

【瓦尔登湖】中英双语对照



《瓦尔登湖》是美国作家亨利·戴维·梭罗（Henry David Thoreau，1817年7月12日—1862年5月6日）的代表作，首次出版于1854年。这部作品是一本深刻的自然文学作品，同时也是一篇哲学论文，探讨了简朴生活、自然...美以及个人独立精神的主题。梭罗是美国超验主义运动的重要成员，他的这部作品体现了超验主义的核心思想，对后世产生了深远的影响。《瓦尔登湖》描述了梭罗在马萨诸塞州康科德附近的瓦尔登湖畔，为期两年两个月的

亨利·戴维·梭罗 著

唐库学习 译

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When I wrote the following pages, or rather the bulk of them, I lived alone, in the woods, a mile from any neighbor, in a house which I had built myself, on the shore of Walden Pond, in Concord, Massachusetts, and earned my living by the labor of my hands only. —

当我写下以下文字时，或者说大部分文字时，我独自居住在马萨诸塞州康科德的瓦尔登湖边，距离任何邻居有一英里远，住在我自己动手建造的房子里，只靠自己的双手谋生。 —

I lived there two years and two months. At present I am a sojourner in civilized life again.
我在那里生活了两年零两个月。目前我再次是文明生活的过客。

I should not obtrude my affairs so much on the notice of my readers if very particular inquiries had not been made by my townsmen concerning my mode of life, which some would call impertinent, though they do not appear to me at all impertinent, but, considering the circumstances, very natural and pertinent. —

如果我的乡亲们没有对我的生活方式提出非常具体的询问，我是不会如此过多地向读者透露我的私事的。他们或许会觉得这些问题有失礼，但在我看来并不无礼，反而考虑到情况，是十分自然和相关的。 —

Some have asked what I got to eat; if I did not feel lonesome; if I was not afraid; and the like. —
有些人问我吃什么；我是否感到孤独；我是否感到害怕等等。 —

Others have been curious to learn what portion of my income I devoted to charitable purposes;
—

另一些人则想了解我收入中用于慈善用途的比例； —

and some, who have large families, how many poor children I maintained. —

还有一些人，有着众多子女的人，想知道我养了多少贫困儿童。 —

I will therefore ask those of my readers who feel no particular interest in me to pardon me if I undertake to answer some of these questions in this book. —

因此，我希望我的读者中对我没有特别兴趣的人，请原谅我如果在这本书中试图回答其中一些问题。 —

In most books, the I, or first person, is omitted; in this it will be retained; —

在大多数书籍中，我，或者说第一人称代词，会被省略；在这本书中将保留； —

that, in respect to egotism, is the main difference. —

这在自我夸耀方面是主要的区别。 —

We commonly do not remember that it is, after all, always the first person that is speaking. —

我们常常忽略，毕竟总是第一人称在说话。 —

I should not talk so much about myself if there were anybody else whom I knew as well. —
如果我既然还有其他人跟我一样了解透彻，我也不会那么多说自己。 —

Unfortunately, I am confined to this theme by the narrowness of my experience. —
不幸的是，由于我的经历所限，我只能局限于这个主题。 —

Moreover, I, on my side, require of every writer, first or last, a simple and sincere account of his own life, and not merely what he has heard of other men's lives; —
此外，我希望每位作家，先或后，都能以简单真诚的方式讲述自己的生活，而不仅仅讲述他听说过的其他人的生活； —

some such account as he would send to his kindred from a distant land; —
类似他远在他乡给亲人发来的信； —

for if he has lived sincerely, it must have been in a distant land to me. —
因为如果他生活得真诚，那么他对我来说必然是在遥远的异乡。 —

Perhaps these pages are more particularly addressed to poor students. —
或许这些页面更特别地面向贫穷的学生。 —

As for the rest of my readers, they will accept such portions as apply to them. —
至于我的其他读者，他们将接受适用于他们的那些部分。 —

I trust that none will stretch the seams in putting on the coat, for it may do good service to him whom it fits.

我相信没有人会在穿上这件外衣时扯破缝线，因为它可能对适合的人起到很好的作用。

I would fain say something, not so much concerning the Chinese and Sandwich Islanders as you who read these pages, who are said to live in New England; —
我宁愿说的是，不是关于中国人和三明治岛民，而是关于你们这些阅读这些页面的人，据说你们生活在新英格兰； —

something about your condition, especially your outward condition or circumstances in this world, in this town, what it is, whether it is necessary that it be as bad as it is, whether it cannot be improved as well as not. —

关于你们的状况，尤其是你们在这个世界中的外部状况或情况，关于这个城镇，这到底是什么，它是否有必要如此糟糕，是否不能被改善。 —

I have travelled a good deal in Concord; —
我在康科德周围旅行过很多次； —

and everywhere, in shops, and offices, and fields, the inhabitants have appeared to me to be doing penance in a thousand remarkable ways. —

