

Beelzebub's Tales to His Grandson

比尔基巴卜说故事给他的孙子

On 'An Objectively Impartial Criticism of the Life of Man'

在“一个客观公正批判人的生命”

ALL AND EVERYTHING

全部和每个事物

FIRST SERIES

第一系列

G. GURDJIEFF

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ALL AND EVERYTHING

全部和每个事物

Ten Books in Three Series

十本书在三个系列里

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Friendly Advice

友好的建议

[Written impromptu by the author on delivering this book, already prepared for publication, to the printer.]

[书面即兴由作者在交付这本书时，已经准备发布，至印刷者。]

ACCORDING TO the numerous deductions and conclusions made by me during experimental elucidations concerning the productivity of the perception by contemporary people of new impressions from what is heard and read, and also according to the thought of one of the sayings of popular wisdom I have just remembered, handed down to our days from very ancient times, which declares:

依据至数量扣除和断案造成我进行做的在关于生产率的实验性说明中的知觉由当代人的新印象数从听和读的东西，并且还根据思想的一个的说了的大众智慧我刚刚想起，传世我们的日子从非常古老的时代，哪声明：

“Any prayer may be heard by the Higher Powers and a corresponding answer obtained only if it is uttered thrice:

“任何祈祷可以通过高次幂闻及相应的答案获得只有当它是发话三次：

Firstly--for the welfare or the peace of the souls of one's parents.

第一--为福利或和平的灵魂的一个父母。

Secondly--for the welfare of one's neighbor.

第二--为福利的一个邻居

And only thirdly--for oneself personally.”

和只有第三--为一个自己个人。”

I find it necessary on the first page of this book, quite ready for publication, to give the following advice:

我找到有必要这本书的第一页上，相当准备出版，至
给予以下建议：

“Read each of my written expositions thrice:

“阅读我的每一个写论述三次的：

Firstly--at least as you have already become
mechanized to read all your contemporary books and
newspapers.

第一--至少你已经成为机械化去阅读所有你的当代书
籍和报纸。

Secondly--as if you were reading aloud to another
person.

第二--正如你已在向另一个人朗读。

And only thirdly--try and fathom the gist of my
writings.”

和只有第三--尝试和捉摸我著作的要旨。

Friendly Advice

友好的建议

Only then will you be able to count upon forming your own impartial judgment, proper to yourself alone, on my writings. And only then can my hope be actualized that according to your understanding you will obtain the specific benefit for yourself which I anticipate, and which I wish for you with all my being.

只有那样你能指望成型你自己的公正判断，妥善至你自己一个人，在我的著作。和只有那样能否实现我的希望根据您的理解你将获得特定的利益为你自己哪我期待，和哪我为你祝福我所有的比引。

The arousing of thought

唤起的思想

Among other convictions formed in my common presence during my responsible, peculiarly composed life, there is one such also - an indubitable conviction - that always and everywhere on the earth, among people of every degree of development of understanding and of every form of manifestation of the factors which engender in their individuality all kinds of ideals, there is acquired the tendency, when beginning anything new, unflinchingly to pronounce aloud or, if not aloud, at least mentally, that definite utterance understandable to every even quite illiterate person, which in different epochs has been formulated variously and in our day is formulated in the following words: "In the name of the Father and of the Son and in the name of the Holy Ghost. Amen."

其中其他信念形成在我的常见存在我的责任中，独有的组成生活，还有一个这样的 - 一个不容置疑的信念 - 在地球上无处不在，其中每个程度发展理解和每个形成表现形式出现事件多种因素的人产生在他们的个性所有理想的种类，有获得的倾向，当开始任何新事物，不失败的大声发音或，如果不是大声，至少在心理上，每一个甚

至相当文盲的人都能理解这种明确的话语，在不同的时代各种各样的时期在我们的日子里用以下的词语表达：“以圣父和圣子的名义，以圣灵的名义。阿门。”

That is why I now, also, setting forth on this venture quite new for me, namely, authorship, begin by pronouncing this utterance and moreover pronounce it not only aloud, but even very distinctly and with a full, as the ancient Toulousites defined it, "wholly-manifested-intonation" - of course with that fullness which can arise in my entirety only from data already formed and thoroughly rooted in me for such a manifestation; data which are in general formed in the nature of man, by the way, during his preparatory age, and later, during his responsible life engender in him the ability for the manifestation of the nature and vivifyingness of such an intonation.

这就是为什么我现在，也，阐述这个冒险对我来说很新，命名，作者身份，从发音这个话语开始和更多的发音它不仅是大声，但甚至是非常明显而且充份，正如古代图卢兹所定义的那样，“完全-表现形式出现了-吟诵” -当然还有那种丰满可在我的整体出现仅从已经形成的数据彻底扎根于我这样的表现形式出现事件；通常以人的本性形成的数据，顺便一提，在他的预备时代，以及之

后，在他的生活责任中产生在他身上的能力为了自然的表现形式出现事件和活力呢斯的这种语调。

Having thus begun, I can now be quite at ease, and should even, according to the notions of religious morality existing among contemporary people, be beyond all doubt assured that everything further in this new venture of mine will now proceed, as is said, "like a pianola."

这样开始了，我现在可以很放心，甚至应该，根据当代人存在的宗教道德观念，在全部疑问保证以外那每个事物进一步以这新敢尝试的我的现在将会进行，如是说，“像一个自动钢琴。”

BEELZEBUB'S TALES TO HIS GRANDSON

比尔基巴卜说故事给他的孙子

In any case I have begun just thus, and as to how the rest will go I can only say meanwhile, as the blind man once expressed it, "we shall see."

无论如何我都是这样开始的，至于剩下的将如何我只能说同时，正如盲人曾经表达过的那样，“我们会看到的。”

First and foremost, I shall place my own hand, moreover the right one, which - although at the moment it is slightly injured owing to the misfortune which recently befell me - is nevertheless really my own, and has never once failed me in all my life, on my heart, of course also my own - but on the inconstancy or constancy of this part of all my whole I do not find it necessary here to expatiate - and frankly confess that I myself have personally not the slightest wish to write, but attendant circumstances, quite independent of me, constrain me to do so - and whether these circumstances arose accidentally or were created intentionally by extraneous forces, I myself do not yet know. I know only that these circumstances bid me write not just anything "so-so," as, for instance, something of the kind for reading oneself to sleep, but weighty and bulky tomes.

第一和主要的，我将握住自己的手，更多的正确一只，哪 - 虽然目前由于最近遇到的不幸而受轻伤 - 然而真的是我自己的，并从来没有一次让我失望过在全部我的生命里，在我的心上，当然还有我的自己的 - 但在不稳定或不变这一部分的全部我的整个的我找不到它有必要在这里详细说明 - 并坦率地承认我自己个人没有丝毫愿望去写作，但伴随的情况，完全独立于我，限制我这样做 - 以及这些情况是偶然出现还是由外来势力故意造成的，我自己还不知道。我只知道这些情况让我写的不仅仅是任何事物“普-普”，如同，例如，某种类似于阅读到自己睡着，但是重量级和笨重的卷。

However that maybe, I begin. . . .

不过那可能，我开始了。

But begin with what?

但开始了什么？

Oh, devil! Will there indeed be repeated that same exceedingly unpleasant and highly strange sensation which it befell me to experience when about three weeks ago I was composing in my thought the scheme and sequence of the ideas destined by me for publication and did not know then how to begin either?

哦，魔鬼！确实会有重复这种非常令人不快和非常奇怪的感觉我在大约三个星期前经历过这种感觉我在思想中写下了我发表的意见的计划和顺序并且不知道如何开始要么？

This sensation then experienced I might now formulate in words only thus: "the-fear-of-drowning-in-the-overflow-of-my-own-thoughts."

这种感觉就经历了我现在可能只用语言表达：“那-恐惧-的-淹没-溢出-在-我-自己的-想法-里。”

To stop this undesirable sensation I might then still have had recourse to the aid of that maleficent property existing also in me, as in contemporary man, which has become inherent in all of us, and which enables us, without experiencing any remorse of conscience whatever, to put off anything we wish to do "till tomorrow."

为了阻止这种不受欢迎的感觉我可能仍然可以求助于我身上存在的那种沉睡魔咒财产，就像当代人一样，哪已经成为我们所有人的固有，并且哪使我们，能够在不经历任何良心悔恨的情况下，推迟任何事物我们想做的“直到明天。”

The arousing of thought

唤起的思想

I could then have done this very easily because before beginning the actual writing, it was assumed that there was still lots of time; but this can now no longer be done, and I must, without fail, as is said, "even though I burst," begin.

我可以很容易地做到这一点因为在开始实际写作之前，认为还有很多时间；但现在这已经不能再做了，我必须，而不失败，如是说，“即使我爆了”，开始了。

But with what indeed begin . . . ?

但要什么确实开始了。 . . . ?

Hurrah! . . . Eureka!

呼啦！ . . . 欸尤里卡！

Almost all the books I have happened to read in my life have begun with a preface.

几乎全部的书我有发生了去读在我的生命有开始了以一个自序。

So in this case I also must begin with something of the kind.

所以在这种情况下我也必须开始以某种的类型。

I say "of the kind," because in general in the process of my life, from the moment I began to distinguish a boy from a girl, I have always done everything, absolutely everything, not as it is done by other, like myself, biped destroyers of Nature's good. Therefore, in writing now I ought, and perhaps am even on principle already obliged, to begin not as any other writer would.

我说“的类型”，因为总的来说在我生命的过程中，从我开始区分一个男孩和一个女孩的那一刻起，我总是完成每个事物，绝对是每个事物，而不是像其他人那样做，比如我自己，大自然的好的双足驱逐舰。因此，在写作中，我现在应该，或许是甚至在原则上已经有义务，去开始不像任何其他作家那样。

In any case, instead of the conventional preface I shall begin quite simply with a Warning.

在任何情况下，我都会用警告开始而不是传统的前言。

Beginning with a Warning will be very judicious of me, if only because it will not contradict any of my principles, either organic, psychic, or even "willful," and will at the same time be quite honest - of course, honest in the objective sense, because both I myself and all others who know me well, expect with indubitable certainty that owing to my writings there will entirely disappear in the majority of readers, immediately and not gradually, as must sooner or later, with time, occur to all people, all the "wealth" they have, which was either handed down to them by inheritance or obtained by their own labor, in the form of quieting notions evoking only naive dreams, and also beautiful representations of their lives at present as well as of their prospects in the future.

从警告开始对我来说是非常明智的，只是因为它不会违背我的任何原则，无论是有机的，通灵的，甚至是“恣意”，并且同时也会很诚实 - 当然，在客观意义上的诚实，因为我自己和所有其他了解我的人，期待与不容置疑的肯定我的作品会有完全在广大读者的消失，立即而不是逐渐，迟早必须如此，随着时间，发生在所有人身

上，他们拥有的所有“财富”，要么通过继承传给他们要么通过他们自己的劳动获得，以安静的观念形式唤起只有天真的梦想，并且还展示了他们目前的生活以及他们未来的前景。

BEELZEBUB'S TALES TO HIS GRANDSON

比尔基巴卜说故事给他的孙子

Professional writers usually begin such introductions with an address to the reader, full of all kinds of bombastically magniloquent and so to say "honeyed" and "inflated" phrases.

专业作家通常以读者的导向开始这样的介绍，充分各种类的夸张地夸大地说的和也就是说“甜蜜”和“充气”短语。

Just in this alone I shall follow their example and also begin with such an address, but I shall try not to make it very "sugary" as they usually do, owing particularly to their evil wiseacring by which they titillate the sensibilities of the more or less normal reader.

仅仅在这一点上我将按照他们的榜样并从这样的导向开始，但我会尽量不像他们通常那样使它变得非常“含糖”，尤其是因为他们邪恶的精算智慧他们通过这种智慧来煽动或多或少正常的读者的感情。

Thus . . .

因此。。

My dear, highly honored, strong-willed and of course very patient Sirs, and my much-esteemed, charming, and impartial Ladies - forgive me, I have omitted the most important - and my in no wise hysterical Ladies!

我亲爱的，非常荣幸，坚强-意志和当然非常有耐心的先生们，以及我备受-尊敬，迷人，公正的女士们 - 请原谅我，我省略了最重要的 - 和我的不英明歇斯底里女士们！

I have the honor to inform you that although owing to circumstances that have arisen at one of the last stages of the process of my life, I am now about to write books, yet during the whole of my life I have never written not only not books or various what are called " instructive-articles," but also not even a letter in which it has been unflinchingly necessary to observe what is called "grammaticality," and in consequence, although I am now about to become a professional writer, yet having had no practice at all either in respect of all the established professional rules and procedures or in respect of what is called the "bon ton literary language," I am constrained to write not at all as ordinary "patented-writers" do, to the form of whose writing you

have in all probability become as much accustomed as to your own smell.

我很荣幸地通知你虽然由于我生命过程的最后阶段出现的情况，我现在要写书了，然而在我的一生中我从未写过不仅是书籍或各种所谓的“教育性-用品”，但也不是一封信里必要遵守所谓的“语法性”，和结果，虽然我现在即将成为一名专业作家，然而根本没有任何实践于所有既定的专业规则和程序或所谓的“好音调文学语言”，我被强迫的去写不像全部普通的“专利-作家”做，谁的形成写作你所拥有的全部可能性里变成与你自己惯常的气味一样。

In my opinion the trouble with you, in the present instance, is perhaps chiefly due to the fact that while still in childhood, there was implanted in you and has now become ideally well harmonized with your general psyche, an excellently working automatism for perceiving all kinds of new impressions, thanks to which "blessing" you have now, during your responsible life, no need of making any individual effort whatsoever.

在我看来你的麻烦，在本例中，可能主要是因为虽然仍处于童年时代，有植入你的并现在已经与你的普通心灵

完美地融为一体，一种极好的工作自动化可以感知各种新的印象，感谢你现在拥有的“祝福”，在你的生活责任中，无需任何个人努力。

The arousing of thought

唤起的思想

Speaking frankly, I inwardly personally discern the center of my confession not in my lack of knowledge of all the rules and procedures of writers, but in my nonpossession of what I have called the "bon ton literary language," infallibly required in contemporary life not only from writers but also from every ordinary mortal.

坦率地说，我内心地亲自辨别我的忏悔中心而不是因为我对作家的所有规则和程序缺乏了解，而是我没有拥有我称之为“好音调文学语言”，在当代生活中不仅是作家也是每一个普通凡人都是绝对必要的。

As regards the former, that is to say, my lack of knowledge of the different rules and procedures of writers, I am not greatly disturbed.

至于前者，也就是说，我对作家的不同规则和程序缺乏了解，我并没有太大的不安。

And I am not greatly disturbed on this account, because such "ignorance" has already now become in the life of people also in the order of things. Such a blessing arose and now flourishes everywhere on Earth thanks to that extraordinary new disease of which for the last twenty to thirty years, for some reason or other, especially the majority of those persons from among all the three sexes fall ill, who sleep with half-open eyes and whose faces are in every respect fertile soil for the growth of every kind of pimple.

而且我对这个帐户并没有太大的不安，因为这种“无知”现在已经成为人们生活中的事物顺序。这种祝福在地球上随处可见感谢于在过去的二十到三十年间出现了这种非同寻常的新疾病，由于某种原因或其他，特别是三性中的大多数人生病了，那些睁着眼睛睡觉，脸上各处都是肥沃的土壤适合各种疙瘩的生长。

This strange disease is manifested by this, that if the invalid is somewhat literate and his rent is paid for three months in advance, he (she or it) unfailingly begins to write either some "instructive article" or a whole book.

这种奇怪的疾病表现形式出现至这样，如果该无效证据有点识字并且他的租金提前三个月支付，他（她或它）不断开始写一些“有启发性的文章”或整本书。

Well knowing about this new human disease and its epidemical spread on Earth, I, as you should understand, have the right to assume that you have acquired, as the learned "medicos" would say, "immunity" to it, and that you will therefore not be palpably indignant at my ignorance of the rules and procedures of writers.

很清楚这种新的人类疾病和它流行病传播至地球，我，如你应该明白，有权假设你已经获得了，正如所学的“大夫”会说，“免疫”于它，因此你不会因为我对作家的规则和程序的无知而感到愤怒。

This understanding of mine bids me inwardly to make the center of gravity of my warning my ignorance of the literary language.

对我的这种理解让我内心地向我发出警告的重心使我对文学语言一无所知。

In self-justification, and also perhaps to diminish the degree of the censure in your waking consciousness of my ignorance of this language indispensable for contemporary life, I consider it necessary to say, with a humble heart and cheeks flushed with shame, that although I too was taught this language in my childhood, and even though certain of my elders who prepared me for responsible life, constantly forces me "without sparing or economizing" any intimidatory means to "learn by rote" the host of various "nuances" which in their totality compose this contemporary "delight," yet, unfortunately of course for you, of all that I then learned by rote, nothing stuck and nothing whatsoever has survived for my present activities as a writer.

在自我辯解中，也许是为了减少你清醒意识中对我对现代生活不可或缺的这种语言的谴责程度，我认为有必要说，一颗谦卑的心和脸颊泛着羞耻，虽然我童年时也教过这种语言，即使我的某些长辈为我的生活责任做好了准备，不断地强迫我“不遗余力或节约”任何“学习以死记硬背”为主题的各种“细微差别”的恐吓手段这些“细微差别”总体上构成了当代的“喜悦”，然而，不幸的是当然对你而言，我在死记硬背后所学到的一切，没有东西困住并且没有任何东西能够在我作为作家的现有活动中幸存下来。

BEELZEBUB'S TALES TO HIS GRANDSON

比尔基巴卜说故事给他的孙子

And nothing stuck, as it was quite recently made clear to me, not through any fault of mine, nor through the fault of my former respected and nonrespected teachers, but this human labor was spent in vain owing to one unexpected and quite exceptional event which occurred at the moment of my appearance on God's Earth, and which was - as a certain occultist well known in Europe explained to me after a very minute what is call "psycho-physico-astralogical" investigation - that at that moment, through the hole made in the windowpane by our crazy lame goat, there poured the vibrations of sound which arose in the neighbor's house from an Edison phonograph, and the midwife had in her mouth a lozenge saturated with cocaine of German make, and moreover not "Ersatz," and was sucking this lozenge to these sounds without the proper enjoyment.

