

- 原文翻译
  - Bacon Of Studies
  - Bacon: Of Love
  - Letter to Lord Chesterfield
  - What i live for
- 散文常识
  - 散文
    - Definition定义
    - Origin出处
    - 大炮
    - 简史
  - 经典散文
    - 特点
  - 报刊散文
  - 哲理散文
  - 纪传散文
- 作者简介
  - Francis Bacon培根
    - 代表作
    - 特点
  - Samuel Johnson约翰逊
    - 代表作
  - Bertrand Russell罗素
    - 代表作
  - E. M. Foster福斯特
    - 代表作
    - 写作特点
  - Helen Adams Keller海伦凯勒
    - 代表作
- 修辞&作品
  - 修辞
    - 排比Parallelism和省略句elliptical sentences
    - 类比Analogy
    - 委婉语气studied compliment
    - 典故Allusion
    - 引用Quotation
    - 比喻Metaphor

- [对比Contrast](#)
- [作品](#)
- [主题论述](#)
  - [Q1](#)
  - [Q2](#)
  - [Q3](#)

## 原文翻译

---

# Bacon Of Studies

---

STUDIES serve for delight, for ornament, and for ability.

读书足以怡情，足以傅彩，足以长才。读书为学的用途是娱乐、装饰和增长才识。

Their chief use for delight, is in privateness and retiring; for ornament, is in discourse; and for ability, is in the judgment, and disposition of business.

其怡情也，最见于独处幽居之时；其傅彩也，最见于高谈阔论之中；其长才也，最见于处世判事之际。

在娱乐上学问的主要的用处是幽居养静；在装饰上学问的用处是辞令；在长才上学问的用处是对于事务的判断和处理。

For expert men can execute, and perhaps judge of particulars, one by one; but the general counsels, and the plots and marshalling of affairs, come best, from those that are learned.

练达之士虽能分别处理细事或一一判别枝节，然纵观统筹、全局策划，则舍好学深思者莫属。

因为富于经验的人善于实行，也许能够对个别的事情一件一件地加以判断；但是最好的有关大体的议论和对事务的计划与布置，乃是从有学问的人来的。

To spend too much time in studies is sloth; to use them too much for ornament, is affectation; to make judgment wholly by their rules, is the humor of a scholar.

读书费时过多易惰，文采藻饰太盛则矫，全凭条文断事乃学究故态。

在学问上费时过多是偷懒；把学问过于用作装饰是虚假；完全依学问上的规则而断事是书生的怪癖。

They perfect nature, and are perfected by experience: for natural abilities are like natural plants, that need ponying, by study; and studies themselves, do give forth directions too much at large, except they be bounded in by experience.

读书补天然之不足，经验又补读书之不足，盖天生才干犹如自然花草，读书然后知如何修剪移接；而书中所示，如不以经验范之，则又大而无当。

学问锻炼天性，而其本身又受经验的锻炼；盖人的天赋有如野生的花草，他们需要学问的修剪；而学问的本身，若不受经验的限制，则其所指示的未免过于笼统。

Crafty men condemn studies, simple men admire them, and wise men use them; for they teach not their own use; but that is a wisdom without them, and above them, won by observation.

有一技之长者鄙读书，无知者羡读书，唯明智之士用读书，然书并不以用处告人，用书之智不在书中，而在书外，全凭观察得之。

多诈的人藐视学问，愚鲁的人羡慕学问，聪明的人运用学问；因为学问的本身并不教人如何用它们；这种运用之道乃是学问以外，学问以上的一种智能，是由观察体会才能得到的。

Read not to contradict and confute; nor to believe and take for granted; nor to find talk and discourse; but to weigh and consider.

读书时不可存心诘难作者，不可尽信书上所言，亦不可只为寻章摘句，而应推敲细思。

不要为了辩驳而读书，也不要为了信仰与盲从；也不要为了言谈与议论；要以能权衡轻重、审察事理为目的。

Some books are to be tasted, others to be swallowed, and some few to be chewed and digested; that is, some books are to be read only in parts; others to be read, but not curiously; and some few to be read wholly, and with diligence and attention.