到处，无论是商店、办公室还是田野，这里的居民对我来说都表现出以千奇百怪的方式在忏悔。

—
What I have heard of Bramins sitting exposed to four fires and looking in the face of the sun; —
我所听到的有关婆罗门人坐在暴露于四面火焰中并直视太阳的事情； —

or hanging suspended, with their heads downward, over flames; —

或者头朝下悬挂在火焰上方； —

or looking at the heavens over their shoulders “until it becomes impossible for them to resume their natural position, while from the twist of the neck nothing but liquids can pass into the stomach”; —

或者仰面长时间看天空“直至他们无法恢复自然姿势，因为脖子的扭曲使得只有液体能进入胃”；

—
or dwelling, chained for life, at the foot of a tree; —

或者终生被锁在树下； —

or measuring with their bodies, like caterpillars, the breadth of vast empires; —

或者测量他们的身体，像毛虫一样，横跨广袤的帝国； —

or standing on one leg on the tops of pillars – even these forms of conscious penance are hardly more incredible and astonishing than the scenes which I daily witness. —

或者站在柱子顶端单腿站立——即使这些自觉的苦行形式几乎和我每天见到的场景一样不可思议和令人讶异。 —

The twelve labors of Hercules were trifling in comparison with those which my neighbors have undertaken; —

Hercules的十二项豪举相比于我的邻居们所承担的那些任务微不足道； —

for they were only twelve, and had an end; —

因为他们只有十二项任务，并且有个结束。 —

but I could never see that these men slew or captured any monster or finished any labor. —

但我从未看到这些人杀死或俘虏过任何怪兽，完成过任何工作。 —

They have no friend Iolaus to burn with a hot iron the root of the hydra’s head, but as soon as one head is crushed, two spring up.

他们没有友人伊俄劳斯（Iolaus）来用热铁烧灭九头蛇头的根，一旦有一个头被打碎，就会长出两个头。

I see young men, my townsmen, whose misfortune it is to have inherited farms, houses, barns, cattle, and farming tools; —

我看到了年轻人，他们是我的同乡，不幸继承了农场、房屋、谷仓、牲畜和农具； —

for these are more easily acquired than got rid of. —

因为这些东西比获得起来更容易，但丢弃起来却更难。 —

Better if they had been born in the open pasture and suckled by a wolf, that they might have seen with clearer eyes what field they were called to labor in. —

如果他们是在开阔的牧场上出生，并由狼哺育，也许会更清晰地看到他们被召唤去劳作的田野。

—

Who made them serfs of the soil? Why should they eat their sixty acres, when man is condemned to eat only his peck of dirt? —

谁使他们成为土地的奴隶？为什么他们要吃六十英亩的土地，而人类却只被判定吃自己一石的泥土？ —

Why should they begin digging their graves as soon as they are born? —

他们一出生就开始挖自己的坟墓是为什么？ —

They have got to live a man's life, pushing all these things before them, and get on as well as they can. —

他们必须过一种男人的生活，把这一切随身搬运，在生活中尽可能地继续下去。 —

How many a poor immortal soul have I met well-nigh crushed and smothered under its load, creeping down the road of life, pushing before it a barn seventy-five feet by forty, its Augean stables never cleansed, and one hundred acres of land, tillage, mowing, pasture, and woodlot!

—

我曾遇到许多贫困的不朽灵魂，几乎被压垮和窒息在自己的负担之下，在人生之路上匍匐而行，推着一座七十五英尺长、四十英尺宽的谷仓，里面的奥鞞亚（Augean）牛圈从未被清理过，还有一百英亩的土地，耕种、刈割、牧场和林地！ —

The portionless, who struggle with no such unnecessary inherited encumbrances, find it labor enough to subdue and cultivate a few cubic feet of flesh.

那些没有遗传负担的人，发现征服和耕种自己几立方英尺的肉体已经足够劳累了。

But men labor under a mistake. The better part of the man is soon plowed into the soil for compost. —

但人们犯了一个错误。人的优秀部分很快就被犁进土壤中作为堆肥。 —

By a seeming fate, commonly called necessity, they are employed, as it says in an old book, laying up treasures which moth and rust will corrupt and thieves break through and steal. —
凭着一种所谓的命运，通常被称为必要性，他们从事着，正如一本旧书中所说，储备能被蛀虫和锈蚀的宝藏，被贼挖到并偷走。 —

It is a fool's life, as they will find when they get to the end of it, if not before. —
若他们在结束之前没有意识到，那么到人生的尽头，他们将会发现这是愚蠢的生活。 —

It is said that Deucalion and Pyrrha created men by throwing stones over their heads behind them:—

据说德库卢安 (Deucalion) 和皮里亚 (Pyrrha) 通过向后扔石头创造了人类：—

Inde genus durum sumus, experiensque laborum,
因此我们是坚强的种族，经历着劳苦，

Et documenta damus qua simus origine nati.
我们提供文件证明我们的身世。

Or, as Raleigh rhymes it in his sonorous way,—
或者用瑞利富韵的方式来说，

“From thence our kind hard-hearted is, enduring pain and care, Approving that our bodies of a stony nature are.”