和没东西困住，如它是才最近弄清楚至我，不是通过任何过错的我的，也不是通过过错的我的以前受尊敬和不受尊敬老师们，但这种人类劳动者是花了徒劳亏欠着一个意外和蛮预测事件哪发生了在一瞬间的我的出现上神的地球，和哪是 - 作为一个在欧洲众所周知的某个神秘主义者在很长一段时间后向我解释了什么叫做“心理-物理-

星体学”调查 - 那在那个时刻，通过我们疯狂的跛脚山羊在窗玻璃上制作的洞，从爱迪生的留声机里倒出邻居家里出现的声音震动，和助产士口中含有一种含有德国制造的可卡因的含片，和更多的不是“更换”，并且在没有适当享受的情况下，正在吮吸这些声音。

Besides from this event, rare in the everyday life of people, my present position also arose because later on in my preparatory and adult life - as, I must confess, I myself guessed after long reflections according to the method of the German professor, Herr Stumpsinschmausen - I always avoided instinctively as well as automatically and at the times even consciously, that is, on principle, employing this language for intercourse with others. And from such a trifle, and perhaps not a trifle, I manifested thus again thanks to three data which were formed in my entirety during my preparatory age, about which data I intend to inform you a little later in this same first chapter of my writings.

除了从这个事件，在人们的日常生活中很少见，我现在的立场也因为后来的预备和成人生活而出现 - 如，我必须承认，我自己经过长时间的反思后猜到了根据德国教授司投深氏毛森先生的方法 - 我总是本能地和有时甚至有意地自然地避免，那是，原则上，使用这种语言与他人

交往。从这样的一个琐事，和也许不是一个琐事，我再次表现形式出现了因而感谢在我的准备时代期间形成的三个数据，关于哪个数据我打算在我的着作的第一章中稍后通知你。

The arousing of thought

唤起的思想

However that may have been, yet the real fact, illuminated from every side like an American advertisement, and which fact cannot now be changed by any forces even with the knowledge of the experts in “monkey business,” is that although I, who have lately been considered by very many people as a rather good teacher of temple dances, have now become today a professional writer and will of course write a great deal - as it has been proper to me since childhood whenever “I do anything to do a great deal of it” - nevertheless, not having, as you see, the automatically acquired and automatically manifested practice necessary for this, I shall be constrained to write all I have thought out in ordinary simple everyday language established by life, without any literary manipulations and without any “grammarians wiseacring.”

不过那可能是，然而真实的事实，像美国广告一样从各个方面照亮，和哪个事实现在都无法改变以任何力量甚至用“猴子生意”专家的知识，就是那样虽然我，谁是最近被很多人认为是一个相当好的寺庙舞蹈老师，现在已成为今天一名专业作家当然会写一个很好的交易 - 因为从小就对我说“我做任何事物去做它的一个很好的交易” - 尽管

如此，没拥有，如你所看见，自动获取和自动的表现形式出现了练习必须为这样，我将被限制用生活所建立的普通简单日常语言来写出我所想到的一切，没有任何文学操作和没有任何“语法家精算智慧。”

But the pot is not yet full! . . . For I have not yet decided the most important question of all - in which language to write.

但是锅还没有满！。。。因为我还没有决定最重要的问题 - 用哪种语言写。

Although I have begun to write in Russian, nevertheless, as the wisest of the wise, Mullah Nassr Eddin, would say, in that language you cannot go far.

虽然我已经开始用俄罗斯人写作，尽管如此，如英明的最英明，毛拉纳斯尔埃丁，会说，用那种语言你不能走远。

Mullah Nassr Eddin, or as he is also called, Hodja Nassr Eddin, is, it seems, little known in Europe and America, but he is very well known in all countries of the continent

of Asia; this legendary personage corresponds to the American Uncle Sam or the German Till Eulenspiegel. Numerous tales popular in the East, akin to the wise sayings, some of long standing and others newly arisen, were ascribed and are still ascribed to this Nassr Eddin.

毛拉纳斯尔埃丁，或者他也被称为，禾噢加纳斯尔埃丁，是，它似乎，在欧洲和美国鲜为人知，但他在亚洲大陆的所有国家都非常有名；这位传奇人物对应于美国山姆叔叔或德国提尔哦易勒斯啤葛。在东方流行的众多故事，类似于明智的说法，一些长期和其他新兴的，归因于这个纳斯尔埃丁。

BEELZEBUB'S TALES TO HIS GRANDSON

比尔基巴卜说故事给他的孙子

The Russian language, it cannot be denied, is very good. I even like it, but . . . only for swapping anecdotes and for use in referring to someone's parentage.

俄罗斯人的语言，不能否认，是非常好。我甚至喜欢它，但是。。。仅用于交换轶事和用于引用某人的父母身份。

The Russian language is like the English, which language is also very good, but only for discussing in “smoking rooms,” while sitting on an easy chair with legs outstretched on another, the topic of Australian frozen meat or, sometimes, the Indian question.

俄罗斯人的语言就像英语，哪种语言也很好，但仅限讨论在“吸烟室”，当坐在安乐椅上伸出的双腿在另一个，澳大利亚人的冷冻肉的主题或，有时，印度人的问题。

Both these languages are like the dish which is called in Moscow “Solianka,” and into which everything goes

except you and me, in fact everything you wish, and even the “after dinner Cheshma” * of Sheherazade.

这两种语言都像菜肴哪是叫莫斯科“索利安卡”，和进入哪个事物去除了你和我，事实中任每个物你想要的，和甚至舍赫啦咂啮的“饭后妾司麻”*。

* Cheshma means veil

* 妾司麻意思是面纱

It must also be said that owing to all kinds of accidentally and perhaps not accidentally formed conditions of my youth, I have had to learn, and moreover very seriously and of course always with self-compulsion, to speak, read, and write a great many language, and to such a degree of fluency, that if, in following this profession unexpectedly forced on me by Fate, I decided not to take advantage of the “automatism” which is acquired by practice, then I could perhaps write in any one of them.

还必须指出由于我年轻时的各种意外也许不是偶然形成的条件，我有要学习，和更多的非常认真和当然也总是有自我强迫的，说话，读，和写很多的语言，和如此程

度的流利，那如果，在跟随这个职业出乎意料地被命运逼迫我，我决定不利用通过练习获得的“自动化”，然后我也许可以在其中任何一个中写。

But if I set out to use judiciously this automatically acquired automatism which has become easy from long practice, then I should have to write either in Russian or in Armenian, because the circumstances of my life during the last two or three decades have been such that I have had for intercourse with others to use, and consequently to have more practice in, just these two languages and to acquire an automatism in respect to them.

但是如果我开始明智地使用这种自动获得的自动化将变得容易从长期练习，那么我应该用俄罗斯人或亚美尼亚人写作，因为我过去二三十年来的生活情况是如此，以至于我曾与其他人交往过，并因此要更多的练习，只是这两种语言并获得自动化且尊敬他们。

O the dickens! . . . Even in such a case, one of the aspects of my peculiar psyche, unusual for the normal man, has now already begun to torment the whole of me.

哦狄更斯！。。。即使在这种情况下，我奇特心灵的一个方面，对于正常男人的不寻常，现在已经开始折磨整个我了。

The arousing of thought

唤起的思想

And the chief reason for this unhappiness of mine in my almost already mellow age, results from the fact that since childhood there was implanted in my peculiar psyche, together with numerous other rubbish also unnecessary for contemporary life, such an inherency as always and in everything automatically enjoins the whole of me to act only according to popular wisdom.

和我的这种不幸的主要原因在我几乎已经醇厚的时代，事实的结果从童年起就植入了我特有的心灵，与其他许多垃圾一起对于当代生活来说也是不必要的，像往常固有一样的无所不在并且在每个事物中都会自动地命令我整个人只按照流行的智慧行事。

In present case, as always in similar as yet indefinite life cases, there immediately comes to my brain - which is for me, constructed unsuccessfully to the point of mockery, and is now as is said, "running through" it - that saying of popular wisdom which existed in the life of people of very ancient times, and which has been handed down to our day formulated in the following words: "every stick always has two ends."

在目前的情况下，一如既往地处于类似的无限期生活中，马上就出现在我的脑袋 - 这对我来说，建构没有达到滑稽点，和是现在如是说，“跑穿过”它 - 那种非常古老的人生活中存在的流行智慧的说法，并且已经传达到我们的日子用下面的词语表达：“每根棍子总是有两个目的。”

In trying first to understand the basic thought and real significance hidden in this strange verbal formulation, there must, in my opinion, first of all arise in the consciousness of every more or less sane-thinking man the supposition that, in the totality of ideas on which is based and from which must flow a sensible notion of this saying, lies the truth, cognized by people for centuries, which affirms that every cause occurring in the life of man, from whatever phenomenon it arises, as one of two opposite effects of other causes, is in its turn obligatorily molded also into two quite opposite effects, as for instance: if “something” obtained from two different causes engenders light, then it must inevitably engender a phenomenon opposite to it, that is to say, darkness; or a factor engendering in the organism of a living creature an impulse of palpable satisfaction also engenders without fail nonsatisfaction, of course also palpable, and so on and so forth, always and in everything.

在首先尝试理解隐藏在这个奇怪的口头表达中的基本思想和真正意义时，那里必须，在我看来，全部的第一个出现在每一个或多或少神智正常的人推测那，在总体思想的基础上必须从中得出一个合理的观点，谎称实话，几个世纪以来人们认识到，它肯定了人类生活中发生的每一个原因，无论出现什么现象，作为其他原因的两个相反效果之一，又强制性地塑造成两个完全相反的效果，例如：如果从两种不同的原因中获得“某种东西”会产生光，那么它必然会产生一种与之相反的现象，也就是说，黑暗；或者一种因素产生于生物有机体中的一种明显的满足感也会酝酿不失败的不满，当然也可触知，等了又等，总是和在每个事情里。

Adopting in the same given instance this popular wisdom formed by centuries and expressed by a stick, which, as was said, indeed has two ends, one end of which is considered good and the other bad, then if I use the aforesaid automatism which was acquired in me thanks only to long practice, it will be for me personally of course very good, but according to this saying, there must result for the reader just the opposite; and what the opposite of good is, even every nonpossessor of hemorrhoids must very easily understand.

在同一个给定的例子中采用这种流行的智慧形成了几个世纪并用棍子表达，哪，如是说了，确实有两个目的，一端被认为是好的并另一端被认为是坏的，那么如果我使用上述的自动化这是在我身上获得的只感谢于长期练习，当然对我个人而言非常好，但根据这句话，读者必须恰恰相反；与善的相反的是，甚至每个非所有人的痔疮必须非常容易理解。

BEELZEBUB'S TALES TO HIS GRANDSON

比尔基巴卜说故事给他的孙子

Briefly, if I exercise my privilege and take the good end of the stick, then the bad end must inevitably fall “on the reader’s head.”

简单地说，如果我行使我的特权并抓住好的一端，那么糟糕的一端必然会“落在读者头上。”

This may indeed happen, because in Russian the so to say “niceties” of philosophical questions cannot be expressed, which questions I intend to touch upon in my writings also rather fully, whereas in Armenian, although this is possible, yet to the misfortune of all contemporary Armenians, the employment of this language for contemporary notions has now already become quite impracticable.

这可能确实发生了，因为在俄罗斯人中无法表达哲学问题的也就是说“细节”，我打算在我的著作中提到哪些问题也相当充分，而在亚美尼亚人中，虽然这是可能的，然而所有当代亚美尼亚人的不幸，现代观念中使用这种语言已经变得非常不切实际。

In order to alleviate the bitterness of my inner hurt owing to this, I must say that in my early youth, when I became interested in and was greatly taken up with philological questions, I preferred the Armenian language to all others I then spoke, even to my native language.

为了减轻由此造成的内心伤害，我必须说在我年轻的时候，当我开始感兴趣并且大大地接受了语言学问题，我更喜欢亚美尼亚人的语言对所有其他人我接着发言，甚至是我的母语。

This language was then my favorite chiefly because it was original and had nothing in common with the neighboring or kindred languages.

这种语言当时是我最喜欢的因为它是原创的与邻近或类似的语言没有任何共同之处。

As the learned “philologists” say, all of its tonalities were peculiar to it alone, and according to my understanding even then, it corresponded perfectly to the psyche of the people composing that nation.

正如学得了的“语言学家”所说，它的所有音调都是独一无二的，根据我的理解即便如此，它完美对应人们的精神构成的那个国家。

But the change I have witnessed in that language during the last thirty or forty years has been such, that instead of an original independent language coming to us from the remote past, there has resulted and now exists one, which though also original and independent, yet represent, as might be said, a “kind of clownish potpourri of languages,” the totality of the consonances of which, falling on the ear of a more or less conscious and understanding listener, sounds just like the “tones” of Turkish, Persian, French, Kurd, and Russian words and still other “indigestible” and inarticulate noises.

但是在过去的三十年或四十年里我用这种语言目睹的变化就是如此，而不是从遥远的过去来到我们的原始独立语言，那有结果且现在存在一个，虽然也是原创和独立的，但代表，可能会说是，一“种克劳尼斯坡普利的语言”，其整体的和谐，落在一个或多或少有意识和理解的倾听者的耳朵，听起来就像土耳其人，波斯人，法国人，库尔德人和俄罗斯人文字的“音”还有其他“不易消化”和说不清楚的噪音。

The arousing of thought

唤起的思想

Almost the same might be said about my native language, Greek, which I spoke in childhood and, as might be said, the “taste of the automatic associative power of which” I still retain. I could now, I dare say, express anything I wish in it, but to employ it for writing is for me impossible, for the simple and rather comical reason that someone must transcribe my writings and translate them into the other language. And who can do this?

对我的母语几乎一样可以说，希腊语，我在童年时代谈过，可能会说，我还保留着“自动联想力的味道。”我现在可以，我敢说，表达我想要的任何事物，但是用它来写作对我来说是不可能的，或者是某人必须转录我的作品并将其翻译成另一种语言的简单而相当滑稽的理由。谁能做到这一点？

It could assuredly be said that even the best expert of modern Greek would understand simply nothing of what I should write in the native language I assimilated in childhood, because, my dear “compatriots,” as they

might be called, being also inflamed with the wish at all costs to be like the representatives of contemporary civilization also in their conversation, have during these thirty or forty years treated my dear native language just as the Armenians, anxious to become Russian intelligentsia, have treated theirs.

可以肯定地说即使是现代希腊语中最优秀的专家也不会理解我应该用我在童年时期所认同的母语写的东西，因为，亲爱的“同胞们”，他们可能被称为，比引也发炎以那不惜一切代价成为像那代表当代文明也同时在他们的谈话中，在经过这三十或四十年间的对待我亲爱的母语就和亚美尼亚人一样，急于成为俄罗斯人的知识分子，对待了他们的。

That Greek language, the spirit and essence of which were transmitted to me by heredity, and the language now spoken by contemporary Greeks, are as much alike as, according to the expression of Mullah Nassr Eddin, “a nail is like a requiem.”

希腊语，其精神和本质通过遗传传递给我，和当代希腊人现在说的语言，如为相像，根据毛拉纳斯尔埃丁的表达，“一个钉子就像一个安魂曲。”

What is now to be done?

现在要完成什么？

Ah . . . me! Never mind, esteemed buyer of my wiseacrings. If only there be plenty of French armagnac and “Khaizarian bastourma,” I shall find a way out of even this difficult situation.

啊。。。我！没关系，我精算智慧的被尊敬的买主。如果只有丰富的法国阿马尼亚克和“凯扎里安巴斯图尔马”，即使在这种困难的情况下，我也会找到一条出路。

BEELZEBUB'S TALES TO HIS GRANDSON

比尔基巴卜说故事给他的孙子

I am an old hand at this.

这方面我是老手。

In life, I have so often got into difficult situations and out of them, that this has become almost a matter of habit for me.

在生活中，我经常遇到困难的情况和失控，这几乎成了我习惯的问题。

Meanwhile in the present case, I shall write partly in Russian and partly in Armenian, the more readily because among those people always “hanging around” me there are several who “cerebrate” more or less easily in both these languages, and I meanwhile entertain the hope that they will be able to transcribe and translate from these languages fairly well for me.

同时在本案中，我将写部分用俄罗斯人写和部分用亚美尼亚人，更容易因为在那些总是“闲逛”我的人中有几个人

在这两种语言中或多或少地“脑力劳动”，而我同时也希望他们能够很好地为我翻译和翻译这些语言。

In any case I again repeat - in order that you should well remember it, but not as you are in the habit of remembering other things and on the basis of which are accustomed to keeping your word of honor to others or to yourself - that no matter what language I shall use, always and in everything, I shall avoid what I have called “bon ton literary language.”

无论如何我再说一遍 - 照这样你应该很好的记得它，但不是你习惯于记住其他事情而且习惯于将你的荣誉归功于他人或你自己 - 无论我用什么语言，总是和在每个事物里，我将避免使用我称之为“好的基调文学语言”的文章。

In this respect, the extraordinarily curious fact and one even in the highest degree worthy of your love of knowledge, perhaps even higher than your usual conception, is that from my earliest childhood, that is to say, since the birth in me of the need to destroy birds' nests, and to tease my friends' sisters, there arose in my, as the ancient theosophists called it, “planetary body,” and moreover, why I don't know, chiefly in the “right half,” an instinctively involuntary sensation, which right up to that period of my life when I became a

teacher of dancing, was gradually formed into a definite feeling, and then, when thanks to this profession of mine I came in contact with many people of different “types,” there began to arise in me also the conviction with what is called my “mind,” that these languages are compiled by people, or rather “grammarians,” who are in respect of knowledge of the given language exactly similar to those biped animals whom the esteemed Mullah Nassr Eddin characterizes by the words: “All they can do is to wrangle with pigs about the quality of oranges.”