书有可浅尝者，有可吞食者，少数则须咀嚼消化。换言之，有只须读其部分者，有只须大体涉猎者，少数则须全读，读时须全神贯注，孜孜不倦。

有些书可供一尝，有些书可以吞下，有不多的几部书则应当咀嚼消化；这就是说，有些书只要读读他们的一部分就够了，有些书可以全读，但是不必过于细心地读；还有不多的几部书则应当全读，勤读，而且用心地读。

Some books also may be read by deputy, and extracts made of them bothers; but that would be only in the less important arguments, and the meaner sort of books, else distilled books are like common distilled waters, flashy things.

书亦可请人代读，取其所作摘要，但只限题材较次或价值不高者，否则书经提炼犹如水经蒸馏、淡而无味矣。

有些书也可以请代表去读，并且由别人替我做出摘要来；但是这种办法只适于次要的议论和次要的书籍；否则录要的书就和蒸馏的水一样，都是无味的东西。

Reading make a full man; conference a ready man; and writing an exact man.

读书使人充实，讨论使人机智，笔记使人准确。

阅读使人充实，会谈使人敏捷，写作与笔记使人精确。

And therefore, if a man write little, he had need have a great memory; if he confer little, he had need have a present wit: and if he read little, he had need have much cunning, to seem to know, that he doth not.

因此不常作笔记者须记忆特强，不常讨论者须天生聪颖，不常读书者须欺世有术，始能无知而显有知。

因此，如果一个人写得很少，那末他就必须有很好的记性；如果他很少与人会谈，那么他就必须有很敏捷的机智；并且假如他读书读得很少的话，那么他就必须要有很大的狡黠之才，才可以强不知以为知。

Histories make men wise; poets witty; the mathematics subtitle; natural philosophy deep; moral grave; logic and rhetoric able to contend. Abeunt studia in mores.

读史使人明智，读诗使人灵秀，数学使人周密，科学使人深刻，伦理学使人庄重，逻辑修辞之学使人善辩：凡有所学，皆成性格。

史鉴使人明智；诗歌使人巧慧；数学使人精细；博物使人深沉；伦理之学使人庄重；逻辑与修辞使人善辩。“学问变化气质”。

Nay, there is no stand or impediment in the wit, but may be wrought out by fit studies; like as diseases of the body, may have appropriate exercises.

人之才智但有滞碍，无不可读适当之书使之顺畅，一如身体百病，皆可借相宜之运动除之。

不特如此，精神上的缺陷没有一种是不能由相当的学问来补救的：就如同肉体上各种的病患都有适当的运动来治疗似的。

Bowling is good for the stone and reins; shooting for the lungs and breast; gentle walking for the stomach; riding for the head; and the like.

滚球利肾，射箭利胸肺，慢步利肠胃，骑术利头脑，诸如此类。

踢球有益于结石和肾脏；射箭有益于胸肺；缓步有益于胃；骑马有益于头脑；诸如此类。

So if a man's wit be wandering, let him study the mathematics; for in demonstrations, if his wit be called away never so little, he must begin again.

如智力不集中，可令读数学，盖演题须全神贯注，稍有分散即须重演；

同此，如果一个人心志不专，他顶好研究数学；因为在数学的证理之中，如果他的精神稍有不专，他就非从头再做不可。

If his wit be not apt to distinguish or find differences, let him study the Schoolmen; for they are cymini sectors.

如不能辨异，可令读经院哲学，盖是辈皆吹毛求疵之人；

如果他的精神不善于辨别异同，那么他最好研究经院学派的著作，因为这一派的学者是条分缕析的人；

If he be not apt to beat over matters, and to call up one thing to prove and illustrate another, let him study the lawyers' cases.

如不善求同，不善以一物阐证另一物，可令读律师之案卷。

如果他不善于推此知彼，旁征博引，他顶好研究律师们的案卷。

So every defect of the mind, may have a special receipt.

如此头脑中凡有缺陷，皆有特药可医。

如此看来，精神上各种的缺陷都可以有一种专门的补救之方了。

## Bacon: Of Love

---

The stage is more beholding to love, than the life of man. For as to the stage, love is ever matter of comedies, and now and then of tragedies; but in life it doth much mischief; sometimes like a siren, sometimes like a fury.