“因此，我们的种族冷酷无情，忍受痛苦和忧虑，证明了我们的身体是一种多石的天性。”

So much for a blind obedience to a blundering oracle, throwing the stones over their heads behind them, and not seeing where they fell.

至于对一个犯错的神谕的盲从，他们将石头扔过自己的头顶，却不知道它们落在何处。

Most men, even in this comparatively free country, through mere ignorance and mistake, are so occupied with the factitious cares and superfluously coarse labors of life that its finer fruits cannot be plucked by them. —

即使在这个相对自由的国家，大多数人也是因为无知和错误，而被生活中虚构的忧虑和多余的粗重劳作所占据，无法享受生活的更高层次的果实。 —

Their fingers, from excessive toil, are too clumsy and tremble too much for that. —
他们的手由于过度劳累而过于笨拙，过于震颤，根本无法做到那一点。 —

Actually, the laboring man has not leisure for a true integrity day by day; —
实际上，工作的人没有时间每天保持真正的廉耻； —

he cannot afford to sustain the manliest relations to men; —

他无法维持与人之间最男子气概的关系； —

his labor would be depreciated in the market. He has no time to be anything but a machine. —

他的劳动会在市场中贬值。他没有时间做任何事情，只能成为一个机器。 —

How can he remember well his ignorance – which his growth requires – who has so often to use his knowledge? —

一个经常要使用自己知识的人，如何能记得自己的无知，而成长却需要这种无知呢？ —

We should feed and clothe him gratuitously sometimes, and recruit him with our cordials, before we judge of him. —

在我们评判他之前，我们有时应该无偿地给他提供食物和衣物，并用我们的酒助他恢复元气。

—

The finest qualities of our nature, like the bloom on fruits, can be preserved only by the most delicate handling. —

我们的天性中最美好的特质，就像水果上的薄膜一样，需要最精细的处理才能保存。 —

Yet we do not treat ourselves nor one another thus tenderly.

然而我们对待自己和彼此却没有这样温柔。

Some of you, we all know, are poor, find it hard to live, are sometimes, as it were, gasping for breath. —

你们中的一些人，我们都知道，生活困难，有时几乎窒息。 —

I have no doubt that some of you who read this book are unable to pay for all the dinners which you have actually eaten, or for the coats and shoes which are fast wearing or are already worn out, and have come to this page to spend borrowed or stolen time, robbing your creditors of an hour. —

我毫不怀疑，你们中一些人读这本书时无法为你们实际吃过的所有晚餐付款，或者为快要穿破或已经破旧的外套和鞋子付款，而是花时间看这一页，窃取你们债权人的一个小时。 —

It is very evident what mean and sneaking lives many of you live, for my sight has been whetted by experience; —

很明显，你们中的许多人过着卑鄙和隐秘的生活，我的视野已被经历磨砺； —

always on the limits, trying to get into business and trying to get out of debt, a very ancient slough, called by the Latins aes alienum, another's brass, for some of their coins were made of brass; —

总是在边缘徘徊，试图着手经商，试图摆脱债务，一种非常古老的泥潭，拉丁文称之为aes alienum，即别人的黄铜，因为他们的一些硬币是用黄铜制成的； —

still living, and dying, and buried by this other's brass; —
依然活着，死去，葬身于他人的黄铜之下； —

always promising to pay, promising to pay, tomorrow, and dying today, insolvent; —
总是承诺支付，承诺支付，明天再付，而今天却破产； —

seeking to curry favor, to get custom, by how many modes, only not state-prison offenses; —
寻求讨好，争取生意，通过多少方式，只是不会犯有关国家监狱的罪行； —

lying, flattering, voting, contracting yourselves into a nutshell of civility or dilating into an atmosphere of thin and vaporous generosity, that you may persuade your neighbor to let you make his shoes, or his hat, or his coat, or his carriage, or import his groceries for him; —
撒谎，恭维，投票，将自己变得对他人客气到极致，或者扩张成薄弱而雾状的慷慨氛围，劝说邻居让你制作他的鞋子，或帽子，或外套，或马车，或替他进口杂货； —

making yourselves sick, that you may lay up something against a sick day, something to be tucked away in an old chest, or in a stocking behind the plastering, or, more safely, in the brick bank; —
让自己生病，以便日后备用，留点东西以备不时之需，藏在旧箱子中，或在石膏板后的袜子内，或者更安全地，藏在砖银行里； —

no matter where, no matter how much or how little.
无论在哪里，无论多少或多少不足。

I sometimes wonder that we can be so frivolous, I may almost say, as to attend to the gross but somewhat foreign form of servitude called Negro Slavery, there are so many keen and subtle masters that enslave both North and South. It is hard to have a Southern overseer; —
我有时想知道我们怎么会如此轻浮，我几乎可以说，去关注所谓的奴隶制度中的外来形式，称之为黑奴奴隶制；北方和南方都有许多狡猾而微妙的奴隶主。拥有一个南方监工固然艰难； —

it is worse to have a Northern one; but worst of all when you are the slave-driver of yourself. —
但拥有一个北方监工更糟糕；最糟糕的是当你成为自己的奴役者。 —