在这方面，非常奇怪的事实，甚至在最高程度上值得你对知识的热爱，也许甚至高于你通常的观念，就是我最小的时候，也就是说，自从我出生以来，需要摧毁鸟巢，并逗弄我朋友的姐妹，在我身上出现了，正如古代的神学家所说的那样，“行星体”，和更多的，为什么我不知道，主要是在“右半边”，本能的无意识的感觉，直到我成为舞蹈老师的那段时间，逐渐形成一种明确的感觉，接着，感谢我的这个职业，我接触了许多不同“类型”的人，在我身上也开始出现对所谓的“心灵”的信念，这些语言是由人编写的，或者更确切地说是“语法学家”，谁是对特定语言知识的完全相似，那些受人尊敬的毛拉纳斯尔

埃丁用以下词语表征的两足动物：“他们所能做的就是和猪一起争论橘子的质量。”

The arousing of thought

唤起的思想

This kind of people among us who have been turned into, so to say, “moths” destroying the good prepared and left for us by our ancestors and by time, have not the slightest notion and have probably never even heard of the screamingly obvious fact that, during the preparatory age, there is acquired in the brain functioning of every creature, and of man also, a particular and definite property, the automatic actualization and manifestation of which the ancient Korkolans called the “law of association,” and that the process of the mentation of every creature, especially man, flows exclusively in accordance with this law.

我们之间的这种人已经变成了，也就是说，“飞蛾”摧毁了我们的祖先和时间留给我们的好心情，没有丝毫的想法，甚至可能从未听说过这个令人惊讶的明显事实，在预备时代，在每个生物的大脑功能中获得，和人也是，一个特别明确的财产，古代卡罗拉长矛称之为“结社法”的自动实现和表现形式出现事件，每个生物的心灵过程，尤其是人，仅依照本法流动。

In view of the fact that I have happened here accidentally to touch upon a question which has lately become one of my so to speak “hobbies,” namely, the process of human mentation, I consider it possible, without waiting for the corresponding place predetermined by me for the elucidation of this question, to state already now in this first chapter, at least something concerning that axiom which has accidentally become known to me, that on Earth in the past it has been usual in every century that every man, in whom there arises the boldness to attain the right to be considered by others and to consider himself a “conscious thinker,” should be informed while still in the early years of his responsible existence that man has in general two kinds of mentation: one kind, mentation by thought, in which words, always possessing a relative sense, are employed; and other kind, which is proper to all animals as well as to man, which I would call “mentation by form.”

鉴于我偶然发生在这里的事实触及了一个问题，这个问题最近成为了我所谓的“兴趣爱好”之一，命名，人类思想的过程，我认为有可能，没有等到我预先确定的相应位置来澄清这个问题，现在已经在第一章中说明，至少有些事情涉及我意外地为我所知的公理，在过去的地球上，每个世纪都有人，在那里出现了大胆获得他人考虑的权利，并认为自己是“有意识的思想家”，应该告知，在

他负责任的存在的早期，人一般有两种心理：一种，心灵的思想，用哪个词，总是拥有相对的感觉，受雇；和另一种，这适合所有动物和人类，我称之为“形式的心理。”

The second kind of mentation, that is, “mentation by form,” by which, strictly speaking, the exact sense of all writing must be also perceived, and after conscious confrontation with information already possessed, be assimilated, is formed in people in dependence upon the conditions of geographical locality, climate, time, and, in general, upon the whole environment in which the arising of the given man has proceeded and in which his existence has flowed up to manhood.

第二种心理，那是，“以形式表达”，由哪个，严格来讲，所有写作的确切意义也必须被察觉，在有意识地与已经拥有的信息对抗之后，被同化，是根据地理位置的条件在人们中形成的，气候，时间，和，一般来说，在整个环境中，特定人的出现已经进行，并且他的存在已经流入成年。

BEELZEBUB'S TALES TO HIS GRANDSON

比尔基巴卜说故事给他的孙子

Accordingly, in the brains of people of different races and conditions dwelling in different geographical localities, there are formed about one and the same thing or even idea, a number of quite independent forms, which during functioning, that is to say, association, evoke in their being some sensation or other which subjectively conditions a definite picturing, and which picturing is expressed by this, that, or the other word, that serves only for its outer subjective expression.

于是，居住在不同地理区域的不同种族和条件的人的大脑，形成了大约同一个甚至想法，一些非常独立的形式，在运作期间，也就是说，协会，唤起他们的比引的某种感觉或其他主观条件下的明确描绘，以及由此表达的图像，那，或者换句话说，这只是为了它的外在主观表达。

That is why each word, for the same thing or idea, almost always acquires for people of different

geographical locality and race a very definite and entirely different so to say “inner-content.”

这就是为什么每个字，对于同样的事情或想法，几乎总是为不同地理位置的人们所获得并且竞争非常明确和完全不同，也就是说“内在-内容。”

In other words, if in the entirety of any man who has arisen and been formed in any locality, from the results of the specific local influences and impressions a certain “form” has been composed, and this form evokes in him by association the sensation of a definite “inner content,” and consequently of a definite picturing or notion for the expression of which he employs one or another word which has eventually become habitual, and as I have said, subjective to him, then the hearer of that word, in whose being, owing to different conditions of his arising and growth, there has been formed concerning the given word a form of a different “inner content,” will always perceive and of course infallibly understand that same word in quite another sense.

另一种说法，如果在任何地方出现并成立的任何人，从特定的地方影响和印象的结果，一个“形式”组成，这种形式通过联想唤起了一种明确的“内在内容”的感觉，因此，他使用一个或另一个最终变成习惯的词来表达一种明确

的想象或概念，正如我所说，对他来说是主观的，那个词的听者，在谁的比引里，由于他的成长和成长条件不同，关于给定的词形成了一种不同的“内在内容”，我会永远感知到，当然，在另一种意义上可以无误地理解同一个词。

This fact, by the way, can with attentive and impartial observation be very clearly established when one is present at an exchange of opinions between persons belonging to two different races or who arose and were formed in different geographical localities.

这个事实，顺便一提，当一个人出现在属于两个不同种族的人之间或在不同地理位置形成并形成的人之间交换意见时，可以非常清楚地建立一种细心和公正的观察。

The arousing of thought

唤起的思想

And so, cheerful and swaggering candidate for a buyer of my wiseacrings, having warned you that I am going to write not as “professional writers” usually write but quite otherwise, I advise you, before embarking on the reading of my further expositions, to reflect seriously and only then to undertake it. If not, I am afraid for your hearing and other perceptive and also digestive organs which may be already so thoroughly automatized to the “literary language of the intelligentsia” existing in the present period of time on Earth, that the reading of these writings of mine might affect you very, very cacophonously, and from this you might lose your . . . you know that? . . . your appetite for your favorite dish and for your psychic specificness which particularly titillates your “inside” and which proceeds in you on seeing your neighbor, the brunette.

所以，我的精算智慧对于欢快和大摇大摆的买主候选人，告诫你我不会写作“专业作家”通常会写，但其他方面，我劝你，在开始阅读我的进一步论述之前，认真反思，然后再承担。如果不，我担心你的听觉和其他敏感和消化器官可能已经彻底自动化到现在地球上存在的“知识分子的文学语言”，阅读我的这些著作可能会对你产生

很大的影响，非常嘈杂，从这你可能会失去你的。。。你懂的？。。。你对自己最喜欢的菜肴的胃口以及你的心理特异性，特别是你的“内心”，以及你看到你的邻居所得到的，布鲁内特。

For such a possibility, ensuing from my language, or rather, strictly speaking, from the form of my mentation, I am, thanks to oft-repeated past experiences, already quite as convinced with my whole being as a “thoroughbred donkey” is convinced of the right and justice of his obstinacy.

对于这种可能性，从我的语言来看，更确切地说，严格来讲，从我的心灵形式，我是，多亏了经常重复的经历，已经完全相信我的整个比引作为“纯种驴子”的整个存在，确信他的顽固性是正确和公正的。

Now that I have warned you of what is most important, I am already tranquil about everything further. Even if any misunderstanding should arise on account of my writings, you alone will be entirely to blame, and my conscience will be as clear as for instance . . . the ex-Kaiser Wilhelm's.

既然我已经警告过你最重要的事情，我已经很宁静于每个事物进一步。即使因我的作品而出现任何误解，你一个人将完全被责备，我的良心将会如此清晰。。。前威廉皇帝的。

In all probability you are now thinking that I am, of course, a young man with an auspicious exterior and, as some express it, a “suspicious interior,” and that, as a novice in writing, I am evidently intentionally being eccentric in the hope of becoming famous and thereby rich.

你很可能现在以为我是，当然，一个有着吉祥外表的年轻人，有些人表达了，一个“可疑的内部”，然后，作为一个新手写作，我显然故意比引偏心，希望成名，从而变得富有。

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If you indeed think so, then you are very, very mistaken.

如果你确实是这样认为，然后你是非常，非常错误的。

First of all, I am not young; I have already lived so much that I have been in my life, as it is said, "not only through the mill but through all the grindstones"; and secondly, I am in general not writing so as to make a career for myself, or so as to plant myself, as is said, "firmfootedly," thanks to this profession, which, I must add, in my opinion provides many openings to become a candidate d-i-r-e-c-t for "Hell" - assuming of course that such people can in general by their Being, perfect themselves even to that extent, for the reason that knowing nothing whatsoever themselves, they write all kinds of "claptrap" and thereby automatically acquiring authority, they become almost one of the chief factors, the totality of which steadily continues year by year, still further to diminish the, without this, already extremely diminished psyche of people.

首先，我不年轻；我已经活得那么多，以至于我一直在我的生活中，正如它所说的，“不仅通过工厂，而且通过

所有的磨石”；其次，我一般不写作，为自己创业，要么自己种植，如是说，“坚定脚稳”，感谢这个职业，哪一个，我必须补充一下，在我看来，提供了很多机会成为直-接-去“地狱”的候选人 - 当然，假设这样的人一般可以通过他们的比引，在这个程度上完善自己，因为他们自己什么都不知道，他们写各种“哗众取宠”，从而自动获得权威，它们几乎成为主要因素之一，其总体逐年稳步增长，还在进一步减少，没有这个，已经极度减少了人们的心理。

And as regards my personal career, then thanks to all forces high and low and, if you like, even right and left, I have actualized it long ago, and have already long been standing on “firm feet” and even maybe on very good feet, and I moreover am certain that their strength is sufficient for many more years, in spite of all my past, present, and future enemies.

至于我的个人生涯，然后感谢各种力量的高和低和，如果你喜欢，甚至是左右，我早就实现了它，并且已经长期站在“坚定的脚”，甚至可能在非常好的脚上，而且我更多的是确信他们的力量足够多年了，尽管我的过去，现在，和未来都是敌人。

Yes, I think you might as well be told also about an idea which has only just arisen in my madcap brain, and namely, specially to request the printer, to whom I shall give my first book, to print this first chapter of my writings in such a way that anybody may read it before cutting the pages of the book itself, whereupon, on learning that it is not written in the usual manner, that is to say, for helping to produce in one's mentation, very smoothly and easily, exciting images and lulling reveries, he may, if he wishes, without wasting words with the bookseller, return it and get his money back, money perhaps earned by sweat of his own brow.

是的，我想你也可以被告知一个只在我的疯狂大脑中出现的想法，和命名，特别要求打印机，我要把第一本书给谁，以这样一种方式打印我作品的第一章，任何人都可以在剪切书本身之前阅读它，于是，在学习它不是以通常的方式写的，也就是说，帮助生产一个人的心灵，非常顺利和轻松，令人兴奋的图像和沉闷的幻想，他可能，如果他愿意，没有浪费与书商的话，归还它并拿回他的钱，钱也许是靠自己额头的汗水赚来的。

The arousing of thought

唤起的思想

I shall do this without fail, moreover, because I just now again remember the story of what happened to a Transcaucasian Kurd, which story I heard in my quite early youth and which in subsequent years, whenever I recalled it in corresponding cases, engendered in me an enduring and inextinguishable impulse of tenderness. I think it will be very useful for me, and also for you, if I relate this story to you somewhat in detail.

我会做到这一点不失败的，更多的，因为我刚才再次记得外高加索库尔德人发生的事情，我早年的青年时期听到的故事，以及随后几年的故事，每当我在相应的情况下召回它时，在我身上产生了一种持久和不可熄灭的温柔冲动。我想这对我来说非常有用，还有你，如果我把这个故事详细介绍给你。

It will be useful chiefly because I have decided already to make the “salt,” or as contemporary pure - blooded Jewish businessmen would say, the “Tzimus” of this story, one of the basic principles of that new literary form which I intend to employ for the attainment of the

aim I am now pursuing by means of this new profession of mine.

这将是有益的，主要是因为我已经决定制作“盐”，或者当代纯血统的犹太商人会说，这个故事的“基姆斯”，这个新文学形式的基本原则之一，我打算用它来实现我现在通过我的这个新职业所追求的目标。

This Transcaucasian Kurd once set out from his village on some business or other to town, and there in the market he saw in a fruiterer's shop a handsomely arranged display of all kinds of fruit.

这个外高加索的库尔德人曾经从他的村庄出发去过一些商业或其他城镇，在市场上他在一家水果店里看到了各种各样的水果陈列。

In this display, he noticed one "fruit," very beautiful in both color and form, and its appearance so took his fancy and he so longed to try it, that in spite of his having scarcely any money, he decided to buy without fail at least one of these gifts of Great Nature, and taste it.

在这个显示中，他注意到一个“水果”，颜色和形状都非常漂亮，它的外表如此受欢迎，他如此渴望尝试，尽管他几乎没有钱，他决定买不失败的至少一个大自然的这些礼物，品尝它。

Then, with intense eagerness, and with a courage not customary to him, he entered the shop and pointing with his horny finger to the “fruit” which had taken his fancy he asked the shopkeeper its price. The shopkeeper replied that a pound of the “fruit” would cost two cents.

然后，热切渴望，并且以他不习惯的勇气，他走进商店，用他那角质的手指指向他想要的“水果”问店主那价格。店主回答说，一磅“水果”将花费两美分。

Finding that the price was not at all high for what in his opinion was such a beautiful fruit, our Kurd decided to buy a whole pound.

发现价格并不高，因为他认为这种水果非常美味，我们的库尔德人决定买一整磅。

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Having finished his business in town, he set off again on foot for home the same day.

在城里完成了他的生意，他在同一天步行回家。

Walking at sunset over the hills and dales, and willy-nilly perceiving the exterior visibility of those enchanting parts of the bosom of Great Nature, the Common Mother, and involuntarily inhaling a pure air uncontaminated by the usual exhalations of industrial towns, our Kurd quite naturally suddenly felt a wish to gratify himself with some ordinary food also; so sitting down by the side of the road, he took from his provision bag some bread and the “fruit” he had bought which had looked so good to him, and leisurely began to eat.

在日落时分在山丘和山谷中散步，并且愿不愿意地感受到大自然怀抱中那些迷人部分的外部能见度，共同母亲，并且不由自主地吸入纯净的空气，不受工业城镇的通常呼气污染，我们的库尔德人很自然地突然想要用一些普通的食物来满足自己；所以坐在路边，他从他的提

供袋里拿出一些面包和他买的“水果”，看起来对他很好，然后悠闲地开始吃饭。

But . . . horror of horrors! . . . very soon everything inside him began to burn. But in spite of this he kept on eating.

但。。。恐怖的恐怖！。。。很快他内心的每个事物都开始燃烧。但尽管如此，他仍继续吃东西。

And this hapless biped creature of our planet kept on eating, thanks only to that particular human inherency which I mentioned at first, the principle of which I intended, when I decided to use it as the foundation of the new literary form I have created, to make, as it were, a “guiding beacon” leading me to one of my aims in view, and the sense and meaning of which moreover you will, I am sure, soon grasp - of course according to the degree of your comprehension - during the reading of any subsequent chapter of my writings, if, of course, you take the risk and read further, or, it may perhaps be that even at the end of this first chapter you will already “smell” something.

而这个不幸的我们星球上的两足怪物继续吃着，感谢我刚开始提到的那种特殊的人类固有，我打算用的原则，

当我决定用它作为我创作的新文学形式的基础时，制作，照原样，一个“指导灯塔”引导我实现我的目标之一，和哪更多的你将有的感和含义，我确定，很快就会抓住 - 当然是根据你的理解程度 - 在阅读我作品的任何后续章节时，如果，当然，你承担风险并进一步阅读，或者，或许即使在第一章的最后，你也会“闻到”某些东西。

And so, just at the moment when our Kurd was overwhelmed by all the unusual sensations proceeding within him from this strange repast on the bosom of Nature, there came along the same road a fellow villager of his, one reputed by those who knew him to be very clever and experienced; and, seeing that the whole face of the Kurd was aflame, that his eyes were streaming with tears, and that in spite of this, as if intent upon the fulfillment of his most important duty, he was eating real “red pepper pods,” he said to him:

所以，就在我们的库尔德人被自然怀抱中这个奇怪的餐饮里所有异常的感觉所压倒的那一刻，他的同乡走过同一条路，那些人认为知道他的人非常聪明和有经验；和，看到库尔德人的整个脸都燃烧起来，他的眼睛流着眼泪，而尽管如此，仿佛意图履行他最重要的职责，他正在吃真正的“红辣椒豆荚”，他对他说：

The arousing of thought

唤起的思想

“What are you doing, you Jericho jackass? You’ll be burnt alive! Stop eating that extraordinary product, so unaccustomed for your nature.”