舞台上的爱情生活比生活中的爱情要美好得多。因为在舞台上，爱情只是喜剧和悲剧的素材，而在人生中，爱情却常常招来不幸。它有时象那位诱惑人的魔女(1)，有时又象那位复仇的女神(2)。

You may observe, that amongst all the great and worthy persons (whereof the memory remaineth, either ancient or recent) there is not one, that hath been transported to the mad degree of love: which shows that great spirits, and great business, do keep out this weak passion. You must except, nevertheless, Marcus Antonius, the half partner of the empire of Rome, and Appius Claudius, the decemvir and lawgiver; whereof the former was indeed a voluptuous man, and inordinate; but the latter was an austere and wise man: and therefore it seems (though rarely) that love can find entrance, not only into an open heart, but also into a heart well fortified, if watch be not well kept.

你可以看到，一切真正伟大的人物（无论是古人、今人，只要是其英名永铭于人类记忆中的），没有一个是因爱情而发狂的，而这些完成伟大的事业的人中只有罗马的安东尼和克劳底亚是例外(3)。前者本性就好色荒淫，然而后者却是足智多谋的人。这说明爱情不仅会占领开旷坦阔的胸怀，有时也能闯入壁垒森严的心灵----假如你抵御不严的话。

It is a poor saying of Epicurus, Satis magnum alter alteri theatrum sumus; as if man, made for the contemplation of heaven, and all noble objects, should do nothing but kneel before a little idol, and make himself a subject, though not of the mouth (as beasts are), yet of the eye; which was given him for higher purposes.

埃辟克拉斯(4)曾说过一句笨话：“人生不过是一座大戏台。”似乎本应努力追求高尚事业的人类，却只应象玩偶般地逢场作戏。虽然爱情的奴隶并不同于那班只顾吃喝的禽兽，但毕竟也只是眼目色相的奴隶，而上帝赐人以眼睛本来是有更高尚的用途的。

It is a strange thing, to note the excess of this passion, and how it braves the nature, and value of things, by this; that the speaking in a perpetual hyperbole, is comely in nothing but in love. Neither is it merely in the phrase; for whereas it hath been well said, that the arch-flatterer, with whom all the petty flatterers have intelligence, is a man's self; certainly the lover is more. For there was never proud man thought so absurdly well of himself, as the lover doth of the person loved; and therefore it was well said, That it is impossible to love, and to be wise. Neither doth this weakness appear to others only, and not to the party loved; but to the loved most of all, except the love be

reciproque. For it is a true rule, that love is ever rewarded, either with the reciproque, or with an inward and secret contempt.

过度的爱情追求，必然会降低人本身的价值。例如，只有在爱情中，才总是需要那种浮夸陷媚的词令。而在其他场合，同样的词令只能招人耻笑。古人有一句名言：“最大的奉承，人总是留给自己的。”----只有对情人的奉承要算例外。因为甚至最骄傲的人，也甘愿在情人面前自轻自贱。所以古人说得好：“就是神在爱情中也难保持聪明。”情人的这种弱点不仅在外人眼中是明显的，就是在被追求者的眼中也会很明显----除非她（他）也在追求他（她）。所以，爱情的代价就是如此，不能得到回爱，就会得到一种深藏于心的轻蔑，这是一条永真的定律。

By how much the more, men ought to beware of this passion, which loseth not only other things, but itself! As for the other losses, the poet's relation doth well figure them: that he that preferred Helena, quitted the gifts of Juno and Pallas. For whosoever esteemeth too much of amorous affection, quitteth both riches and wisdom.

由此可见，人们应当十分警惕这种感情。因为它不但会使人丧失其他，而且可以使人丧失自己本身。甚至其他方面的损失，古诗人早告诉我们，那追求海伦的人，是放弃了财富和智慧的(5)。

This passion hath his floods, in very times of weakness; which are great prosperity, and great adversity; though this latter hath been less observed: both which times kindle love, and make it more fervent, and therefore show it to be the child of folly. They do best, who if they cannot but admit love, yet make it keep quarters; and sever it wholly from their serious affairs, and actions, of life; for if it check once with business, it troubleth men's fortunes, and maketh men, that they can no ways be true to their own ends.