Talk of a divinity in man! Look at the teamster on the highway, wending to market by day or night; —
人类之神灵！看看那在公路上赶车到市场的车夫，无论白天还是黑夜； —

does any divinity stir within him? His highest duty to fodder and water his horses! —
他心中是否有神灵觉醒？他最重要的职责是给马驹喂草喝水！ —

What is his destiny to him compared with the shipping interests? —

对他来说，他的命运与他有什么关系？与航运利益相比？ —

Does not he drive for Squire Make-a-stir? How godlike, how immortal, is he? —

他难道不是在为Make-a-stir先生开车吗？他有多么神圣，多么不朽！ —

See how he cowers and sneaks, how vaguely all the day he fears, not being immortal nor divine, but the slave and prisoner of his own opinion of himself, a fame won by his own deeds. —

看他如何卑躬屈膝，如何整日胆怯，对自己没有不朽，也不神圣的恐惧模糊，而只是对自己的看法，一种通过自己行为赢得的名望的奴隶和囚犯。 —

Public opinion is a weak tyrant compared with our own private opinion. —

公众舆论与我们自己的私人意见相比是一个虚弱的暴君。 —

What a man thinks of himself, that it is which determines, or rather indicates, his fate. —

一个人对自己的看法决定，或者说预示着他的命运。 —

Self-emancipation even in the West Indian provinces of the fancy and imagination – what

Wilberforce is there to bring that about? —

即使在想象的西印度省份，自我解放又有谁能带来呢？ —

Think, also, of the ladies of the land weaving toilet cushions against the last day, not to betray too green an interest in their fates! —

想想这个国家的女士们在织制着厕所枕，以防止对自己命运表现出太浓烈的兴趣！ —

As if you could kill time without injuring eternity.

好像你可以杀死时间而不会伤害永恒。

The mass of men lead lives of quiet desperation. —

大多数人过着平静绝望的生活。 —

What is called resignation is confirmed desperation. —

所谓的顺从其实是绝望的确认。 —

From the desperate city you go into the desperate country, and have to console yourself with the bravery of minks and muskrats. —

从绝望之城走入绝望的乡村，只能安慰自己于水貂和麝鼠的勇敢。 —

A stereotyped but unconscious despair is concealed even under what are called the games and amusements of mankind. —

即使在所谓的人类游戏和娱乐活动中，还是隐藏着一种刻板而无意识的绝望。 —

There is no play in them, for this comes after work. —

在其中没有游戏的因素，因为这是在工作之后。 —

But it is a characteristic of wisdom not to do desperate things.

但是智慧的特征之一就是不要做绝望的事情。

When we consider what, to use the words of the catechism, is the chief end of man, and what are the true necessities and means of life, it appears as if men had deliberately chosen the common mode of living because they preferred it to any other. —

当我们考虑到人类的主要目的，用信条的话说，以及真正的生活必需品和手段时，似乎人类是故意选择了普通的生活方式，因为他们更喜欢这种方式。 —

Yet they honestly think there is no choice left. —

然而，他们诚实地认为没有选择余地。 —

But alert and healthy natures remember that the sun rose clear. —

但警觉和健康的天性会记得太阳升起明净。 —

It is never too late to give up our prejudices. —

放弃偏见永远不会太迟。 —

No way of thinking or doing, however ancient, can be trusted without proof. —

无论多古老的思维或做法，如果没有证据支持，都不可信任。 —

What everybody echoes or in silence passes by as true to-day may turn out to be falsehood to-morrow, mere smoke of opinion, which some had trusted for a cloud that would sprinkle fertilizing rain on their fields. —

今日被众人传颂或默默接受为真实的东西，明天可能变成谬误，只是一团意见之烟，有些人当作可以降下滋润雨露的云彩。 —

What old people say you cannot do, you try and find that you can. —

老人们说你做不到的事情，你去尝试就会发现自己能做到。 —

Old deeds for old people, and new deeds for new. —

对老人而言，旧事属于他们，新事则属于新人。 —

Old people did not know enough once, perchance, to fetch fresh fuel to keep the fire a-going;