“你在做什么，你杰里科驴子？你会被活活烧死！停止吃那种非凡的产品，如此不习惯于你的天性。”

But our Kurd replied: “No, for nothing on Earth will I stop. Didn’t I pay my last two cents for them? Even if my soul departs from my body I shall still go on eating.”

但我们的库尔德人回答说：“不，在地球上什么都不会让我停止。我不是为它们支付最后两分钱？即使我的灵魂离开我的身体，我仍然会继续吃。”

Whereupon our resolute Kurd - it must of course be assumed that he was such - did not stop, but continued eating the “red pepper pods.”

于是我们坚决的库尔德人 - 当然必须假设他是这样的 - 没有停止，但继续吃“红辣椒豆荚。”

After what you have just perceived, I hope there may already be arising in your mentation a corresponding mental association which should, as a result, effectuate in you, as it sometimes happens to contemporary people, that which you call, in general, understanding, and that in the present case you will understand just why I, well knowing and having many a time commiserated with this human inherency, the inevitable manifestation of which is that if anybody pays money for something, he is bound to use it to the end, was animated in the whole of my entirety with the idea, arisen in my mentation, to take every possible measure in order that you, as is said “my brother in appetite and in spirit” - in the event of your proving to be already accustomed to reading books, though of all kinds, yet nevertheless only those written exclusively in the aforesaid “language of the intelligentsia” - having already paid money for my writings and learning only afterwards that they are not written in the usual convenient and easily read language, should not be compelled as a consequence of the said human inherency, to read my writings through to the end at all cost, as our poor Transcaucasian Kurd was compelled to go on with his eating of what he had fancied for its appearance alone - that “not to be joked with” noble red pepper.

在你刚认识到之后，我希望你的心理中可能已经出现了相应的心理关联理当应该，作为一个结果，实现在你，因为它有时会发生在当代人身上，你称之为一般的理解，在这种情况下，你会理解为什么我，很好地了解并且有很多时间对这种人类的依赖感到同情，不可避免的表现形式出现事件是如果任何人为某事付钱，他一定会把它用到最后，我全心全意地想到了这个想法，出现在我的心里，采取一切可能的措施，以便你，如是说“我的兄弟在胃口和精神上” - 如果您证明已经习惯于阅读书籍，虽然各种各样，然而只有那些只用上述“知识分子的语言”写的 - 我已经为我的作品付钱并且之后才学习他们不是用通常方便易读的语言写的，不应该因为上述人类的不稳定而被迫，不惜一切代价阅读我的著作，因为我们可怜的外高加索库尔德人被迫继续吃他曾经想象过的外表 - 那“不搞笑的”高贵红辣椒。

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And so, for the purpose of avoiding any misunderstanding through this inherency, the data for which are formed in the entirety of contemporary man, thanks evidently to his frequenting of the cinema and thanks also to his never missing an opportunity of looking into the left eye of the other sex, I wish that this commencing chapter of mine should be printed in the said manner, so that everyone can read it through without cutting the pages of the book itself.

所以，为了避免因这种不一致而产生任何误解，其数据是在当代人的整体形成的，非常感谢他经常光顾电影院，也感谢他从未错过任何一次调查其他性别左眼的机会，我希望我的这一开头章节应以上述方式印刷，这样每个人都可以在不削减书本页面的情况下阅读。

Otherwise the bookseller will, as is said, “cavil,” and will without fail again turn out to act in accordance with the basic principle of booksellers in general, formulated by them in the words: “You’ll be more of a simpleton than a fisherman if you let go of the fish which has swallowed the bait,” and will decline to take back a book whose

pages you have cut. I have no doubt of this possibility; indeed, I fully expect such lack of conscience on the part of the booksellers.

否则书商将会，如是说，“挑剔”，并且不失败的再次按照书商的基本原则行事，他们用以下词语表达：“如果放走吞下诱饵的鱼，你将更像是一个傻瓜而不是渔夫”，并将拒绝收回你已削减页面的书。我对这种可能性毫不怀疑；确实，我充分期待书商的良心缺乏。

And the data for the engendering of my certainty as to this lack of conscience on the part of these booksellers were completely formed in me, when, while I was a professional “Indian Fakir,” I needed, for the complete elucidation of a certain “ultraphilosophical” question also to become familiar, among other things, with the associative process for the manifestation of the automatically constructed psyche of contemporary booksellers and of their salesmen when palming off books on their buyers.

这些书商对这种缺乏良知的确定性的数据完全形成于我，什么时候，当时我是一个专业的“印度骗子”，我需要，为了完全阐明某个“超哲学”问题也变得熟悉，除其他

事项外，通过联想处理当代书商和其销售人员自动构建心理的表现形式出现事件同时硬塞书籍给买家们。

Knowing all this and having become, since the misfortune which befell me, habitually just and fastidious in the extreme, I cannot help repeating, or rather, I cannot help again warning you, and even imploringly advising you, before beginning to cut the pages of this first book of mine, to read through very attentively, and even more than once, this first chapter of my writings.

了解这一切并成为了，既然遭遇了不幸，在极端情况下，习惯性的只是和挑剔，我不禁重复，或者更确切地说，我不禁再次警告你，甚至恳求你的建议，在开始剪掉我的第一本书的页面之前，仔细阅读，甚至不止一次，这是我作品的第一章。

The arousing of thought

唤起的思想

But in the event that notwithstanding this warning of mine, you should, nevertheless, wish to become acquainted with the further contents of my expositions, then there is already nothing else left for me to do but to wish you with all my “genuine soul” a very, very good appetite, and that you may “digest” all that you read, not only for your own health but for the health of all those near you.

但是，尽管有我的这个警告，你应该，尽管如此，希望熟悉我的博览会的进一步内容，那么我已经没有什么可以做的了，但是希望你能拥有我所有的“真正的灵魂”，胃口很好，并且你可以“消化”你所阅读的所有东西，不仅是为了你自己的健康，也为了你身边所有人的健康。

I said “with my genuine soul” because recently living in Europe and coming in frequent contact with people who on every appropriate and inappropriate occasion are fond of taking in vain every sacred name which should belong only to man’s inner life, that is to say, with people who swear to no purpose, I being, as I have already confessed, a follower in general not only of the

theoretical - as contemporary people have become - but also of the practical sayings of popular wisdom which have become fixed by the centuries, and therefore of the saying which in the present case corresponds to what is expressed by the words: “When you are in Rome do as Rome does,” decided, in order not to be out of harmony with the custom established here in Europe of swearing in ordinary conversation, and at the same time to act according to the commandment which was enunciated by the holy lips of Saint Moses “not to take the holy names in vain,” to make use of one of those examples of the “newly baked” fashionable languages of the present time, namely English, and so from then on, I began on necessary occasions to swear by my “English soul.”

我说“以我真正的灵魂”，因为最近生活在欧洲，经常接触那些在每个适当和不适当的场合都喜欢徒劳的每个神圣的名字，这些名字应该只属于人的内心生活，也就是说，与那些发誓无益的人，我比引，正如我已经承认的那样，一般的追随者不仅仅是理论上的 - 就像当代人一样 - 而且几百年来已经固定的流行智慧的实际说法，因此在本案中对应于以下词语所表达的内容：“当你在罗马时就做罗马所做的”，决定，为了不与在欧洲建立的在普通谈话中宣誓就职的习俗不协调，同时按照圣人摩西圣洁的嘴唇所阐明的诫命行事，“不要妄称圣名”，利用当时“新

近出炉”的时尚语言中的一个例子，命名英语，从那时起，我开始在必要的场合以我的“英语灵魂”发誓。

The point is that in this fashionable language, the words “soul” and the bottom of your foot, also called “sole,” are pronounced and even written almost alike.

重点在于这种时髦的语言，“灵魂”这个词和你的脚底，也被称为“鞋底（英文“灵魂”同声）”，发音甚至写得几乎相似。

I do not know how it is with you, who are already partly candidate for a buyer of my writings, but my peculiar nature cannot, even with a great mental desire, avoid being indignant at the fact manifested by people of contemporary civilization, that the very highest in man, particularly beloved by our COMMON FATHER CREATOR, can really be named, and indeed very often before even having made clear to oneself what it is, can be understood to be that which is lowest and dirtiest in man.

我不知道你怎么样，谁已经成为我作品的部分买主候选人，但我的奇特的性质不能，即使有很强的心理欲望，避免比引对当代文明人民所表现形式出现了事实感到愤

慨，那人中最高的，特别喜欢我们的共同父亲创作者，
可以真的被命名，甚至在经常向自己说清楚它是什么之
前，可以被理解为人类中最低和最脏的。

BEELZEBUB'S TALES TO HIS GRANDSON

比尔基巴卜说故事给他的孙子

Well, enough of “philologizing.” Let us return to the main task of this initial chapter, destined, among other things, on the one hand to stir up the drowsy thoughts in me as well as in the reader, and, on the other, to warn the reader about something.

好，足够的“哲学化。”让我们回到这一章的主要任务，注定，除其他事项外，一方面激起了我和读者的困惑思想，和，在另外，警告读者一些事情。

And so, I have already composed in my head the plan and sequence of the intended expositions, but what form they will take on paper, I, speaking frankly, myself do not as yet know with my consciousness, but with my subconsciousness I already definitely feel that on the whole it will take the form of something which will be, so to say, “hot,” and will have an effect on the entirety of every reader such as the red pepper pods had on the poor Transcaucasian Kurd.

所以，我已经在脑海里写下了预期展览的计划和顺序，但他们将在纸上采取什么形式，我，坦率地说，我自己

还不知道我的意识，但是凭借我的潜意识，我已经确实觉得总的来说它会采取某种形式，也就是说，“热”，并将对每个读者的整体产生影响，例如可怜的外高加索库尔德人的红辣椒豆荚。

Now that you have become familiar with the story of our common countryman, the Transcaucasian Kurd, I already consider it my duty to make a confession and hence before continuing this first chapter, which is by way of an introduction to all my further predetermined writings, I wish to bring to the knowledge of what is called your “pure waking consciousness” the fact that in the writings following this chapter of warning I shall expound my thoughts intentionally in such sequence and with such “logical confrontation,” that the essence of certain real notions may of themselves automatically, so to say, go from this “waking consciousness” - which most people in their ignorance mistake for the real consciousness, but which I affirm and experimentally prove is the fictitious one - into what you call the subconscious, which ought to be in my opinion the real human consciousness, and there by themselves mechanically bring about that transformation which should in general proceed in the entirety of a man and give him, from his own conscious mentation, the results he ought to have, which are proper to man and not merely to single- or double-brained animals.

既然你已经熟悉了我们共同乡下人的故事，外高加索库尔德人，我已经认为自己有责任作出供认因此在继续第一章之前，这是对我所有进一步预定着作的介绍，我希望了解所谓的“纯粹的清醒意识”这一事实即在本章警告之后的着作中我将故意按照这种“逻辑对抗”的顺序阐述我的思想，某些真实概念的本质可能是自动的，也就是说，从这种“清醒意识”出发 - 大多数人因无知而误认为是真正的意识，但我肯定并通过实验证明这是虚构的 - 进入你所说的潜意识，在我看来应该是真正的人类意识，并且他们自己机械地实现了这种转变通常应该在整个人身上进行并给予他，从他自己的有意识的思想，他应该有的结果，这对人类而言不仅仅适用于单或双脑动物。

The arousing of thought

唤起的思想

I decided to do this without fail so that this initial chapter of mine, predetermined as I have already said to awaken your consciousness, should fully justify its purpose, and reaching not only your, in my opinion, as yet only fictitious “consciousness,” but also your real consciousness, that is to say, what you call your subconscious, might, for the first time, compel you to reflect actively.

我决定这样做不失败的所以这是我的第一章，正如我已经说过的那样预先唤醒你的意识，应完全证明其目的，而且不仅仅是你的，我的想法是，至今只是虚构的“意识”，还有你的真实意识，也就是说，你称之为意识的是什么，可能会，第一次，迫使你积极反思。

In the entirety of every man, irrespective of his heredity and education, there are formed two independent consciousnesses which in their functioning as well as in their manifestations have almost nothing in common. One consciousness is formed from the perception of all kinds of accidental, or not the part of others intentionally produced, mechanical impressions, among which must

also be counted the “consonances” of various words which are indeed as is said empty; and the other consciousness is formed from the so to say, “already previously formed material results” transmitted to him by heredity, which have become blended with the corresponding parts of the entirety of a man, as well as from the data arising from his intentional evoking of the associative confrontations of these “materialized data” already in him.

在每个人的整体中，不论他的遗传和教育如何，形成了两种独立的意识在其功能和多个表现形式出现事件上几乎没有任何共同之处。一种意识是由各种意外的感知形成的，或不是故意制作的其他人的一部分，机械印象，其中还必须计算各种词语的“和睦”这些词语确实如是说空的；另一种意识就是也就是说，“先前形成的物质结果”通过遗传传递给他，已经与整个人的相应部分混合在一起，以及他故意唤起他已经存在的这些“物化数据”的联想对抗所产生的数据。

The whole totality of the formation as well as the manifestation of this second human consciousness, which is none other than what is called the “subconscious,” and which is formed from the “materialized results” of heredity and the confrontations

actualized by one's own intentions, should in my opinion, formed by many years of my experimental elucidations during exceptionally favorably arranged conditions, predominate in the common presence of a man.

形成的整体以及第二人类意识的表现形式出现事件，这不过是所谓的“潜意识”，它是由遗传的“材料化结果”和由自己的意图对抗实际化形成的，在我看来，在特别有利的安排条件下经过多年我的实验阐述而形成，在人的共同存在中占主导地位。

BEELZEBUB'S TALES TO HIS GRANDSON

比尔基巴卜说故事给他的孙子

As a result of this conviction of mine which as yet doubtlessly seems to you the fruit of the fantasies of an afflicted mind, I cannot now, as you yourself see, disregard this second consciousness and, compelled by my essence, am obliged to construct the general exposition even of this first chapter of my writings, namely, the chapter which should be the preface for everything further, calculating that it should reach, and in the manner required for my aim “ruffle,” the perceptions accumulated in both these consciousnesses of yours.

由于我的这种信念的结果然而无疑的在你看来是一个悲伤的精神幻想的果实，我现在不能，如你自己看到的，无视这第二个意识和，被我的本质所迫，即使在我的著作的第一章也不得不构建一般性的阐述，命名，这一章应该是前言于每个事情进一步，计算它应该到达，并以我的目标“拉弗尔”所需的方式，在你的这些意识中积累的感知。

Continuing my expositions with this calculation, I must first of all inform your fictitious consciousness that, thanks to three definite peculiar data which were crystallized in my entirety during various periods of my preparatory age, I am really unique in respect of the so to say “muddling and befuddling” of all the notions and convictions supposedly firmly fixed in the entirety of people with whom I come in contact.

用这个计算继续我的论述，首先我必须告诉你虚构的意识，感谢三个明确的特殊数据，这些数据在我的预备时代的不同时期完全结晶，对于也就是说“混乱和迷茫”的所有概念和信念我真的是独一无二的这些概念和信念被认为牢牢地固定在我与之接触的所有人身上。

Tut! Tut! Tut! . . . I already feel that in your “false” - but according to you “real” - consciousness, there are beginning to be agitated, like “blinded flies,” all the chief data transmitted to you by heredity from your uncle and mother, the totality of which data, always and in everything, at least engenders in you the impulse - nevertheless extremely good - of curiosity, as in the given case, to find out as quickly as possible why I, that is to say, a novice at writing, whose name has not even once been mentioned in the newspapers, have suddenly become so unique.

吐得！吐得！吐得！。。。我已经感觉到那个你的“假” - 但根据你“真” - 意识，开始有些激动，像“盲目的苍蝇”，通过你叔叔和母亲的遗传传递给你的所有主要数据，整体的数据，总是和在每个事物里，至少会让你产生冲动 - 然而非常好 - 的好奇心，在给定的情况下，尽快找出为什么我，也就是说，一个写作的新手，他的名字甚至没有在报纸上提到，突然变得如此独特。

Never mind! I personally am very pleased with the arising of this curiosity even though only in your “false” consciousness, as I already know from experience that this impulse unworthy of man can sometimes even pass from this consciousness into one’s nature and become a worthy impulse - the impulse of the desire for knowledge, which, in its turn, assists the better perception and even the closer understanding of the essence of any object on which, as it sometimes happens, the attention of a contemporary man might be concentrated, and therefore I am even willing, with pleasure, to satisfy this curiosity which has arisen in you at the present moment.

没关系！我个人对这种好奇心的产生感到非常高兴即使只是在你的“假”意识中，正如我从经验中已经知道的那样不值得人的冲动有时甚至可以从这种意识转变为一个人

的本性并成为一种有价值的冲动 - 渴望知识的冲动，哪，
轮到时，帮助更好的感知甚至更深入地理解任何对象的
本质，因为它有时会发生，当代人的注意力可能会集
中，因此我甚至愿意，荣幸，为了满足你现在出现的这
种好奇心。

The arousing of thought

唤起的思想

Now listen and try to justify, and not to disappoint, my expectations. This original personality of mine, already “smelled out” by certain definite individuals from both choirs of the Judgment Seat Above, whence Objective justice proceeds, and also here on Earth, by as yet a very limited number of people, is based, as I already said, on three secondary specific data formed in me at different times during my preparatory age. The first of these data, from the very beginning of its arising, became as it were the chief directing lever of my entire wholeness, and the other two, the “vivifying-sources,” as it were, for the feeding and perfecting of this first datum.

现在听并试图证明，而不是辜负，我的期望。我原来的个性，已经从上面的审判席的两个合唱团的某些明确的个人“闻出”，客观正义的进展，而且在地球上，至今人数非常有限，基于，正如我已经说过的，关于我在预备时代的不同时间形成的三个次要特定数据。这些数据中的第一个，从它出现的一开始，成为我整个整体的主要指导杠杆，另外两个，即“活力-来源”，就像它一样，用于喂养和完善这个第一个日期。

The arising of this first datum proceeded when I was still only, as is said, a “chubby mite.” My dear now deceased grandmother was then still living and was a hundred and some years old.