当人心最软弱的时候，爱情最容易入侵，那就是当人得意春风，忘乎所以和处境窘困，孤独凄零的时候，虽然后者未必能得到爱情。人在这样的時候最急于跳入爱情的火焰中，由此可见，“爱情”实在是“愚蠢”的儿子。但有一些人，即使心中有了爱，仍能约束它，使它不妨碍重大的事业。因为爱情一旦干扰情绪，就会阻碍人坚定地奔向既定的目标。

I know not how, but martial men are given to love: I think, it is but as they are given to wine; for perils commonly ask to be paid in pleasures.

我不懂是什么缘故，使许多军人更容易堕入情网，也许这正象他们嗜爱饮酒一样，是因为危险的生活更需要欢乐的补偿。

There is in man's nature, a secret inclination and motion, towards love of others, which if it be not spent upon some one or a few, doth naturally spread itself towards many, and maketh men become humane and charitable; as it is seen sometime in friars.

人心中可能普遍具有一种博爱倾向，若不集中于某个专一的对象身上，就必然施之于更广泛的大众，使他成为仁善的人，象有的僧侣那样。

Nuptial love maketh mankind; friendly love perfecteth it; but wanton love corrupteth, and embaseth it.

夫妻的爱，使人类繁衍。朋友的爱，给人以帮助。但那荒淫纵欲的爱，却只会使人堕落毁灭。

## Letter to Lord Chesterfield

---

My Lord,

伯爵大人阁下：

I have been lately informed, by the proprietor of The World, that two papers, in which my Dictionary is recommended to the public, were written by your lordship. To be so distinguished is an honour which, being very little accustomed to favors from the great, I know not well how to receive, or in what terms to acknowledge.

近闻《人世间》主人言：阁下曾两度撰文，将仆之辞典推荐于世，曷胜荣幸。然仆生平鲜蒙贵人恩典，是以受宠若惊，不知何以答谢。

When, upon some slight encouragement, I first visited your lordship, I was overpowered, like the rest of mankind, by the enchantment of your address, and could not forbear to wish that I might boast myself *Le vainqueur du vainqueur de la terre*;—that I might obtain that regard for which I saw the world contending; but I found my attendance so little encouraged, that neither pride nor modesty would suffer me to continue it. When I had once addressed your Lordship in public, I had exhausted all the art of pleasing which a retired and uncourtly scholar can possess. I had done all that I could; and no man is well pleased to have his all neglected, be it ever so little.

昔者偶为人所动，初度造府晋谒；于君之谈吐，一似世人之倾慕无已。实望一登龙门，身价百倍；并冀能博得阁下之青睐，此天下人争相罗致者也。然仆之趋侯，颇遭冷遇；其后遂裹足不前，半以孤芳自赏，半以自惭形秽也。仆本一介寒士，不求闻达于世，不



善逢迎之术。前者于大庭广众之间得与阁下共语，曲尽所能，以期取悦于君，终不可得。人之竭尽绵薄，辱遭鄙夷而复能怡然自得者，鲜矣哉！

Seven years, my lord, have now passed, since I waited in your outward rooms, or was repulsed from your door; during which time I have been pushing on my work through difficulties, of which it is useless to complain, and have brought it, at last, to the verge of publication, without one act of assistance, one word of encouragement, or one smile of favor. Such treatment I did not expect, for I never had a patron before.

忆昔伫候于室外，见拒于侯门，岁月荏苒，春秋七易。七岁之间，仆励志孟晋，披荆斩棘，致力于辞书之编著；个中艰辛，今日言之何益？所幸功垂于成，刊行在即，其间未尝获君一臂之助，一言之勋，一笑之惠。惟此等殊遇，原非所期，盖仆生平迄未受恩主之惠。

The shepherd in Virgil grew at last acquainted with Love, and found him a native of the rocks.

弗吉儿诗中之牧者，其后终得悉“爱童”之为人，方知其为铁石心肠之辈也。

Is not a Patron, my lord, one who looks with unconcern on a man struggling for life in the water, and, when he has reached ground, encumbers him with help? The notice which you have been pleased to take of my labors, had it been early, had been kind; but it has been delayed till I am indifferent, and cannot enjoy it: till I am solitary, and cannot impart it; till I am known, and do not want it. I hope it is no very cynical asperity not to confess obligations where no benefit has been received, or to be unwilling that the public should consider me as owing that to a patron, which providence has enabled me to do for myself.