—

老一辈曾经不懂得为了让火继续燃烧而取来新的燃料； —

new people put a little dry wood under a pot, and are whirled round the globe with the speed of birds, in a way to kill old people, as the phrase is. —

新一代在锅底下放点干木屑，便能如鸟能飞地穿越地球，这种速度足以让老人们望尘莫及。 —

Age is no better, hardly so well, qualified for an instructor as youth, for it has not profited so much as it has lost. —

年老之人并不比青年更称职作为教导者，因为他们失去的比获得的要多。 —

One may almost doubt if the wisest man has learned anything of absolute value by living. —
几乎可以怀疑，即便最智慧的人通过生活获得了什么绝对有价值的东西。 —

Practically, the old have no very important advice to give the young, their own experience has been so partial, and their lives have been such miserable failures, for private reasons, as they must believe; —

实际上，老人没有什么重要的忠告可以给年轻人，因为他们的经验是如此片面，而他们的生活对于私人原因来说，是如此悲惨，以至于他们必须相信； —

and it may be that they have some faith left which belies that experience, and they are only less young than they were. —

也许他们仍对某些值得相信的经历持有一些信念，而他们只是比以前年轻一些。 —

I have lived some thirty years on this planet, and I have yet to hear the first syllable of valuable or even earnest advice from my seniors. —

我在这个星球上生活了将近三十年，但我从未听到过我的前辈们提供过有价值甚至真诚的忠告。

—

They have told me nothing, and probably cannot tell me anything to the purpose. —

他们没有告诉我任何事情，也许他们甚至不能告诉我任何有关的事情。 —

Here is life, an experiment to a great extent untried by me; —

生活是一个大部分至今未经我尝试的实验； —

but it does not avail me that they have tried it. —

但他们尝试过对我并没有任何帮助。 —

If I have any experience which I think valuable, I am sure to reflect that this my Mentors said nothing about.

如果我有任何我认为有价值的经历，我肯定会反思到我的导师从未提过这些。

One farmer says to me, "You cannot live on vegetable food solely, for it furnishes nothing to make bones with"; —

有位农夫对我说：“你不能完全靠蔬菜食物生活，因为它没有提供形成骨骼所需的任何营养”； —

and so he religiously devotes a part of his day to supplying his system with the raw material of bones; —

因此，他虔诚地把一部分时间用于为身体提供骨骼的原材料； —

walking all the while he talks behind his oxen, which, with vegetable-made bones, jerk him and his lumbering plow along in spite of every obstacle. —

一边走一边在牛背后谈话，这些用蔬菜形成的骨骼的牛，不顾一切障碍也能把他和他沉重的犁推动前进； —

Some things are really necessities of life in some circles, the most helpless and diseased, which in others are luxuries merely, and in others still are entirely unknown.

一些在某些圈子里确实是生活必需品的东西，在其他圈子里只是奢侈品，而在另一些圈子里则是完全不知道的；

The whole ground of human life seems to some to have been gone over by their predecessors, both the heights and the valleys, and all things to have been cared for. —

对一些人来说，人类生活的整个基础似乎已经被他们的前辈走过，无论是登顶还是陷入低谷，一切都被照顾到； —

According to Evelyn, “the wise Solomon prescribed ordinances for the very distances of trees; —

根据伊夫林的说法，“智慧的所罗门规定了树木间的距离； —

and the Roman praetors have decided how often you may go into your neighbor’s land to gather the acorns which fall on it without trespass, and what share belongs to that neighbor.” —

罗马审判官甚至已经决定了你可以多少次进入邻居的土地上收集掉在上面的橡子而不构成侵犯，并且那部分归邻居所有； —

Hippocrates has even left directions how we should cut our nails; —

伊凡里斯甚至留下指导我们如何切割指甲的指南； —

that is, even with the ends of the fingers, neither shorter nor longer. —

就是，与指尖齐平，既不短也不长； —

Undoubtedly the very tedium and ennui which presume to have exhausted the variety and the joys of life are as old as Adam. But man’s capacities have never been measured; —

毫无疑问，那些自认为已经尽兴了生活的无聊和厌倦，自亚当以来就存在。但人类的潜力从未被衡量过； —

nor are we to judge of what he can do by any precedents, so little has been tried. —

我们不能按任何先例来评判他能做到什么，因为尝试很少； —

Whatever have been thy failures hitherto, "be not afflicted, my child, for who shall assign to thee what thou hast left undone?"