当我还在的时候第一个日期的出现就开始了，如是说，一个“胖胖的蠕虫。”我亲爱的现已去世的祖母还活着并已经有一百多岁了。

When my grandmother - may she attain the kingdom of Heaven - was dying, my mother, as was then the custom, took me to her bedside, and as I kissed her right hand, my dear now deceased grandmother placed her dying left hand on my head and in a whisper, yet very distinctly said:

当我的祖母 - 她可能达到天国 - 快死了，我的母亲，就像那时的风俗一样，带我到她的床边，当我吻她的右手时，我亲爱的现已去世的祖母将她垂死的左手放在我的头上并耳语，但非常清楚地说：

“Eldest of my grandsons! Listen and always remember my strict injunction to you: In life never do as others do.”

“我的孙子中最年长的！聆听并永远记住我对你的严格禁令：在生命中永远不做其他做的。”

Having said this, she gazed at the bridge of my nose and evidently noticing my perplexity and my obscure understanding of what she had said, added somewhat angrily and imposingly:

说完这个，她凝视着我的鼻梁显然注意到对她所说的我的困惑和我的晦涩理解，有点愤怒和强烈地添加：

BEELZEBUB'S TALES TO HIS GRANDSON

比尔基巴卜说故事给他的孙子

“Either do nothing - just go to school - or do something nobody else does.”

“要么什么都不做 - 只去上学 - 或做别人没做的事。”

Whereupon she immediately, without hesitation, and with a perceptible impulse of disdain for all around her, and with commendable self-cognizance, gave up her soul directly into the hands of His Truthfulness, the Archangel Gabriel.

于是她马上，不加思索，对她周围的人都有有一种明显的蔑视冲动，并且具有值得称道的自我认知，将她的灵魂直接放在他的真实之手中，大天使加百列。

I think it will be interesting and even instructive to you to know that all this made so powerful an impression on me at that time that I suddenly became unable to endure anyone around me, and therefore, as soon as we left the room where the mortal “planetary body” of the cause of the cause of my arising lay, I very quietly,

trying not to attract attention, stole away to the bin where during Lent the bran and potato skins for our “sanitarians,” that is to say, our pigs, were stored, and lay there, without food or drink, in a tempest of whirling and confused thoughts - of which, fortunately for me, I had then in my childish brain still only a very limited number - right until the return from the cemetery of my mother, whose weeping on finding me gone and after searching for me in vain, as it were “overwhelmed” me. I then immediately emerged from the bin and standing first of all on the edge, for some reason or other with outstretched hand, ran to her and clinging fast to her skirts, involuntarily began to stamp my feet and why, I don't know, to imitate the braying of the donkey belonging to our neighbor, a bailiff.

我认为当你知道所有这些给我留下如此强烈的印象以至于我突然变得无法忍受我身边的任何人这将是有趣甚至是有意义的，和因此，只要我们离开房间哪里的那凡人“行星体”的原因是因为我生产的，我很安静，尽量不引起注意，偷走了箱子那是在四旬期中的麸皮和土豆皮给我们“保健专家”的，也就是说，我们的猪，被储存起来，躺在那里，没有食物或饮料，冒着旋转和混乱的想法 - 其中，幸运的我，我在幼稚的大脑中只有非常有限的数量 - 直到从我母亲的墓地回来，为了找到我而哭泣在徒劳地寻找我之后，就像之前一样“压倒”我。然后我立刻从箱子里出

来先站在边缘，由于某种原因或其他伸出的手，跑到她身边紧紧抓住她的裙子，不由自主地开始踩脚为什么，我不知道，模仿属于我们邻居的驴子，法警。

Why this produced such a strong impression on me just then, and why I almost automatically manifested so strangely, I cannot until now make out; though during recent years, particularly on the days called “Shrovetide,” I pondered a good deal, trying chiefly to discover the reason for it.

为什么这对我产生如此强烈的印象，为什么我几乎自然地表现形式出现了如此奇怪，直到现在我才能说出来；虽然近年来，特别是在被称为“忏悔节”的日子里，我思索了很多，主要是为了发现它的原因。

I then had only the logical supposition that it was perhaps only because the room in which this sacred scene occurred, which was to have tremendous significance for the whole of my further life, was permeated through and through with the scent of a special incense brought from the monastery of “Old Athos” and very popular among followers of every shade of belief of the Christian religion. Whatever it may have been, this fact still now remains a bare fact.

然后我只有逻辑上的假设可能只是因为这个神圣场景发生的房间，这对我的整个生活具有重大意义，从“老阿陀斯”修道院带来的特殊香气的香气弥漫开来并且在基督教信仰的每一个阴影中都非常受欢迎。无论它是什么，这个事实在现在仍然是一个事实。

The arousing of thought

唤起的思想

During the days following this event, nothing particular happened in my general state, unless there might be connected with it the fact that during these days, I walked more often than usual with my feet in the air, that is to say, on my hands.

在此次活动后的几天内，我的一般状态没有发生任何特别的事，除非可能与之相关否则在这些日子里，我的脚在空中比往常走得更多，也就是说，在我的手上。

My first act, obviously in discordance with the manifestations of others, though truly without the participation not only of my consciousness but also of my subconsciousness, occurred on exactly the fortieth day after the death of my grandmother, when all our family, our relatives and all those by whom my dear grandmother, who was loved by everybody, had been held in esteem, gathered in the cemetery according to custom, to perform over her mortal remains, reposing in the grave, what is called the “requiem service,” when suddenly without any rhyme or reason, instead of observing what was conventional among people of all degrees of tangible and intangible morality and of all

material positions, that is to say, instead of standing quietly as if overwhelmed, with an expression of grief on one's face and even if possible with tears in one's eyes, I started skipping round the grave as if dancing and sang:

我的第一幕，显然与其他人的多个表现形式出现事件不一致，虽然我不仅没有参与我的意识但也没有参与我的潜意识，发生在我祖母去世后的第40天，当我们所有的家人，我们的亲戚以及亲爱的祖母，被爱的所有人，都受到尊重，根据习俗聚集在墓地，为她的凡人遗体表演，在坟墓中安息，所谓的“安魂曲服务”，当突然没有任何押韵或理由时，而不是观察所有有形和无形道德程度以及所有重要职位的人们的传统观点，也就是说，而不是静静地站着仿佛压倒，与表达悲伤在一个人的脸上即使有可能眼泪在一个人的眼睛，我开始跳过坟墓仿佛在跳舞和唱歌：

“Let her with the saints repose,
Now that she's turned up her toes,
Oi! oi! oi!
Let her with the saints repose,
Now that she's turned up her toes.”

. . . and so on and so forth.

“让她与圣安息，
现在她的脚趾往上转，
哦伊！哦伊！哦伊！
让她与圣安息，
现在她的脚趾往上转。”

。。。等了又等。

BEELZEBUB'S TALES TO HIS GRANDSON

比尔基巴卜说故事给他的孙子

And just from this it began, that in my entirety a “something” arose which in respect of any kind of so to say “aping,” that is to say, imitating the ordinary automatized manifestations of those around me, always and in everything engendered what I should now call an “irresistible urge” to do things not as others do them.

和就在这开始，在我的整体中出现了“某种东西”尊重于任何一种也就是说“唉平”，也就是说，我周围人模仿普通的自动化多个表现形式出现事件，总是和在每个事物里产生了我现在应该称之为“不可抗拒的冲动”做事情不像其他人那样。

At that age I committed acts such as the following.

在那个年纪我提交了如下行为。

If for example when learning to catch a ball with the right hand, my brother, sisters and the neighbors’ children who came to play with us, threw the ball in the

air, I, with the same aim in view, would first bounce the ball hard on the ground, and only when it rebounded would I, first doing a somersault, catch it, and then only with the thumb and middle finger of the left hand; or if all the other children slid down the hill head first, I tried to do it, and moreover each time better and better, as the children then called it, “backside-first”; or if we children were given various kinds of what are called “Abaranian pastries,” then all the other children, before putting them in their mouths, would first of all lick them, evidently to try their taste and to protract the pleasure, but . . . I would first sniff one on all sides and perhaps even put it to my ear and listen intently, and then though only almost unconsciously, yet nevertheless seriously, muttering to myself “so and so and so you must, do not eat until you bust,” and rhythmically humming correspondingly, I would only take one bite and without savoring it, would swallow it - and so on and so forth.

例如当学习用右手接球时，我的兄弟，姐妹和邻居的孩子们来和我们一起玩，把球扔到空中，我，以同样的目标，会先把球猛击在地上，只有在它反弹的时候我，先翻筋斗，抓住它，然后只用左手的拇指和中指；或者如果所有其他孩子先以面向滑下山，我试着这样做，和更多的每次都越来越好，孩子们称之为，“先以背向”；或者如果我们的孩子被给予各种所谓的“在肋骨上的糕点”，那么所有其他孩子，在将它们放入口中之前，首先要舔它

们，显然是为了尝试自己的品味并延长这种乐趣，但是。。。我会首先在各方面嗅一下甚至可能把它放在我的耳边专注地听，然后虽然几乎无意识，然而认真的，嘀咕着自己“所以之所以之所以你必须，在你破产之前不要吃”，并有节奏地哼唱相应的，我只吃一口而不品尝它，将吞下它 - 等了又等。

The first event during which there arose in me one of the two mentioned data which became the “vivifying sources” for the feeding and perfecting of the injunction of my deceased grandmother, occurred just at that age when I changed from a chubby mite into what is called a “young rascal” and had already begun to be, as is sometimes said, a “candidate for a young man of pleasing appearance and dubious content.”

第一个事件出现在我身上的两个提到的数据中的一个成为我已故祖母的禁令的喂养和完善的“活力来源”，发生就在那个年代当我从一个胖乎乎的蠕变成了所谓的“年轻的流氓”并且已经开始时，有时说，一个“愉快出现和可疑内容的年轻人的候选人。”

The arousing of thought

唤起的思想

And this event occurred under the following circumstances which were perhaps even specially combined by Fate itself.

这一事件发生在以下情况下甚至可能由命运本身特别结合。

With a number of young rascals like myself, I was once laying snares for pigeons on the roof of a neighbor's house, when suddenly, one of the boys who was standing over me and watching me closely, said:

与一些像我这样的年轻流氓，我曾经在邻居的屋顶上为鸽子设置网罗，突然间就，其中一个站在我身边，密切注视着我的男孩，说：

“I think the noose of the horsehair ought to be so arranged that the pigeon's big toe never gets caught in it, because, as our zoology teacher recently explained to us, during movement it is just in that toe that the pigeon's reserve strength is concentrated, and therefore

if this big toe gets caught in the noose, the pigeon might of course easily break it.”

“我认为马毛的套索应该如此安排以至于鸽子的大脚趾永远不会陷入其中，因为，正如我们的动物学老师最近向我们解释的那样，在运动过程中鸽子的后备力量集中在那个脚趾上，因此如果这个大脚趾陷入绞索，鸽子当然可以轻易弄断它。”

Another boy, leaning just opposite me, from whose mouth, by the way, whenever he spoke saliva always splashed abundantly in all directions, snapped at this remark of the first boy and delivered himself, with a copious quantity of saliva, of the following words:

另一个男孩，靠在我对面，从嘴里，顺便一提，每当他说话的时候，唾液总会在各个方向上大量泼洒，抢在这备注的第一个男孩而交付他自己，以含有大量唾液，接下来的这些话：

“Shut your trap, you hopeless mongrel offshoot of the Hottentots! What an abortion you are, just like your teacher! Suppose it is true that the greatest physical force of the pigeon is concentrated in that big toe, then

all the more, what we've got to do is to see that just that toe will be caught in the noose. Only then will there be any sense to our aim - that is to say, for catching these unfortunate pigeon creatures - in that brain-particularity proper to all possessors of that soft and slippery 'something' which consists in this, that when, thanks to other actions, from which its insignificant manifestability depends, there arises a periodic requisite law conformable what is called 'change of presence,' then this small so to say 'law conformable confusion' which should proceed for the animation of other acts in its general functioning, immediately enables the center of gravity of the whole functioning, in which this slippery 'something' plays a very small part, to pass temporarily from its usual place to another place, owing to which there often obtains in the whole of this general functioning, unexpected results ridiculous to the point of absurdity."

“关闭你的陷阱，你这绝望的霍屯督人的杂乱分支！你是谁流产的，就像你的老师一样！假设那是真的鸽子最大的物理力量集中在那个脚趾上，然后全部更多，那么我们要做的就是看到那只脚趾会陷入套索状态。只有这样我们的目标才会有任何意义 - 也就是说，抓住这些不幸的鸽子生物 - 在那个大脑特殊性适合所有拥有者的那种柔软滑溜的‘东西’中，那时，感谢其他行动，其微不足道的表现形式出现能力的依赖，那出现了一种定期必要的法

律顺应性即所谓‘存在的变化’，然后这个小的也就是说‘法律顺应性的混乱’应该在其一般功能中继续动画其他行为，立即启用整个功能的重心，这个滑溜溜的‘东西’只占很小的一部分，临时从其通常的地方传递到另一个地方，由于这一点在整个这一般的功能中经常得到，意外的结果荒谬到了胡说八道的地步。”

BEELZEBUB'S TALES TO HIS GRANDSON

比尔基巴卜说故事给他的孙子

He discharged the last words with such a shower of saliva that it was as if my face were exposed to the action of an “atomizer” - not of “Ersatz” production - invented by Germans for dyeing material with aniline dyes.

他排出了最后一句话以这样一阵唾液的簇射那它是仿佛我的脸是暴露了在“原子化器”的动作 - 不是“更换”的产生式 - 由德国人发明的用苯胺染料的染色材料。

This was more than I could endure, and without changing my squatting position, I flung myself at him, and my head, hitting him with full force in the pit of his stomach, immediately laid him out and made him as is said “lose consciousness.”

这是多于我能承受，和不改变我的蹲位，我一扔了我自己在他，和我的头，打击他以全力进他肚子的坑，直接放他出去和造成他如是说“失去意识。”

I do not know and do not wish to know in what spirit the result will be formed in your mentation of the information about the extraordinary coincidence, in my opinion, of life circumstances, which I now intend to describe here, though for my mentation, this coincidence was excellent material for the assurance of the possibility of the fact that this event described by me, which occurred in my youth, proceeded not simply accidentally but was intentionally created by certain extraneous forces.

我不知道和不想知道在什么精神结果将会形成了你信息式的心理式关于非凡巧合，在我的想法，生命多个事况势境的，哪我现在打算在这里描述，虽然为了我的心理式，这个巧合是绝佳材料为了可能性事实的保险那事件由我描述了，哪发生在我年轻时，不是偶然地进行但是由一定的无直接关系的多个力形故意地创造了。

The point is that this dexterity was thoroughly taught me only a few days before this event by Greek priest from Turkey, who, persecuted by Turks for his political convictions, had been compelled to flee from there, and having arrived in our town had been hired by my parents as a teacher for me of the modern Greek language.

重点是这次灵巧是透底的教我只在事件发生前几天由希腊神父来自土耳其，谁，土耳其人因他的政治信念而遭受迫害，被迫逃离那里，到达我们镇后我父母聘请了现代希腊语作为我的老师。

I do not know on which data he based his political convictions and ideas, but I very well remember that in all the conversations of this Greek priest, even while explaining to me the difference between the words of exclamation in ancient and in modern Greek, there were indeed always very clearly discernible his dreams of getting as soon as possible to the island of Crete and there manifesting himself as befits a true patriot.

我不知道哪些数据根基了他的政治信念和想法，但我记得在这位希腊牧师的所有谈话中，甚至在向我解释古代和现代希腊语中感叹词的区别时，他的梦想确实一直非常清晰可见他们尽快赶到克里特岛并表现出自己是一个真正的爱国者。

The arousing of thought

唤起的思想

Well, then, on beholding the effect of my skill, I was, I must confess, extremely frightened, because, knowing nothing of any such reaction from a blow in that place, I quite thought I had killed him.

好，然后，在看到我的技能的影响，我曾是，我必须承认，极其害怕，因为，击中那个地方并不知道会有怎样的反应，我以为我杀了他。

At the moment I was experiencing this fear, another boy, the cousin of him who had become the first victim of my so to say “skill in self-defense,” seeing this, without a moment’s pause, and obviously overcome with a feeling called “consanguinity,” immediately leaped at me and with a full swing struck me in the face with his fist.

目前我正在经历这种恐惧，另一个男孩，他的表兄已成为我的第一个受害者也就是说“自卫技巧”，看到这个，没有片刻的停顿，和显然克服了一种感觉叫做“血缘”，立即跳向我和充分挥动他的拳头袭击我的脸。

From this blow, I, as is said, “saw stars,” and at the same time my mouth became as full as if it had been stuffed with the food necessary for the artificial fattening of a thousand chickens.

从这个打击，我，如是说，“看到了星星”，和与此同时我的嘴巴变得饱满好像它已经塞满了以必需的食物对于一千只鸡的正被人造养肥。

After a little time when both these strange sensations had calmed down within me, I then actually discovered that some foreign substance was in my mouth, and when I pulled it out with my fingers, it turned out to be nothing less than a tooth of large dimensions and strange form.

经过一段时间这些奇怪的感觉在我内心平静下来，然后我才真正发现一些外来物质在我嘴里，当我用手指把它拉出来时，它原来是不亚于大尺寸和形状怪异的牙齿。

Seeing me staring at this extraordinary tooth, all the boys swarmed around me and also began to stare at it with great curiosity and in a strange silence.

看着我盯着这个非凡的牙齿，所有的男孩都围着我并开始以极大的好奇心和陌生的沉默盯着它。

By this time the boy who had been laid out flat recovered and, picking himself up, also began to stare at my tooth with the other boys, as if nothing had happened to him.

