes.

35

*Basic insight.* There is no pre-established harmony between the furthering of truth and the good of mankind.

36

*Human lot.* Whoever thinks more deeply knows that he is always wrong, whatever his acts and judgments.

37

*Truth as Circe.* Error has turned animals into men; might truth be capable of turning man into an animal again?

38

*Danger of our culture.* We belong to a time in which culture

is in danger of being destroyed by the means of culture.

39

*Greatness means: to give a direction.* No river is great and bounteous through itself alone, but rather because it takes up so many tributaries and carries them onwards: that makes it great. It is the same with all great minds. All that matters is that one man give the direction, which the many tributaries must then follow; it does not matter whether he is poorly or richly endowed in the beginning.

40

*Weak conscience.* Men who talk about their importance for mankind have a weak conscience about their common bourgeois honesty in keeping contracts or promises.

41

*Wanting to be loved.* The demand to be loved is the greatest kind of arrogance.

42

*Contempt for people.* The least ambiguous sign of a disdain for people is this: that one tolerates everyone else only as a means to *his* end, or not at all.

43

*Disciples out of disagreement.* Whoever has brought men to a state of rage against himself has always acquired a party in his favor, too.

74

44

*Forgetting one's experiences.* It is easy for a man who thinks a lot – and objectively – to forget his own experiences, but not the thoughts that were evoked by them.

45

*Adhering to an opinion.* One man adheres to an opinion because he prides himself on having come upon it by himself; another because he has learned it with effort, and is proud of having grasped it: thus both out of vanity.

46

*Shunning the light.* The good deed shuns the light as anxiously as the evil deed: the latter fears that, if it is known, pain (as punishment) will follow; the former fears that, if it is known, joy (that pure joy in oneself, which ceases as soon as it includes the satisfaction of one's vanity) will disappear.

47

*The day's length.* If a man has a great deal to put in them, a day will have a hundred pockets.

48

*Tyrant-genius.* If the soul stirs with an ungovernable desire to assert itself tyrannically, and the fire is continually maintained, then even a slight talent (in politicians or artists) gradually becomes an almost irresistible force of nature.

75

49

*The life of the enemy.* Whoever lives for the sake of combating an enemy has an interest in the enemy's staying alive.

50

*More important.* The unexplained, obscure matter is taken as more important than the explained, clear one.

51

*Evaluating services rendered.* We evaluate services someone renders us according to the value that person places on them, not according to the value they have for us.

52

*Unhappiness.* The distinction that lies in being unhappy (as if to feel happy were a sign of shallowness, lack of ambition, ordinariness) is so great that when someone says, 'But how happy you must be!' we usually protest.

53

*Fantasy of fear.* The fantasy of fear is that malevolent, apelike goblin which jumps onto man's back just when he already has the most to bear.

54

*Value of insipid opponents.* Sometimes we remain true to a cause only because its opponents will not stop being insipid.

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