伯爵阁下：见人挣扎于水中则漠漠然袖手旁观，见其安然登岸则遽遽乎殷勤相助，此非恩主之为人乎？阁下于拙著之锦注，若在昔年，诚不失为美意；惜于姗姗其来迟，今仆已兴味索然，难以欣赏；仆已孑然一身，无人分享；仆已薄有声名，不劳垂顾矣。且仆既未受惠于人，自不欲对其感恩戴德；仆借天助独立完竣之功业，自不欲天下人误以为恩主所赐；此言谅不致失之于尖酸刻薄耳。

Having carried on my work thus far with so little obligation to any favorer of learning, I shall not be disappointed though I should conclude it, if less be possible, with less; for I have been long wakened from that dream of hope, in which I once boasted myself with so much exultation.

仆自编撰辞书以还，既未受惠于任何学术赞助人于前，则于今大功垂成之日，即无丝毫恩赐于后，亦当不以为憾耳。盖仆昔时固尝陶醉于希望之美梦，今则梦醒久矣。

My Lord,

Your lordship's most humble, most obedient servant,

SAM. JOHNSON.

您门下最卑微,最驯顺的仆人

仆 山谬尔·约翰逊顿首再拜

## What i live for

---

Three passions, simple but overwhelmingly strong, have governed my life: the longing for love, the search for knowledge, and unbearable pity for the suffering of mankind. These passions, like great winds, have blown me hither and thither, in a wayward course, over a deep ocean of anguish, reaching to the very verge of despair.

三种激情虽然简单，却异常强烈，它们统治着我的生命，那便是：对爱的渴望，对知识的追求，以及对人类苦难的难以承受的同情。这三种激情像变化莫测的狂风任意地把我刮来刮去，把我刮入痛苦的深海，到了绝望的边缘。

I have sought love, first, because it brings ecstasy——ecstasy so great that I would often have sacrificed all the rest of life for a few hours of this joy. I have sought it, next, because it relieves loneliness--that terrible loneliness in which one shivering consciousness looks over the rim of the world into the cold unfathomable lifeless abyss. I have sought it, finally, because in the union of love I have seen, in a mystic miniature, the prefiguring vision of the heaven that saints and poets have imagined. This is what I sought, and though it might seem too good for human life, this is what at last I have found.

我曾经寻找爱，首先是因为它能使我欣喜若狂——这种喜悦之情如此强烈，使我常常宁愿为这几个小时的愉悦而牺牲生命中的其他一切。我寻求爱，其次是因为爱能解除孤独——在这种可怕的孤独中，一颗颤抖的良心在世界的边缘，注视着下面冰凉、毫无生气、望不见底的深渊。我寻求爱还因为在爱的融合中，我能以某种神秘的图像看到曾被圣人和诗人想象过的天堂里未来的景象。这就是我所追求的东西，虽然这似乎对于人类的生命来说过于完美，但这确实是我最终发现的东西。

With equal passion I have sought knowledge. I have wished to understand the hearts of men. I have tried to apprehend the Pythagorean power by which number holds sway above the flu. A little of this, but not much, I have achieved.

我怀着同样的激情去寻找知识，我曾渴望着理解人心，我曾渴望知道为何星星会闪烁，我还企图弄懂毕达哥拉斯所谓的用数字控制变化的力量，但在这方面，我只知道一点点。

Love and knowledge, so far as they were possible, led upward toward the heavens. But always pity brought me back to earth. Echoes of cries of pain reverberate in my heart. Children in famine, victims tortured by oppressors, helpless old people a hated burden to their sons, and the whole world of loneliness, poverty, and pain make a mockery of what human life should be. I long to alleviate the evil, but I cannot, and I too suffer.