这时平躺的男孩恢复了，捡他自己起来，也开始和其他男孩一起盯着我的牙齿，仿佛没有发生任何事情。

This strange tooth had seven shoots and at the end of each of them there stood out in relief a drop of blood, and through each separate drop there shone clearly and definitely one of the aspects the manifestation of the white ray.

这颗奇怪的牙齿有七个射击点在它们每一端的末端都浮现出一滴血，并且通过每个单独的降下清晰地发出光线并且绝对是白光的表现形式出现事件的一个方面。

BEELZEBUB'S TALES TO HIS GRANDSON

比尔基巴卜说故事给他的孙子

After this silence, unusual for us “young rascals,” the usual hubbub broke out again, and in this hubbub it was decided to go immediately to the barber, a specialist in extracting teeth, and to ask him just why this tooth was like that.

沉默之后，不寻常的我们“年轻的流氓”，通常的喧哗再次爆发，在这个喧哗中决定立即去找理发师，拔牙的专家，并问他为什么这牙齿是这样的。

So we all climbed down from the roof and went off to the barber's. And I, as the “hero of the day,” stalked at the head of them all.

所以我们都从屋顶爬下来去理发师的。而我，作为“当天的英雄”，悄悄的走在他们的前头。

The barber, after a casual glance, said it was simply a “wisdom tooth” and that all those of the male sex have one like it, who until they first exclaim “papa” and “mamma” are fed on milk exclusively from their own

mother, and who on first sight are able to distinguish among many other faces the face of their own father.

理发师，经过随便一瞥，说它只是一个“智齿”而且所有男性都有一个像它，直到他们第一次惊呼“爸爸”和“妈妈”喂奶只用他们自己的母亲，和在许多其他的面孔之中能第一眼区分自己的父亲的脸。

As a result of the whole totality of the effects of this happening, at which time my poor “wisdom tooth” became a complete sacrifice, not only did my consciousness begin, from that time on, constantly absorbing, in connection with everything, the very essence of the essence of my deceased grandmother’s behest - God bless her soul - but also in me at that time, because I did not go to a “qualified dentist” to have the cavity of this tooth of mine treated, which as a matter of fact I could not do because our home was too far from any contemporary center of culture, there began to ooze chronically from this cavity a “something” which - as it was only recently explained to me by a very famous meteorologist with whom I chanced to become, as is said, “bosom friends” owing to frequent meetings in the Parisian night restaurants of Montmartre - had the property of arousing an interest in, and a tendency to seek out the causes of the arising of every suspicious “actual fact”; and this property, not transmitted to my entirety by heredity, gradually and automatically led to

my ultimately becoming a specialist in the investigation of every suspicious phenomenon which, as it so often happened, came my way.

由于这种情况发生的全部影响，那时我可怜的“智齿”成了一个完全的牺牲，我的意识不仅开始了，从那时起，不断吸收，在连接里与每个事物，我死去的祖母的遗志的本质的更本质 - 上帝保佑她的灵魂 - 而且在我身上在那时候，因为我没有去找一位“合格的牙医”来治疗这颗牙齿的腔，事实上我不能这样做因为我们的家离任何当代文化中心太远了，开始从这个空腔长期渗出一种“东西”哪 - 因为最近才有一位非常著名的气象学家向我解释我偶然成为了这名气象学家，如是说，由于“知心朋友”经常在蒙马特的巴黎夜间餐厅开会 - 有引起兴趣的属性，并且倾向于找出每一个可疑“实际事实”产生的原因；而这个属性，没有通过遗传传播给我的全部，逐渐自动地导致我最终成为调查每一个可疑现象的专家，因为它经常发生，来到我的路上。

The arousing of thought

唤起的思想

This property newly formed in me after this event - when I, of course with the co-operation of our ALL-COMMON MASTER THE MERCILESS HEROPASS, that is the “flow of time,” was transformed into the young man already depicted by me · became for me a real inextinguishable hearth, always burning, of consciousness.

这个事件发生后我在这里新形成了这个属性 - 当我，当然在我们的所有共同的大师“无情的合一楼帕斯”（无边际英雄）的合作下，那就是“时间的流逝”，变成了我已经描绘过的年轻人 · 为我成了一个真正无法熄灭的炉膛，总是燃烧，的意识。

The second of the mentioned vivifying factors, this time for the complete fusion of my dear grandmother’s injunction with all the data constituting my general individuality, was the totality of impressions received

from information I chanced to acquire concerning the event which took place here among us on Earth, showing the origin of that “principle” which, as it turned out according to the elucidations of Mr Alan Kardec during an “absolutely secret” spiritualistic seance, subsequently became everywhere among beings similar to ourselves, arising and existing on all the other planets of our Great Universe, one of the chief “life principles.”

提到的第二个活力因素，这一次我亲爱的祖母的禁令与构成我一般个性的所有数据完全融合，从我在地球上发生的事件中我偶然获得的信息中获得的总体印象，显示那个“原则”的起源，事实证明根据艾伦卡尔德克先生在“绝对秘密”的灵性观念中的阐释，随后在与我们相似的多 个比引在众生中随处可见，在我们的大宇宙的所有其他星球上出现和存在，主要的“生活原则”之一。

The formulation in words of this new “all-universal principle of living” is as follows:

这种公式化在新的“所有普遍原则的生活”的措辞如下：

“If you go on a spree then go the whole hog including the postage.”

“如果你去狂欢那就去整个豕包括邮资。”

As this “principle,” now already universal, arose on that same planet on which you too arose and on which, moreover, you exist almost always on a bed of roses and frequently dance the fox trot, I consider I have no right to withhold from you the information known to me, elucidating certain details of the arising of just that universal principle.

作为这个“原则”，现在已经普遍存在，出现在你也出现的同一个星球上，更多的，你几乎总是在玫瑰床上经常跳着狐狸小跑，我认为我没有权利向你提供我所知的信息，阐明了普遍原则产生的某些细节。

Soon after the definite inculcation into my nature of the said new inherency, that is the unaccountable striving to elucidate the real reasons for the arising of all sorts of “actual facts,” on my first arrival in the heart of Russia, the city of Moscow, where, finding nothing else for the satisfaction of my psychic needs, I occupied myself with the investigation of Russian legends and sayings, I once happened - whether accidentally or as a result of some objective sequence according to a law I do not know - to learn by the way the following:

在明确灌输了我所说的新的内在性质之后不久，这是不负责任的努力以阐明各种“实际事实”产生的真正原因，在我第一次到达俄罗斯的心脏地带，莫斯科市，哪里，找不到满足我的心理需求，我把自己调查了俄罗斯人的传说和说法，我曾经发生过 - 无论是意外还是一些根据法律的客观序列的结果我不知道 - 通过以下方式学习：

BEELZEBUB'S TALES TO HIS GRANDSON

比尔基巴卜说故事给他的孙子

Once upon a time a certain Russian, who in external appearance was to those around him a simple merchant, had to go from his provincial town on some business or other to this second capital of Russia, the city of Moscow, and his son, his favorite one - because he resembled only his mother - asked him to bring back a certain book.

从前某个俄罗斯人，外表上的人对他周围的人来说是一个简单的商人，不得不从他的省城出发去俄罗斯的第二首都，莫斯科市，和他的儿子，他最喜欢的一个 - 因为他只相似他的母亲 - 让他带回一本书。

When this great unconscious author of the “all-universal principle of living” arrived in Moscow, he together with a friend of his became - as was and still is usual there - “blind drunk” on genuine “Russian vodka.”

当这位“所有普遍原则的生活”的无意识作者抵达莫斯科时，他和他的一个朋友一起成了 - 那时仍然是常见的 - “盲目醉酒”在真正的“俄罗斯人的伏特加。”

And when these two inhabitants of this most great contemporary grouping of biped breathing creatures had drunk the proper number of glasses of this “Russian blessing” and were discussing what is called “public education,” with which question it has long been customary always to begin one’s conversation, then our merchant suddenly remembered by association his dear son’s request, and decided to set off at once to a bookshop with his friend to buy the book.

和当这两个当代最大的双足呼吸生物群体的这两个居民喝了这种“俄罗斯人的祝福”的正确数量的眼镜和正在讨论所谓的“公共教育”，长期以来习惯性的问题始终是开始一个人的谈话，然后我们的商人突然想起了他亲爱的儿子的要求，并决定立刻和他的朋友一起去书店购买这本书。

In the shop, the merchant, looking through the book he had asked for and which the salesman handed him, asked its price.

在商店里，商人，翻翻这本书他曾要求的和哪推销员递了给他，问了它的价格。

The salesman replied that the book was sixty kopecks.

推销员回答说这本书是六十科比。

Noticing that the price marked on the cover of the book was only forty-five kopecks, our merchant first began pondering in a strange manner, in general unusual for Russians, and afterwards, making a certain movement with his shoulders, straightening himself up almost like a pillar and throwing out his chest like an officer of the guards, said after a little pause, very quietly but with an intonation in his voice expressing great authority:

注意到这本书封面上标明的价格只有四十五戈比，我们的商人首先开始以一种奇怪的方式思考，在一般不寻常的俄罗斯人们，然后，用肩膀做一些动作，像一个支柱一样伸直自己像守卫的军官一样扔出他的胸膛，片刻停顿后说，非常安静但他的声音表达了很大的权威：

The arousing of thought

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“But it is marked here forty-five kopecks. Why do you ask sixty?”

“但这里标有四十五戈比。为什么你要六十？”

Thereupon the salesman, making as is said the “oleaginous” face proper to all salesmen, replied that the book indeed cost only forty-five kopecks, but had to be sold at sixty because fifteen kopecks were added for postage.

那个推销员，制造如是说那“油腻”面孔对所有推销员，回答说这本书确实只需花四十五戈比，但必须出售六十因为增加了十五个戈比的邮资。

After this reply to our Russian merchant who was perplexed by these two quite contradictory but obviously clearly reconcilable facts, it was visible that something began to proceed in him, and gazing up at the ceiling, he again pondered, this time like an English professor who has invented a capsule for castor oil, and then

suddenly turned to his friend and delivered himself for the first time on Earth of the verbal formulation which, expressing in its essence an indubitable objective truth, has since assumed the character of a saying.

在回复我们的俄罗斯人的商人之后他们被这两个相当矛盾但显而易见的可以调和的事实所困惑，可以看到他身上开始有事，并凝视着天花板，他再次思索着，这次像是一位发明蓖麻油胶囊的英语教授，然后突然转向他的朋友并在地球上第一次将自己的口头表达自己送到，在本质上表达一个不容置疑的客观真理，从那以后就成了一个谚语的特征。

And he then put it to his friend as follows:

然后他把它交给他的朋友如下：

“Never mind, old fellow, we’ll take the book. Anyway we’re on a spree today, and ‘if you go on a spree then go the whole hog including the postage.’”

“没关系，老家伙，我们会拿这本书。反正今天我们都在狂欢，且‘如果你去狂欢那就去整个豕包括邮资。’”

As for me, unfortunately doomed, while still living, to experience the delights of “Hell,” as soon as I had cognized all this, something very strange, that I have never experienced before or since, immediately began, and for a rather long time continued to proceed in me; it was as if all kinds of, as contemporary “Hivintzes” say, “competitive races” began to proceed in me between all the various-sourced associations and experiences usually occurring in me.

至于我，不幸的是注定了，还活着的时候，体验“地狱”的乐趣，一旦我认识到这一切，一些很奇怪的事，我以前从未经历过的，马上开始，并且相当长的时间继续在我身上进行；好像各种各样的，当代“海文西斯”说，“竞争性种族”开始在我之间进行所有各种来源的协会和经历都发生在我身上。

BEELZEBUB'S TALES TO HIS GRANDSON

比尔基巴卜说故事给他的孙子

At the same time, in the whole region of my spine there began a strong almost unbearable itch, and a colic in the very center of my solar plexus, also unbearable, and all this, that is these dual, mutually stimulating sensations, after the lapse of some time suddenly were replaced by such a peaceful inner condition as I experienced in later life once only, when the ceremony of the great initiation into the Brotherhood of the “Originators of making butter from air” was performed over me; and later when “I,” that is, this “something-unknown” of mine, which in ancient times one crank - called by those around him, as we now also call such persons, a “learned man” - defined as a “relatively transferable arising, depending on the quality of the functioning of thought, feeling, and organic automatism,” and according to the definition of another also ancient and renowned learned man, the Arabian Mal-el-Lel, which definition by the way was in the course of time borrowed and repeated in a different way by a no less renowned and learned Greek, Xenophon, “the compound result of consciousness, subconsciousness, and instinct”; so when this same “I” in this condition turned my dazed attention inside myself, then firstly it very clearly constated that everything, even to each single word, elucidating this quotation that has become an “all-universal life principle” became transformed in

me into some special cosmic substance, and merging with the data already crystallized in me long before from the behest of my deceased grandmother, changed these data into a “something” and this “something” flowing everywhere through my entirety settled forever in each atom composing this entirety of mine, and secondly, this ill-fated “I” there and then definitely felt and, with an impulse of submission, became conscious of this, for me, sad fact, that already from that moment I should willy-nilly have to manifest myself always and in everything without exception, according to this inherency formed in me, not in accordance with the laws of heredity, nor even by the influence of surrounding circumstances, but arising in my entirety under the influence of three external accidental causes, having nothing in common, namely: thanks in the first place to the behest of a person who had become, without the slightest desire on my part, a passive cause of the cause of my arising; secondly, on account of a tooth of mine knocked out by some ragamuffin of a boy, mainly on account of somebody else’s “slobberiness”; and thirdly, thanks to the verbal formulation delivered in a drunken state by a person quite alien to me - some merchant of “Moscovite brand.”

与此同时，在我整个脊椎区域开始出现强烈的几乎无法忍受的瘙痒，和我太阳神经丛中心的绞痛，也难以忍受，而这全部，就是这些双重的，相互刺激的感觉，经过一段时间后突然被这种和平的内在条件所取代就像我

在以后的生活中经历的一样，在我身上进行了“从空中制作黄油的发起者”的兄弟会开始的仪式；后来当“我”，那是，这是我的“未知之物”，在古代一个曲柄 - 被他周围的人称呼，我们现在也称这些人为，一个“有学问的人” - 被定义为“相对可转移的，取决于思想功能的质量，感觉，和有机自动化”，而根据另一个古代著名学者的定义，四十毫升，顺便提一下这个定义是在一段时间里借用并以不同的方式重复着名的希腊语，色诺芬，“意识的复合结果，潜意识，和本能”；所以当这种情况下同样的“我”在我自己内部引起我的茫然注意时，那么第一它非常清楚证实了那每个事物，甚至每个单词，阐明这种已经成为“全能生命原则”的引语在我身上变成了一些特殊的宇宙物质，并且在我已故的祖母的要求之前很久就已经在我的数据中融合了，将这些数据变成了“某种东西”这种“东西”在我的整个地方流淌着永远地沉淀在构成我整个矿井的每个原子中，而其次，这个命运多“我”在那里然后绝对感觉到，有一种屈服的冲动，意识到这一点，对我来说，可悲的是，那已经从那步骤我应该愿不愿意的拥有去表现我自己总是和在每个事物里没有例外，根据我在这里形成的这种不变性，不符合遗传规律，甚至不受周围环

境的影响，但在三个外部意外原因的影响下全部产生，没有任何共同点，即：首先感谢一个人的遗嘱，我没有丝毫的愿望，我产生的原因的被动原因；其次，由于我的一颗牙齿被一个男孩的一些寒酸样子的孩子击倒，主要是因为别人的“淌口水”；第三，感谢一个对我来说很陌生的人在醉酒状态下提供的口头表达 - 一些商人的“莫斯科品牌。”

The arousing of thought

唤起的思想

If before my acquaintance with this “all-universal principle of living” I had actualized all manifestations differently from other biped animals similar to me, arising and vegetating with me on one and the same planet, then I did so automatically, and sometimes only half consciously, but after this event I began to do so consciously and moreover with an instinctive sensation of the two blended impulses of self-satisfaction and self-cognizance in correctly and honorably fulfilling my duty to Great Nature.

如果在我熟悉这种“全民生活的原则”之前，我已现实化全部多个表现形式出现事件不同地从其他与我类似的两足动物，在同一个星球上与我一起生长和植物，然后我自动这样做了，有时只有一半是有意识的，但是在这个事件之后我开始有意识地这样做和更多的本能地感受到两种混合的自我满足和自我认知的冲动正确而光荣地履行了我对大自然的责任。

It must even be emphasized that although even before this event I already did everything not as others did, yet

my manifestations were hardly thrust before the eyes of my fellow countrymen around me, but from the moment when the essence of this principle of living was assimilated in my nature, then on the one hand all my manifestations, those intentional for any aim and also those simply, as is said, “occurring out of sheer idleness,” acquired vivifyingness and began to assist in the formation of “corns” on the organs of perception of every creature similar to me without exception who directed his attention directly or indirectly toward my actions, and on the other hand, I myself began to carry out all these actions of mine in accordance with the injunctions of my deceased grandmother to the utmost possible limits; and the practice was automatically acquired in me on beginning anything new and also at any change, of course on a large scale, always to utter silently or aloud:

甚至必须强调的是即使在此事件之前我已经做了每个事物而不是像其他人那样做了，然而我的多个表现形式出现事件几乎没有在我周围的同胞眼前，但是从这个生活原则的本质被我的本性同化的那一刻起，那么一方面全部我的多个表现形式出现事件，那些故意用于任何目的的人以及那些简单的，如是说，“出于纯粹的懒惰”，获得了活力呢斯并开始协助形成“玉米”在每个与我相似的生物的感知器官上无一例外地将他的注意力直接或间接地引

向我的行为，而另一方面，我本人开始按照我已故祖母的禁令尽最大限度地执行我的所有这些行动；并且在开始任何新事物和任何改变时我自动获得了这种做法，当然是大规模的，总是默默地或大声地说：

BEELZEBUB'S TALES TO HIS GRANDSON

比尔基巴卜说故事给他的孙子

“If you go on a spree then go the whole hog including the postage.”