无论你迄今为止失败了什么，“不要难过，我的孩子，因为谁会明确告诉你，你还有什么事情没做呢？”；

We might try our lives by a thousand simple tests; —
我们可以通过上千个简单的测试来检验我们的生活； —

as, for instance, that the same sun which ripens my beans illumines at once a system of earths like ours. —

比如，同一轮太阳一边熟成了我的豆子，同时照亮了一个与我们的地球系统相似的星球； —

If I had remembered this it would have prevented some mistakes. —
如果我记得这一点，就可以避免一些错误。 —

This was not the light in which I hoed them. The stars are the apexes of what wonderful triangles! —

这不是我给他们锄地的心情。星星是构成多么奇妙的三角形的顶点！ —

What distant and different beings in the various mansions of the universe are contemplating the same one at the same moment! —

在宇宙的不同洞府中，有着不同的异质生命在同一时刻注视着同一个星球！ —

Nature and human life are as various as our several constitutions. —
大自然和人类生活与我们各自的构成一样多样。 —

Who shall say what prospect life offers to another? —
谁能说出生活对另一个人意味着什么样的前景呢？ —

Could a greater miracle take place than for us to look through each other's eyes for an instant?
—

还有比我们彼此看一眼彼此的眼睛更奇迹的事情吗？ —

We should live in all the ages of the world in an hour; ay, in all the worlds of the ages. —
我们应该在世界各个时代中生活一小时；是的，我们要在各个时代的世界中生活。 —

History, Poetry, Mythology! – I know of no reading of another's experience so startling and informing as this would be.

历史、诗歌、神话！ - 我认为没有比阅读他人经历更令人震撼和启发的事情了。

The greater part of what my neighbors call good I believe in my soul to be bad, and if I repent of anything, it is very likely to be my good behavior. —

大多数邻居称之为美好的事物，我在心灵深处相信是糟糕的，如果我要忏悔些什么，很可能是我行为良善。 —

What demon possessed me that I behaved so well? —

什么恶魔附身让我表现得如此出色呢？ —

You may say the wisest thing you can, old man – you who have lived seventy years, not without honor of a kind – I hear an irresistible voice which invites me away from all that. —

你可能说的是你能说的最明智的话，老人家- 你已经活了七十年，也算不上没有某种荣誉- 我听到一股无法抗拒的声音邀请我远离这一切。 —

One generation abandons the enterprises of another like stranded vessels.

一代人放弃另一代人的事业，就像搁浅的船只一样。

I think that we may safely trust a good deal more than we do. —

我认为我们可以安全地信任比我们更多的东西。 —

We may waive just so much care of ourselves as we honestly bestow elsewhere. —

我们可以放弃一部分照顾自己的时间，诚实地将关注投入到其他地方。 —

Nature is as well adapted to our weakness as to our strength. —

大自然既适应我们的软弱，也适应我们的力量。 —

The incessant anxiety and strain of some is a well-nigh incurable form of disease. —

有些人的无尽忧虑和紧张几乎是难以治愈的疾病形式。 —

We are made to exaggerate the importance of what work we do; and yet how much is not done by us! —

我们被迫夸大我们所做工作的重要性；然而有多少事情并不是由我们完成的！ —

or, what if we had been taken sick? How vigilant we are! —

或者，如果我们生病了怎么办？我们是如此警惕！ —

determined not to live by faith if we can avoid it; —

决心尽量不凭信仰生活； —

all the day long on the alert, at night we unwillingly say our prayers and commit ourselves to uncertainties. —

整天保持警惕，晚上我们不情愿地祈祷，并把自己交托给不确定性。 —

So thoroughly and sincerely are we compelled to live, reverencing our life, and denying the possibility of change. —

我们被迫如此彻底和真诚地生活，尊重我们的生命，并否认变化的可能性。 —

This is the only way, we say; but there are as many ways as there can be drawn radii from one centre. —

我们说这是唯一的方式；但有无数种方式，就像可以从一个中心画出无数条半径一样。 —

All change is a miracle to contemplate; but it is a miracle which is taking place every instant. —
所有的变化都是令人惊叹的奇迹；但这是一个每时每刻都在发生的奇迹。 —

Confucius said, "To know that we know what we know, and that we do not know what we do not know, that is true knowledge." —

孔子说过：“知之为知之，不知为不知，是真正的知识。” —

When one man has reduced a fact of the imagination to be a fact to his understanding, I foresee that all men at length establish their lives on that basis.

当一个人将想象中的事实归结为他理解的事实时，我预见到最终所有人都会以此为基础建立他们的生活。

Let us consider for a moment what most of the trouble and anxiety which I have referred to is about, and how much it is necessary that we be troubled, or at least careful. —

让我们考虑一下我提到的大部分麻烦和焦虑是关于什么，以及我们需要多么焦虑，或至少要小心。 —

It would be some advantage to live a primitive and frontier life, though in the midst of an outward civilization, if only to learn what are the gross necessities of life and what methods have been taken to obtain them; —

如果能过着原始和前沿生活，尽管处于外在的文明之中，这将是一种优势，因为我们可以了解生活的粗糙必需品是什么，为获取这些必需品采取了哪些方法； —

or even to look over the old day-books of the merchants, to see what it was that men most commonly bought at the stores, what they stored, that is, what are the grossest groceries. —
甚至翻阅商人的旧台帐，看看人们最常在商店买什么，他们储藏了什么，也就是说，什么是最基础的杂货。 —