爱的力量和知识的力量引我接近天堂，但同情之心往往又把我拉回大地。痛苦的哭泣回响、震荡在我的心中。饥饿的儿童，被压迫、受折磨的人们，成为子孙们讨厌的包袱的、无助的老人们，充斥着整个世界的孤独的气氛，贫穷和苦难，所有这一切都是对人类生活原本该具有的样子所作的讽刺。我渴望消除一切邪恶，但我办不到，因为我自己也处于苦难之中

This has been my life. I have found it worth living, and would gladly live it again if the chance were offered me.

这就是我的生活，我认为值得一过。而且，如果有第二次机会，我将乐意地再过一次。

## 散文常识

---

### 散文

---

### Definition定义

散文，一个最初取自法语单词“**essai**”（意思是“尝试”）的术语，通常是中等长度的文学作品

### Origin出处

作为一种相当灵活的文学体裁，这篇文章“致力于讨论一件事，表达一种观点，说服我们接受关于任何主题的论文”，并揭示生活的其他情感方面

# 大炮

蒙太奇被普遍认为是散文流派的鼻祖

## 简史

## 经典散文

---

在文学研究和批评中，“经典”一词的含义非常广泛和全面。它可以指：

- ①任何国家中级别最高的作品，因为每个国家，无论大小，都至少有一个时期是最伟大的作品；
- ②希腊或罗马文学，或任何遵循希腊和罗马书写传统的作品；
- ③符合严格规则或优雅形式的作品，出自智慧而非想象，避免晦涩或自我放纵

## 特点

- ① 古典文学具有明晰、辉煌、崇高和哲理的特征
- ② 在西方文学中，希腊和罗马的活力始终是一种持久的特征，它在许多代人的文学头脑中培养了一种经典的气质
- ③在所有经典文学中，包括更灵活的经典散文中，都非常重视严格的规则、优雅的形式、精炼的措辞、有限的句法和平衡的结构
- ④ 经典散文在题材和文体上与所有经典文学一样全面。

## 报刊散文

---

期刊论文通常是指出现在期刊上的论文类型

## 哲理散文

---

哲理论文是一个广义的术语。它不是形式的分类，而是主题的分类。它涵盖了从哲学、政治到宗教、道德、美学等多个学科。

## 纪传散文

---

特定人的生活史，这是一种非虚构写作形式。一般来说，这种形式被认为是包括自传，讲述他或她的历史。

## 作者简介

---

### Francis Bacon培根

---

英国文艺复兴时期最重要的散作家、哲学家

### 代表作

Advancement of Learning (1605) 《学术的推进》

New Instrument (1620) 《新工具论》

New Atlantis (1626) 《新大西岛》

《论说随笔文集》 or 《随笔集》

### 特点

培根的文章以其简洁、紧凑和有力而闻名

### Samuel Johnson约翰逊

---

是英国诗人、散文家、词典编纂者、评论家、记者、健谈家，被认为是18世纪杰出的人物之一

# 代表作

出版了两个系列的期刊文章-《漫步者》和《冒险家》

英语词典

人类智慧的虚荣

阿比西尼亚王子拉塞拉斯

英国最杰出诗人的生平

## Bertrand Russell罗素

---

伯特兰·罗素（Bertrand Russell）是英国哲学家、逻辑学家、散文家和社会评论家，以其在数理逻辑和分析哲学方面的工作而闻名。

他还在教育、历史、政治理论和宗教研究领域做了大量工作。

# 代表作

数学原理

哲学问题

西方哲学史

伯特兰·罗素自传

## E. M. Foster福斯特

---

E .M .福斯特是英国小说家、短篇小说家、散文家和作家

# 代表作

Where Angles Fear to Tread 《天使不敢涉足的地方》

The Longest Journey 《最漫长的旅行》

A Room With a View 一间看得见风景的房间

《莫里斯》

《霍华德别业》

《印度之行》

《小说面面观》

## 写作特点

他以讽刺和精心策划的小说而闻名，这些小说探讨了20世纪初英国社会的阶级差异和虚伪。

- ① 英国传统小说风格
- ② 自由、平等、人文主义与性
- ③ 关注中产阶级
- ④ 通过机智、讽刺和象征

## Helen Adams Keller海伦凯勒

---

海伦·亚当斯·凯勒（Helen Adams Keller，1880年6月27日 - 1968年6月1日）是美国作家、政治活动家和讲师。她是第一个获得文学学士学位的聋哑人。

## 代表作

给我三天光明

我的人生故事

我的宗教

## 修辞&&作品

---

# 修辞

---

排比**Parallelism**和省略句**elliptical sentences**

类比**Analogy**

委婉语气**studied compliment**

典故**Allusion**

引用**Quotation**

比喻**Metaphor**

对比**Contrast**

作品

---

主题论述

---

**Q1**

---

In *What I Have Lived for*, Bertrand Russell claims that three passions have governed his life. Can you write down the names and functions of “three passions”? Do you share the author’ view? What do the passions mean to you?