“如果你去狂欢那就去整个豕包括邮资。”

And now, for instance, in the present case also, since, owing to causes not dependent on me, but flowing from the strange and accidental circumstances of my life, I happen to be writing books, I am compelled to do this also in accordance with that same principle which has gradually become definite through various extraordinary combinations created by life itself, and which has blended with each atom of my entirety.

现在，例如，在本案中也是，自从，由于不依赖我的原因，但是从我生命中奇怪和偶然的情况中流淌出来，我碰巧在写书，我也被迫按照同样的原则去做这个原则通过生活本身创造的各种非凡组合逐渐变得明确，并且与我的整个原子混合在一起。

This psycho-organic principle of mine I shall this time begin to actualize not by following the practice of all writers, established from the remote past down to the present, of taking as the theme of their various writings the events which have supposedly taken place, or are taking place, on Earth, but shall take instead as the scale of events for my writings - the whole Universe. Thus in the present case also, "If you take then take!" - that is to say, "If you go on a spree then go the whole hog including the postage."

我的这种心理-有机原则我这一次将开始实现而不是遵循所有作家的实践，从遥远的过去到现在建立，把他们各种着作的主题作为所谓的事件，或正在发生，在地球上，但应取而代之的是我作品的事件规模 - 整个宇宙。因此在目前的情况下，“如果你拿走那就拿！” - 也就是说，“如果你去狂欢那就去整个豕包括邮资。”

Any writer can write within the scale of the Earth, but I am not any writer.

任何作家都可以在地球范围内写作，但我不是任何作家。

Can I confine myself merely to this, in the objective sense, “paltry Earth” of ours? To do this, that is to say, to take for my writings same themes as in general other writers do, I must not, even if only because what our learned spirits affirm might suddenly indeed prove true; and my grandmother might learn of this; and do you understand what might happen to her, to my dear beloved grandmother? Would she not turn in her grave, not once, as is usually said, but - as I understand her, especially now when I can already quite “skillfully” enter into the position of another - she would turn so many times that she would almost be transformed into an “Irish weathercock.”

我可以仅限于此吗，在客观意义上，我们的“琐细的地球”？去做这个，也就是说，为我的作品拍摄与其他作家一样的主题，我不应该，即使只是因为我们的精神肯定会突然确实证明是真的；我的祖母可能会知道这一点；你明白她会发生什么，在我亲爱的祖母？她不会转入她的坟墓吗，不止一次，通常说，但 - 据我了解她，特别是现在当我已经非常“熟练地”进入另一个人的位置时 - 她会转过很多次几乎可以变成“爱尔兰风标。”

The arousing of thought

唤起的思想

Please, reader, do not worry . . . I shall of course also write of the Earth, but with such an impartial attitude that this comparatively small planet itself and also everything on it shall correspond to that place which in fact it occupies and which, even according to your own sane logic arrived at, thanks of course to my guidance, it must occupy in our Great Universe.

请，读者，别担心。。。我当然也会写地球的，但是以这样一种公正的态度这个相对较小的行星本身以及它上面的每个事物都应该与那个实际占据的地方相对应，即使按照你自己理智的逻辑来到，谢谢我的指导，它必须占据我们的大宇宙。

I must, of course, also make the various what are called “heroes” of these writings of mine not such types as those which in general the writers of all ranks and epochs on Earth have drawn and exalted, that is to say, types such as any Tom, Dick, or Harry, who arise through a misunderstanding, and who fail to acquire during the process of their formation up to what is called “responsible life,” anything at all which it is proper for an

arising in the image of God, that is to say a man, to have, and who progressively develop in themselves to their last breath only such various charms as for instance: “lasciviousness,” “slobberiness,” “amorousness,” “maliciousness,” chicken-heartedness,” “enviousness,” and similar vices unworthy of man.

我必须，当然，我的这些着作的各种所谓的“英雄们”也不是那些类似于地球上所有等级和时代的作家都被吸引和崇高的类型，也就是说，类型如任何汤姆，迪克，或哈利，谁因误会而产生，并且在他们组建过程中未能获得所谓的“生活责任”，任何事物在上帝形象中产生的东西，也就是说一个人，具有，并且他们自己逐渐发展到最后一口气只有这样的各种魅力例如：“淫荡呢斯”，“淌口水呢斯”，“妖艳呢斯”，“恶意呢斯”，“鸡-心肠呢斯”，“嫉妒呢斯”，和类似的恶习不配的人。

I intend to introduce in my writings heroes of such type as everybody must, as is said, “willy-nilly” sense with his whole being as real, and about whom in every reader data must inevitably be crystallized for the notion that they are indeed “somebody” and not merely “just anybody.”

我打算在我的作品中介绍每个人都必须的英雄类型，如是说，“愿不愿意地”感觉他的整个比引是真实的，并且每个读者数据中的哪些人必然会因为他们确实是“某人”而不仅仅是“只是任何人”这一概念而具体化。

During the last weeks, while lying in bed, my body quite sick, I mentally drafted a summary of my future writings and thought out the form and sequence of their exposition, and I decided to make the chief hero of the first series of my writings . . . do you know whom? . . . the Great Beelzebub Himself - even in spite of the fact that this choice of mine might from the very beginning evoke in the mentation of most of my readers such mental associations as must engender in them all kinds of automatic contradictory impulses from the action of that totality of data infallibly formed in the psyche of people owing to all the established abnormal conditions of our external life, which data are in general crystallized in people owing to the famous what is called “religious morality” existing and rooted in their life, and in them, consequently, there must inevitably be formed data for an inexplicable hostility towards me personally.

在过去的几周里，躺在床上，我的身体很病，我精神上起草了我未来作品的摘要并思考了他们阐述的形式和顺序，我决定成为我作品第一系列的主要英雄。。。你知

道是谁？。。。伟大的比尔基巴卜他自己 - 即使我的选择可能从一开始就唤起了我大多数的读者的心里如此精神联想必须在其中产生各种自动矛盾的冲动来自于我们外在生活的所有已确定的异常条件而在人的心灵中无形地形成的整体数据，由于著名的“宗教道德”存在并植根于他们的生活这些数据在人们中普遍存在，并在他们里面，所以，必然会形成数据以便对我个人产生无法解释的敌意。

BEELZEBUB'S TALES TO HIS GRANDSON

比尔基巴卜说故事给他的孙子

But do you know what, reader?

但你知道什么，读者？

In case you decide, despite this Warning, to risk continuing to familiarize yourself with my further writings, and you try to absorb them always with an impulse of impartiality and to understand the very essence of the questions I have decided to elucidate, and in view also of the particularity inherent in the human psyche, that there can be no opposition to the perception of good only exclusively when so to say a “contact of mutual frankness and confidence” is established, I now still wish to make a sincere confession to you about the associations arisen within me which as a result have precipitated in the corresponding sphere of my consciousness the data which have prompted the whole of my individuality to select as the chief hero for my writings just such an individual as is presented before your inner eyes by this same Mr. BEELZEBUB.

如果你决定，尽管有这个警告，冒险继续熟悉我的进一步着作，并你试图以一种公正的冲动吸收它们和理解我决定阐明的问题的本质，并且考虑到人类心灵固有的特殊性，只有在建立也就是说一个“相互坦诚和信任的联系”时才能完全反对对善的看法，我现在仍然希望向你表示诚挚的认罪关于我内部的联想结果在我意识的相应领域中产生了一些数据这些数据促使我的整个个性选择作为我作品的主要英雄就像这样一个人由同样的比尔基巴卜先生呈现在你的内心面前。

This I did, not without cunning. My cunning lies simply in the logical supposition that if I show him this attention he infallibly - as I already cannot doubt any more - has to show himself grateful and help me by all means in his command in my intended writings.

我这样做了，不是没有狡猾。我的狡猾只是在逻辑假设中如果我向他展示这种关注他就是绝对可靠的 - 因为我已不能怀疑了 - 必须表现出自己的感激并在我的预期着作中以一切手段帮助我。

Although Mr. Beelzebub is made, as is said, “of a different grain,” yet, since He also can think, and, what is most important, has - as I long ago learned, thanks to the treatise of the famous Catholic monk, Brother Foolon - a curly tail, then I, being thoroughly convinced from experience that curls are never natural but can be obtained only from various intentional manipulations, conclude, according to the “sane-logic” of hieromancy formed in my consciousness from reading books, that Mr. Beelzebub also must possess a good share of vanity, and will therefore find it extremely inconvenient not to help one who is going to advertise His name.

虽然比尔基巴卜先生是制造的，如是说，“不同的粮食”，然而，既然他也能思考，和，什么是最重要的，具有 - 正如我很久以前所知，感谢著名天主教僧侣的论文，虎龙弟兄 - 一条卷曲的尾巴，然后我，比引完全相信从经验中卷发从来不是自然的但只能通过各种有意的操作来获得，得出结论，根据“头脑清楚逻辑”的西罗曼西形成我的意识来自于阅读书籍，比尔基巴卜先生也必须拥有很大的虚荣心，因此如果不帮助那个宣传他名字的人将会非常不方便。

The arousing of thought

唤起的思想

It is not for nothing that our renowned and incomparable teacher, Mullah Nassr Eddin, frequently says:

我们知名且无与伦比的老师，毛拉纳斯尔埃丁，经常说：

“Without greasing the palm not only is it impossible to live anywhere tolerably but even to breathe.”

“没有润滑手掌不仅无法生活在任何可容忍的地方甚至无法呼吸。”

And another also terrestrial sage, who has become such, thanks to the crass stupidity of people, named Till Eulenspiegel, has expressed the same in the following words:

而另一个也是陆地圣人，谁变成了这样，感谢人们的愚蠢，名叫提尔哦易勒斯啤葛，用以下的话表达了同样的意思：

“If you don't grease the wheels the cart won't go.”

“如果你没有给车轮上油那手拉车就不会走。”

Knowing these and many other sayings of popular wisdom formed by centuries in the collective life of people, I have decided to “grease the palm” precisely of Mr. Beelzebub, who, as everyone understands, has possibilities and knowledge enough and to spare for everything.

了解几个世纪以来在人们的集体生活中形成的流行智慧的这些和许多其他说法，我决定“润滑手掌”正是比尔基巴卜先生，谁，众所周知，有足够的可能性和知识并为做好准备于每个事物。

Enough, old fellow! All joking even philosophical joking aside, you, it seems, thanks to all these deviations, have transgressed one of the chief principles elaborated in you and put in the basis of a system planned previously for introducing your dreams into life by means of such a new profession, which principle consists in this, always to remember and take into account the fact of the weakening of the functioning of

the mentation of the contemporary reader and not to fatigue him with the perception of numerous ideas over a short time.

足够，老伙计！所有的开玩笑甚至是哲学上的开玩笑，你，它似乎，感谢所有这些偏差，违反了你所阐述的主要原则之一并建立了以前计划通过这样一个新职业将你的梦想引入生活的系统的基础，哪个原则在于此，总是要记住并考虑到当代读者心理功能弱化的事实而不是让他在短时间内对众多想法感到疲惫。

Moreover, when I asked one of the people always around me, who are “eager to enter Paradise without fail with their boots on,” to read aloud straight through all that I have written in this introductory chapter, what is called my “I” - of course, with the participation of all the definite data formed in my original psyche during my past years, which data gave me among other things understanding of the psyche of creatures of different type but similar to me - constated and cognized with certainty that in the entirety of every reader without exception there must inevitably, thanks to this first chapter alone, arise a “something” automatically engendering definite unfriendliness towards me personally.

更多的，当我问其中总是在我身边的一个人，谁“渴望进入天堂不失败的穿着靴子”，大声朗读我在本章介绍的所有内容，什么叫我的“我” - 当然，在我过去几年里在我原始心灵形成的所有确定数据的参与下，哪些数据让我了解了不同类型但与我相似的生物的心理 - 确定地认识到在每个读者的整个过程中必然会有不可避免的，感谢这第一章孤独，出现一种“某种东西”自动对我个人产生明确的不友好。

BEELZEBUB'S TALES TO HIS GRANDSON

比尔基巴卜说故事给他的孙子

To tell the truth, it is not this which is now chiefly worrying me, but the fact that at the end of this reading I also constated that in the sum total of everything expounded in this chapter, the whole of my entirety in which the aforesaid “I” plays a very small part, manifested itself quite contrary to one of the fundamental commandments of that All-Common Teacher whom I particularly esteem, Mullah Nassr Eddin, and which he formulated in the words: “Never poke your stick into a hornets’ nest.”

说实话，这不是现在主要让我担心的，但那事实那在结束的这读取中我也证实了那在总计的每个事物内容阐述了在这章节里，我所有的整体其中上述“我”只占很小的一部分，表现形式出现了其自己与我特别尊重的全民教师的基本诫命之一完全相反，毛拉纳斯尔埃丁，并且他用以下词语表达：“永远不要把你的棍子戳到黄蜂窝里。”

The agitation which pervaded the whole system affecting my feelings, and which resulted from cognizing that in the reader there must necessarily arise an

unfriendly feeling towards me, at once quieted down as soon as I remembered the ancient Russian proverb which states: "There is no offence which with time will not blow over."

遍布整个系统的激动影响了我的感情，认识到在读者中必然会产生对我不友好的感觉，同时尽快安静下来我想起了古老的俄罗斯人的谚语说：“没有任何罪行随着时间的推移不会被打破。”

But the agitation which arose in my system from realizing my negligence in obeying the commandment of Mullah Nassr Eddin, not only now seriously troubles me, but a very strange process, which began in both of my recently discovered "souls" and which assumed the form of an unusual itching immediately I understood this, began progressively to increase until it now evokes and produces an almost intolerable pain in the region a little below the right half of my already, without this, overexercised "solar plexus."

但是在我的制度中出现了因遵守毛拉纳斯尔埃丁的诫命而疏忽而产生的骚动，不仅现在严重困扰我，但是一个非常奇怪的过程，这是从我最近发现的“灵魂”开始的并且呈现出不寻常的瘙痒形态我立刻明白这一点，开始逐渐

增加直到它现在唤起并在我已经的右半部分稍微低于该区域产生几乎无法忍受的痛苦，没有这个，过度运动的“太阳神经丛。”

The arousing of thought

唤起的思想

Wait! wait! . . . This process, it seems, is also ceasing, and in all the depths of my consciousness, and let us meanwhile say “even beneath my subconsciousness,” there already begins to arise everything requisite for the complete assurance that it will entirely cease, because I have remembered another fragment of life wisdom, the thought of which led my mentation to the reflection that if I indeed acted against the advice of the highly esteemed Mullah Nassr Eddin, I nevertheless acted without premeditation according to the principle of that extremely sympathetic - not so well known everywhere on earth, but never forgotten by all who have once met him - that precious jewel, Karapet of Tiflis.

等！等！。。。这个流程，它似乎，也停止了，在我意识的深处，让我们同时说“甚至下面我的潜意识”，已经开始出现完全保证它将完全停止所必需的每个事物，因为我记得生命智慧的另一个片段，其中的思想引导了我的思考如果我确实违背了备受尊敬的毛拉纳斯尔埃丁的建议，我还是按照而不预谋的那个极其同情的原则行事 - 在

地球上到处都不是很出名，但所有曾经见过他的人都不会忘记 - 那宝贵的宝石，卡拉佩特的蒂夫利斯。

It can't be helped. . . . Now that this introductory chapter of mine has turned out to be so long, it will not matter if I lengthen it a little more to tell you also about this extremely sympathetic Karapet of Tiflis.

它不能帮助。。。既然我的这个介绍章节已经证明是这么久了，它将不会有问题如果我再延长一点也可以告诉你关于这个非常有同情心的卡拉佩特的蒂夫利斯。

First of all I must state that twenty or twenty-five years ago, the Tiflis railway station had a “steam whistle.”

首先我必须说明二十五年或二十五年前，蒂夫利斯火车站有一个“蒸汽哨。”

It was blown every morning to wake the railway workers and station hands, and as the Tiflis station stood on a hill, this whistle was heard almost all over the town and woke up not only the railway workers, but the inhabitants of the town of Tiflis itself.

每天早上都被吹得叫醒铁路工人和站手，和当蒂夫利斯站在山上，几乎整个城镇都听到了这个哨声不仅让铁路工人醒了，但居民这个镇的蒂夫利斯本身的。

The Tiflis local government, as I recall it, even entered into a correspondence with the railway authorities about the disturbance of the morning sleep of the peaceful citizens.

蒂夫利斯当地政府，和我记得，甚至进入了一个对应以那个铁路当局关于那个风波的早晨睡觉的和平公民。

To release the steam into the whistle every morning was the job of this same Karapet who was employed in the station.

每天早上将蒸汽释放到哨子里就是在车站工作的同一个卡拉佩特的工作。

So when he would come in the morning to the rope with which he released the steam for the whistle, he would, before taking hold of the rope and pulling it, wave his hand in all directions and solemnly, like a Mohammedan mullah from a minaret, loudly cry:

BEELZEBUB'S TALES TO HIS GRANDSON

比尔基巴卜说故事给他的孙子

“Your mother is a --, your father is a --, your grandfather is more than a --; may your eyes, ears, nose, spleen, liver, corns . . .” and so on; in short, he pronounced in various keys all the curses he knew, and not until he had done so would he pull the rope.

“你的母亲是个 -- ，你的父亲是个 -- ，你的祖父不仅仅是个 -- ；可能你的眼睛，耳朵，鼻子，脾脏，肝脏，鸡眼。。。 ”等等；简而言之，他用各种钥匙发出了他所知道的所有诅咒，直到他这样做他才会拉绳子。

When I heard about this Karapet and of this practice of his, I visited him one evening after the day's work, with a small *boordook* of Kahketeenian wine, and after performing this indispensable local solemn “toasting ritual,” I asked him, of course in a suitable form and also according to the local complex of “amenities” established for mutual relationship, why he did this.