For the improvements of ages have had but little influence on the essential laws of man's existence; as our skeletons, probably, are not to be distinguished from those of our ancestors.
千年来的进步对人类存在的基本规律几乎没有产生任何影响；因为我们的骨架可能与我们的祖先的骨架没有区别。

By the words, necessary of life, I mean whatever, of all that man obtains by his own exertions, has been from the first, or from long use has become, so important to human life that few, if

any, whether from savageness, or poverty, or philosophy, ever attempt to do without it. —
所谓生活的必需品，是指人类通过自身努力得到的一切中，从一开始，或者长期以来变得如此重要，以至于很少有人不管是因为野蛮、贫困还是哲学，都未尝试过没有它。 —

To many creatures there is in this sense but one necessary of life, Food. To the bison of the prairie it is a few inches of palatable grass, with water to drink; —
对很多生物来说，从这个角度看生命中只有一个必需品，食物。对大草原上的野牛来说，那是几英寸可口的草和水。 —

unless he seeks the Shelter of the forest or the mountain's shadow. —
除非他寻求森林或山脉的阴影庇护。 —

None of the brute creation requires more than Food and Shelter. —
动物界中没有一个生物需要比食物和庇护更多。 —

The necessaries of life for man in this climate may, accurately enough, be distributed under the several heads of Food, Shelter, Clothing, and Fuel; —
在这种气候条件下，人类生活必需品可以准确地分为食物、庇护、衣物和燃料； —

for not till we have secured these are we prepared to entertain the true problems of life with freedom and a prospect of success. —
因为只有确保了这些之后，我们才能自由地并且有希望成功地去面对生活中真正的问题。 —

Man has invented, not only houses, but clothes and cooked food; —
人类不仅发明了房屋，还有衣服和熟食； —

and possibly from the accidental discovery of the warmth of fire, and the consequent use of it, at first a luxury, arose the present necessity to sit by it. —
而很可能从火的温暖的偶然发现开始，由此带来的首先是一种奢侈品，后来才演变成现在的旁边坐着的必要性。 —

We observe cats and dogs acquiring the same second nature. —
我们观察到猫和狗获得了同样的第二本能。 —

By proper Shelter and Clothing we legitimately retain our own internal heat; —
通过合适的庇护和衣物，我们合法地保留我们自己的内部热量； —

but with an excess of these, or of Fuel, that is, with an external heat greater than our own internal, may not cookery properly be said to begin? —
但如果有过多的这些，或者有过多的燃料，也就是说，外部热量大于我们自己的内部热量，烹饪不应该被说开始了吗？ —

Darwin, the naturalist, says of the inhabitants of Tierra del Fuego, that while his own party, who were well clothed and sitting close to a fire, were far from too warm, these naked savages, who were farther off, were observed, to his great surprise, “to be streaming with perspiration at undergoing such a roasting.” —

卡尔达尔文这位自然主义者说了库页岛的居民，当时他们自己的队伍穿着衣服、挨着火坐得还不算太暖和，这些赤身裸体的野蛮人则远在更远的地方，被观察到“出乎他的意料，竟然汗流浹背地忍受着这么一场烤火。 —

So, we are told, the New Hollander goes naked with impunity, while the European shivers in his clothes. —

据说，新几内亚人赤身裸体却可以免疫，而欧洲人则在衣服里发抖。 —

Is it impossible to combine the hardiness of these savages with the intellectualness of the civilized man? —

不可能将这些野蛮人的坚韧与文明人的智慧结合在一起吗？ —

According to Liebig, man’s body is a stove, and food the fuel which keeps up the internal combustion in the lungs. —

根据利比希的说法，人的身体就是一座火炉，而食物是维持肺部内部燃烧的燃料。 —

In cold weather we eat more, in warm less. —

在寒冷天气中，我们吃得更多，在温暖天气中吃得更少。 —

The animal heat is the result of a slow combustion, and disease and death take place when this is too rapid; —

动物热是慢燃烧的结果，当这种燃烧过快时，疾病和死亡就会发生； —

or for want of fuel, or from some defect in the draught, the fire goes out. —

或者因为燃料不足，或者因为通风不良，火就熄灭了。 —

Of course the vital heat is not to be confounded with fire; but so much for analogy. —

当然，重要的热量不应该与火混为一谈；但这就是类比的结果。 —

It appears, therefore, from the above list, that the expression, animal life, is nearly synonymous with the expression, animal heat; —

由上面的列表可以看出，动物生命这个词几乎可以和动物热量这个词划上等号； —

for while Food may be regarded as the Fuel which keeps up the fire within us – and Fuel serves only to prepare that Food or to increase the warmth of our bodies by addition from without – Shelter and Clothing also serve only to retain the heat thus generated and absorbed.