在《我的一生》中，伯特兰·罗素声称有三种激情支配着他的一生。你能记下“三种激情”的名称和作用吗？你同意作者的观点吗？激情对你意味着什么？

love, knowledge, and compassion。Love drives us to form connections and build meaningful relationships, knowledge fuels our curiosity and quest for understanding,



while compassion motivates us to care for others and work towards a more just and compassionate world. Yes. the three passions - love, knowledge, and compassion - are essential elements that enrich our lives and contribute to the well-being of ourselves and others

Bertrand Russell在《我为之而生》中提到的三种激情分别是爱、知识和同情。爱驱使我们建立有意义的关系，知识激发我们的好奇心和理解的追求，同情则激励我们关心他人并创造更美好的世界。这三种激情是人类生活中重要的驱动力，它们为我们的行动提供了动力和方向，给予了我们意义和目标

## Q2

---

In My Wood, E. M. Foster believes that property does its effect on people's character. Do you share Foster's view that property ownership is difficult? How can one avoid materialism and carnality while retaining property?

E.M.Foster在《我的森林》一书中认为，财产对人的性格有影响。你是否同意福斯特的观点，即房地产所有权很困难？如何在保留财产的同时避免物质主义和肉欲？

I do believe there is some truth to his view. Firstly, one can cultivate a sense of detachment and not define themselves solely by their possessions. Secondly, practicing gratitude and mindfulness can help maintain a healthy perspective on material wealth. Additionally, engaging in philanthropy and giving back to the community can counteract the negative aspects of materialism. Ultimately, it is a matter of balance and personal values in navigating the complexities of property ownership.

但我确实认同他的观点。首先，一个人可以培养超脱的意识，不仅仅通过财产来定义自己。其次，感恩和正念的实践可以帮助保持对物质财富的健康观念。此外，参与慈善事业并回馈社区可以抵消物质主义的负面影响。最终，这是一个平衡和个人价值观的问题，需要在财产拥有的复杂性中寻找适当的处理方式。

## Q3

---

Reflect on Helen Keller's essay Three Days to See and share a personal experience where you gained a newfound appreciation for a sense or ability that you previously took for granted. What attitude does the author hold towards the life? How did this

experience align with Keller's message about valuing and maximizing our limited time and abilities?

反思海伦·凯勒的文章《三天看》，并分享一段个人经历，在这段经历中，你对一种以前认为理所当然的感觉或能力有了新的欣赏。作者对生活持什么态度？这段经历如何与凯勒关于重视和最大限度地利用我们有限的时间和能力的信息相一致？

Personally, I had a similar realization when I temporarily lost my sense of hearing due to an ear infection. It was a disorienting and isolating experience. Simple everyday activities like having conversations, enjoying music, or even hearing the sound of nature became inaccessible to me. It made me acutely aware of how much I had taken my ability to hear for granted.

During that time, I deeply resonated with Keller's message. I recognized the importance of treasuring and maximizing the abilities I possess. It reminded me that life is fleeting, and we should make the most of every opportunity to engage with the world and appreciate its wonders.

就个人而言，当我因为耳部感染而暂时失去听觉时，我有了类似的体验。那是一种令人迷失和孤立的经历。像进行对话、欣赏音乐，甚至是听到自然的声音这样简单的日常活动对我来说都变得无法实现。这让我深刻意识到我是多么地想当然地认为自己能听到。

在那段时间里，我深深体会到了Keller的讯息。我意识到珍惜和充分利用我所拥有的能力的重要性。这提醒我生命如此短暂，我们应该充分利用每一个与世界接触和欣赏的机会