当我听说这个卡拉佩特和他的这种做法时，一天工作后的一天晚上我拜访了他，用一小董事会也的卡吉特尼安

酒，在表演了这个必不可少的当地庄严的“敬酒仪式”之后，我问了他，当然以适当的形式也根据为相互关系建立的“便利设施”的当地情结，为什么他这样做。

Having emptied his glass at a draught and having once sung the famous Georgian song, “Little did we tipple,” inevitably sung when drinking, he leisurely began to answer as follows:

在选秀中清空他的杯子曾唱过一首著名的格鲁吉亚歌曲，“小量可曾我们致醉饮料”，喝酒时不可避免地唱歌，他悠闲地开始回答如下：

“As you drink wine not as people do today, that is to say, not merely for appearances but in fact honestly, then this already shows me that you do not wish to know about this practice of mine out of curiosity, like our engineers and technicians, but really owing to your desire for knowledge, and therefore I wish, and even consider it my duty, sincerely to confess to you the exact reason of these inner, so to say, ‘scrupulous considerations’ of mine, which led me to this, and which little by little instilled in me such a habit.”

“因为你不像今天人们那样喝葡萄酒，也就是说，不仅仅是出场而且事实上老老实实的，那么这已经告诉我你出于好奇不想知道我的这种做法，像我们的工程师和技术人员一样，但真的是因为你对知识的渴望，因此我希望，甚至认为这是我的职责，真诚地向你承认这些内心的确切原因，也就是说，“严格考虑”的我，哪让我去，和哪一点一点灌输进我这样的习惯。”

He then related the following:

然后他提到了以下内容：

“Formerly I used to work in this station at night cleaning the steam boilers, but when this steam whistle was brought here, the stationmaster, evidently considering my age and incapacity for the heavy work I was doing, ordered me to occupy myself only with releasing the steam into the whistle, for which I had to arrive punctually every morning and evening.

“以前我以前在这个车站工作在晚上清洗蒸汽锅炉，但是当这个蒸汽哨声被带到这里时，站长，显然考虑到我的

年龄和无能为力的工作，命令我只是将蒸汽放入哨子中
占据自己，每天早上和晚上我必须准时到达。

The arousing of thought

唤起的思想

“The first week of this new service, I once noticed that after performing this duty of mine, I felt for an hour or two vaguely ill at ease. But when this strange feeling, increasing day by day, ultimately became a definite instinctive uneasiness from which even my appetite for ‘Makhokh’ disappeared, I began from then on always to think and think in order to find out the cause of this. I thought about it all particularly intensely for some reason or other while going to and coming from my work, but however hard I tried I could make nothing whatsoever, even approximately, clear to myself.

“这项新服务的第一周，我曾经注意到在履行我的职责后，我感觉有一两个小时不安。但是当这种奇怪的感觉，日益增长，最终成为一种明确的本能的不安即使我对“马开谢赫”的胃口消失，我从那时开始总是思考和思考以找出原因。在我去工作的时候我出于某种原因特别强烈地想到这一切，但无论我多么努力我都无能为力，甚至大约，对自己清楚。

“It thus continued for almost two years and, finally, when the calluses on my palms had become quite hard from the rope of the steam whistle, I quite accidentally and suddenly understood why I experienced this uneasiness.

“因此，它持续了近两年，最后，当我的手掌上的老茧从蒸汽哨的绳索变得相当坚硬时，我非常偶然地突然明白为什么我会经历这种不安。

“The shock for my correct understanding, as a result of which there was formed in me concerning this an unshakable conviction, was a certain exclamation I accidentally heard under the following, rather peculiar, circumstances.

“对我的正确理解感到震惊，因此在我身上形成了一个不可动摇的信念，我在下面不小心听到了一声惊叹，相当奇特，情况。

“One morning when I had not had enough sleep, having spent the first half of the night at the christening of my neighbor's ninth daughter and the other half in reading a very interesting and rare book I had by chance obtained and which was entitled *Dreams and Witchcraft*, as I was hurrying on my way to release the steam, I suddenly

saw at the corner a barber-surgeon I knew, belonging to the local government service, who beckoned me to stop.

“有一天早上我睡眠不足，我在邻居的第九个女儿和另一半的洗礼仪式上度过了上半夜读了一本我偶然获得的非常有趣和罕见的书名为梦想与巫术，当我匆匆赶路去释放蒸汽时，我突然在角落里看到一位我认识的理发师，属于当地政府部门，谁叫我停下来。

“The duty of this barber-surgeon friend of mine consisted in going at a certain time through the town accompanied by an assistant with a specially constructed carriage and seizing all the stray dogs whose collars were without the metal plates distributed by the local authorities on payment of the tax and taking these dogs to the municipal slaughterhouse where they were kept for two weeks at municipal expense, feeding on the slaughterhouse offal; if, on the expiration of this period, the owners of the dogs had not claimed them and paid the established tax, then these dogs were, with a certain solemnity, driven down a certain passageway which led directly to a specially built oven.

“我的这位理发外科医生朋友的职责是在某个时间穿过小镇并由一名特别搭建的马车的助手陪同和抓住所有的流

浪狗项圈它是没有被地方当局支付税款采取这些狗市屠宰场中的金属板他们分别在市政费用保持了两个星期，以屠宰场内脏为食；如果，在此期限届满时，狗的主人没有要求他们并支付既定税款，然后这些狗是，有一种庄严，沿某条通道向下行驶直接通向一个特制的烤箱。

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“After a short time, from the other end of this famous salutary oven, there flowed, with a delightful gurgling sound, a definite quantity of pellucid and ideally clean fat to the profit of the fathers of our town for the manufacture of soap and also perhaps of something else, and, with a purling sound, no less delightful to the ear, there poured out also a fair quantity of very useful substance for fertilizing.

“过了一会儿，从这个著名的有益烤箱的另一端，流了，带着令人愉快的咕噜声，一定量的透明和理想的清洁脂肪以利于我们镇的父亲制造肥皂也许还有别的东西，和，有潺潺的声音，同样令人愉悦的耳朵，还有相当数量的非常有用的肥料。

“This barber-surgeon friend of mine proceeded in the following simple and admirably skillful manner to catch the dogs.

“我的这位理发外科医生的朋友以下面简单而令人钦佩的技巧继续捕捉狗。

“He somewhere obtained a large, old, and ordinary fishing net, which, during these peculiar excursions of his for the general human welfare through the slums of our town, he carried, arranged in a suitable manner on his strong shoulders, and when a dog without its ‘passport’ came within the sphere of his all-seeing and, for all the canine species, terrible eye, he without haste and with the softness of a panther, would steal up closely to it and seizing a favorable moment when the dog was interested and attracted by something it noticed, cast his net on it and quickly entangled it, and later, rolling up the carriage, he disentangled the dog in such a way that it found itself in the cage attached to the carriage.

“他在某个地方获得了一个大，旧，和普通的渔网，哪，在他通过我们城镇的贫民窟为他们提供的一般人类福利的这些奇特的旅行中，他抬着，以合适的方式安排在他强壮的肩膀上，当一只没有“护照”的狗进入他全知的范围内时，对于所有犬类，可怕的眼睛，他没有匆忙和豹子的柔软，当狗感兴趣并被它注意到的东西所吸引时它会紧紧抓住并抓住一个有利的时刻，把网扔在上面并迅速纠缠在一起，然后，卷起马车，他以这样一种方式解开了狗它发现自己陷入了与马车相连的笼子里。

“Just when my friend the barber-surgeon beckoned me to stop, he was aiming to throw his net, at the opportune moment, at his next victim, which at that moment was standing wagging his tail and looking at a bitch. My friend was just about to throw his net, when suddenly the bells of a neighboring church rang out, calling the people to early morning prayers. At such an unexpected ringing in the morning quiet, the dog took fright and springing aside flew off like a shot down the empty street at his full canine velocity.

“就在我的朋友理发师 - 外科医生招手让我停下来是时候，他瞄准了要扔他的网，在那大好时机，在他的下一个受害者，那一刻站着摇着尾巴和看着一个婊子。我的朋友正要扔他的网，突然间邻近教堂的钟声敲响了，叫人们清晨祈祷。在早上安静的这种意想不到的响声中，这只狗惊恐万分跳出来就像在空荡荡的街道上以他的全犬齿速度一样击落。

The arousing of thought

唤起的思想

“Then the barber-surgeon so infuriated by this that his hair, even beneath his armpits, stood on end, flung his net on the pavement and spitting over his left shoulder, loudly exclaimed:

“那时理发外科医生为此激怒了他的头发，甚至在他的腋下，站在最后，把他的网扔在人行道上并吐过他的左肩上，大声惊呼：

“Oh, Hell! What a time to ring!”

“哦，地狱！什么时间响！”

“As soon as the exclamation of the barber-surgeon reached my reflecting apparatus, there began to swarm in it various thoughts which ultimately led, in my view, to the correct understanding of just why there proceeded in me the aforesaid instinctive uneasiness.

“一旦理发外科医生的惊呼声到达我的反射仪器，它开始涌入其中最终导致的各种想法，在我看来，正确理解为什么在我身上出现了上述本能的不安。

“The first moment after I had understood this even arose a feeling of being offended at myself that such a simple and clear thought had not entered my head before.

“第一时刻在我理解了这一点之后甚至出现了比引生气的感觉在我自己这样一个简单明了的想法以前没有进入我的脑海。

“I sensed with the whole of my being that my effect on the general life could produce no other result than that process which had all along proceeded in me.

“我感觉到整个我的比引对一般生活的影响不会产生任何其他结果而不是那个一直在我身上的过程。

“And indeed, everyone awakened by the noise I make with the steam whistle, which disturbs his sweet morning slumbers, must without doubt curse me ‘by everything under the sun,’ just me, the cause of this

hellish row, and thanks to this, there must of course certainly flow towards my person from all directions, vibrations of all kinds of malice.

“和的确，每个人都被我用蒸汽哨子发出的噪音惊醒，这打扰了他甜蜜的早晨睡眠，必须毫无疑问地骂我‘通过每个事物在阳光下’，只有我，这个地狱般的行的原因，并且感谢这，当然必须从四面八方流向我的人，各种恶意的振动。

“On that significant morning, when, after performing my duties, I, in my customary mood of depression, was sitting in a neighboring ‘Dukhan’ and eating ‘Hachi’ with garlic, I, continuing to ponder, came to the conclusion that it I should curse beforehand all those to whom my service for the benefit of certain among them might seem disturbing, then, according to the explanation of the book I had read the night before, however much all those, as they might be called, ‘who lie in the sphere of idiocy,’ that is, between sleep and drowsiness, might curse me, it would have - as explained in that same book - no effect on me at all.

“在那个重要的早晨，什么时候，履行职责后，我，在我习惯性的抑郁情绪中，坐在邻近的‘杜汉’和吃有大蒜的‘锅’，我，继续思考，得出的断案是我应该事先诅咒所有那

些为了某些人的利益而为他们服务的人可能会感到不安，然后，根据前一天晚上读过的那本书的解释，然而所有这些，因为他们可能被称为，“谁躺在愚蠢的领域”，那是，在睡眠和困倦之间，可能会诅咒我，它会有 - 正如同同一本书中所解释的那样 - 对我没有任何影响。

BEELZEBUB'S TALES TO HIS GRANDSON

比尔基巴卜说故事给他的孙子

“And in fact, since I began to do so, I no longer feel the said instinctive uneasiness.”

“事实上，自从我开始这样做，我不再感到这种本能的不安。”

Well, now, patient reader, I must really conclude this opening chapter. It has now only to be signed.

好，现在，耐心读者，我必须真正总结这一开篇章节。它现在只有签名。

He who . . .

他谁。。。

Stop! Misunderstanding formation! With a signature there must be no joking, otherwise the same will be done to you as once before in one of the empires of Central Europe, when you were made to pay ten years’

rent for a house you occupied only for three months, merely because you had set your hand to a paper undertaking to renew the contract for the house each year.

停止！误会形成！以一个签名那必须没有开玩笑，否则一样将会对你如以前在中欧的一个帝国中，当你被迫支付十年的房租时你只占用了三个月，仅仅是因为你已经把手伸向纸张承诺每年更新房屋合同。

Of course after this and still other instances from life experience, I must in any case in respect of my own signature, be very, very careful.

当然在此和其他实例从生活经历中，我必须在任何情况下尊重我自己的签名，成为非常，非常小心。

Very well then.

那好吧。

He who in childhood was called “Tatakha”; in early youth “Darky”; later the “Black Greek”; in middle age, the “Tiger of Turkestan”; and now, not just anybody, but the

genuine “Monsieur” or “Mister” Gurdjieff, or the nephew of “Prince Mukransky,” or finally, simply a “Teacher of Dancing.”

他谁在童年被称为“哒哒”；在青春前期“黑人”；后来的“黑希腊人”；在中年，“土耳其斯坦虎”；现在，不只是任何人，而是正版的“先生（法语）”或“先生”葛吉夫，或者“穆克兰斯基王子”的侄子，或者终于，只是一个“舞蹈老师。”

FROM THE AUTHOR

来自作者

After six years of work, merciless toward myself and with almost continuously tense mentation, I yesterday at last completed the setting down on paper, in a form, I think, accessible to everybody, the first of the three series of books I had previously thought out and six years ago begun - just those three series in which I planned to actualize by means of the totality of the ideas to be developed, at first in theory and afterwards in practice, also by a means I had foreseen and prepared, three essential tasks I had set myself: namely, by means of the first series, to destroy in people everything which, in their false representations, as it were, exists in reality, or in other words "to corrode without mercy all the rubbish accumulated during the ages in human mentation"; by means of the second series, to prepare so to say "new constructional material"; and by means of the third, "to build a new world."

经过六年的工作，无情的朝着我自己和几乎持续紧张的心理状态，我昨天终于完成了纸上的设定，在一个形式，我认为，合宜的给每个人，第一三个系列丛书我以前想出来的和六年前已开始 - 只有那三个系列里哪我计划实现以意思的总数的思路进行开发，在第一理论和后来

在实践中，还有一个意思我已预知和准备了，三个必需任务我已经定我自己：命名了，以意思的第一系列，去摧毁人每个事物哪，在他们虚假表示法，因它会，存在于现实中，或另一种说法”去腐蚀不怜悯全部的垃圾积累以年代里人类的心理状态”；以意思的第二系列，去准备也就是说“新的结构原料”；和以意思的第三，”去创造一个新的世界。”

Having now finished the first series of books, and, following the practice already long ago established on the Earth--never to conclude any great, as is said, “undertaking” without what some call an epilogue, others an afterword, and still others “from the author,” and so on--I also now propose to write something of the same kind for them.

有了现在完成了第一系列的书本，和，跟随练习已经很久既定在地球--从不断定任何好，如是说，“答应”没有什么一些叫结语，其他后记，和仍然其他“来自作者，”和等等--我也现在提出去写一些事物的同种类给他们。

With this end in view I very attentively read over this morning the “preface” I wrote six years ago entitled “The Arousing of Thought” in order to take corresponding ideas from it for a corresponding so to say “logical fusion” of that beginning with this conclusion which I now intend to write. While I was reading that first chapter, which I wrote only six years ago, but which seems to me by my present sensing to have been written long long ago, a sensing which is now in my common presence obviously because during that time I had to think intensely and even as might be said, to “experience” all the suitable material required for eight thick volumes--not for nothing is it stated in that branch of genuine science entitled “the laws of association of human mentation,” which has come down from very ancient times and is known to only a few contemporary people, that the “sensing of the flow of time is directly proportional to the quality and quantity of the flow of thoughts”--well then, while I was reading just that first chapter, about which, as I said, I thought deeply from every aspect and which I experienced under the most exclusive action of my own willed self-mortification, and which, moreover, I wrote at a time when the functioning of my entire whole--a functioning which engenders in a man what is called “the-power-to-manifest-by-his-own-initiative”--was utterly disharmonized, that is to say, when I was still extremely ill owing to an accident that had not long before occurred to me, and which consisted of a “charge-and-crash” with my automobile at full speed into a tree standing silently, like an observer and reckoner of the passage of centuries at a disorderly

tempo, on the historic road between the world capital of Paris and the town of Fontainebleau--a "charge" which according to any sane human understanding should have put an end to my life--there arose in me from the reading of that chapter a quite definite decision.

根据这个末尾里看我非常专心地读过在这个早上那“自序”我写过在六年前命名为“唤起的思想”里命令去拿通信的理想从它一个通信的也就是说“合乎逻辑的融合”的开始了以这断案哪我现在有意去写。当时我已读那第一章，哪我写过只有在六年前，但哪看来至我于我的礼物感测至有已成文在很久很久之前，一个感测哪是现在在我的通常光临客观的因为经过那时我已去想得很厉害和甚至如可能的说，去“经验”全部适合的原料需求为八个厚卷--不是为了没东西是它陈述了里面那树枝的正版科学命名为“法律的协会的人类心理状态，”哪是已传下从很古老的次数和是知道了至只有一小部分当代的人，那“感测的流动的时间是直接按比例去品质和数量的流动的思想”--很好然后，当时我已读了只是那第一章，关于哪，如我说了，我思想很深从每个方面和哪我经验了当下最独家行动的我自己愿意的自我毁坏，和哪，更多的，我写过在一个时间当运作的我整个整体--一个运作哪产生在一个人什么

是叫“这-力量-至-表现形式出现-于-他的-自己-倡议”--是已
绝对不和谐的，那就是说，当我是已极致的病归因于至
一个意外那是已不久之前发生了至我，和哪

Recalling my state during the period of the writing of
that first chapter, I cannot help adding here--owing to
still another certain small weakness in me which
consists of my always experiencing an inner satisfaction
whenever I see appear on the faces of our estimable
contemporary as they are called “representatives of
exact science,” that