因为食物可以被看作是维持我们体内火焰的燃料 – 而燃料仅仅是用来准备食物或通过外部补充来增加我们体内的热量 – 住所和衣物也仅仅是为了保留这样生成和吸收的热量。

The grand necessity, then, for our bodies, is to keep warm, to keep the vital heat in us. —
所以，对我们的身体来说，主要的需求就是保持温暖，保持我们体内的生命热量。 —

What pains we accordingly take, not only with our Food, and Clothing, and Shelter, but with our beds, which are our night-clothes, robbing the nests and breasts of birds to prepare this shelter within a shelter, as the mole has its bed of grass and leaves at the end of its burrow! —
为此我们不辞辛劳，不仅囤积食物、衣物和住所，还囤积用以保持体内热量的床铺，这就是我们的睡衣，为此我们掠夺鸟儿的巢和胸膛，就像鼯鼠在它的洞穴尽头准备了一床草叶一样！ —

The poor man is wont to complain that this is a cold world; —
穷人常常抱怨这是一个冷酷的世界； —

and to cold, no less physical than social, we refer directly a great part of our ails. —
我们直接把大部分疾病的原因归结为冷，既包括身体的也包括社交的。 —

The summer, in some climates, makes possible to man a sort of Elysian life. —
在一些气候中，夏天使得人类能够享受一种伊利西斯般的生活。 —

Fuel, except to cook his Food, is then unnecessary; —
除了用来烹饪食物外，燃料在那时是不必要的； —

the sun is his fire, and many of the fruits are sufficiently cooked by its rays; —
太阳就是他的火源，很多水果都足够在其光芒下烹饪熟透； —

while Food generally is more various, and more easily obtained, and Clothing and Shelter are wholly or half unnecessary. —
而食物更为多样，更容易获得，衣物和住所则完全或部分不需要。 —

At the present day, and in this country, as I find by my own experience, a few implements, a knife, an axe, a spade, a wheelbarrow, etc. —
在当今和在这个国家，正如我根据自己的经验所发现的那样，一些工具，一把刀、一把斧头、一把铁锹、一辆手推车等，对于那些勤奋学习的人来说，灯光、文具和一些书籍的获取成本微不足道地居于必需的位置。 —

, and for the studious, lamplight, stationery, and access to a few books, rank next to necessities, and can all be obtained at a trifling cost. —
然而，一些人不明智，却去往地球的另一端，去原始和不健康的地区，为了能够生存 – 也就是说，保持舒适地温暖 – 最终却在新英格兰死去。 —

Yet some, not wise, go to the other side of the globe, to barbarous and unhealthy regions, and devote themselves to trade for ten or twenty years, in order that they may live – that is, keep comfortably warm – and die in New England at last. —

Yet some, not wise, go to the other side of the globe, to barbarous and unhealthy regions, and devote themselves to trade for ten or twenty years, in order that they may live – that is, keep comfortably warm – and die in New England at last. —

The luxuriously rich are not simply kept comfortably warm, but unnaturally hot; —
富有奢华的人不仅仅是保持舒适的温暖，而是被无比炽热地加热； —

as I implied before, they are cooked, of course a la mode.
正如我之前暗示的那样，他们当然是被煮熟的，一如所愿；

Most of the luxuries, and many of the so-called comforts of life, are not only not indispensable, but positive hindrances to the elevation of mankind. —
大多数奢侈品，以及许多所谓的舒适品，不仅不是必需品，而且是人类提升的积极障碍； —

With respect to luxuries and comforts, the wisest have ever lived a more simple and meagre life than the poor. —
关于奢侈品和舒适品，智者始终过着比穷人更简朴贫瘠的生活； —

The ancient philosophers, Chinese, Hindoo, Persian, and Greek, were a class than which none has been poorer in outward riches, none so rich in inward. —
古代的哲学家，包括中国人、印度人、波斯人和希腊人，是一个外部贫穷内心丰富的群体； —

We know not much about them. It is remarkable that we know so much of them as we do. —
我们对他们知之甚少。我们如今了解的就很不寻常； —

The same is true of the more modern reformers and benefactors of their race. —
近代的改革者和公益人士也是如此； —

None can be an impartial or wise observer of human life but from the vantage ground of what we should call voluntary poverty. —
任何人都无法做到对人类生活的客观和明智的观察，除非站在我们所谓的自愿贫困的有利地位；
—

Of a life of luxury the fruit is luxury, whether in agriculture, or commerce, or literature, or art. There are nowadays professors of philosophy, but not philosophers. —
在奢侈品的生活中，结果就是奢侈，无论是在农业、商业、文学还是艺术领域；如今有哲学教授，但没有真正的哲学家； —