

(1) 生命在于完整

Once a circle missed a wedge. The circle wanted to be whole, so it went around looking for its missing piece. But because it was incomplete and therefore could roll only very slowly, it admired the flowers along the way. It chatted with worms. It enjoyed the sunshine. It found lots of different pieces, but none of them fit. So it left them all by the side of the road and kept on searching. Then one day the circle found a piece that fit perfectly. It was so happy. Now it could be whole, with nothing missing. It incorporated the missing piece into itself and began to roll. Now that it was a perfect circle, it could roll very fast, too fast to notice the flowers or talking to the worms. When it realized how different the world seemed when it rolled so quickly, it stopped, left its found piece by the side of the road and rolled slowly away.

The lesson of the story, I suggested, was that in some strange sense we are more whole when we are missing something. The man who has everything is in some ways a poor man. He will never know what it feels like to yearn, to hope, to nourish his soul with the dream of something better. He will never know the experience of having someone who loves him give him something he has always wanted or never had.

There is a wholeness about the person who has come to terms with his limitations, who has been brave enough to let go of his unrealistic dreams and not feel like a failure for doing so. There is a wholeness about the man or woman who has learned that he or she is strong enough to go through a tragedy and survive, who can lose someone and still feel like a complete person.

Life is not a trap set for us by God so that he can condemn us for failing. Life is not a spelling bee, where no matter how many words you've gotten right, you're disqualified if you make one mistake. Life is more like a baseball season, where even the best team loses one-third of its games and even the worst team has its days of brilliance. Our goal is to win more games than we lose.

When we accept that imperfection is part of being human, and when we can continue rolling through life and appreciate it, we will have achieved a wholeness that others can only aspire to. That, I believe, is what God asks of us not "Be perfect", not "Don't even make a mistake", but "Be whole."

If we are brave enough to love, strong enough to forgive, generous enough to rejoice in another's happiness, and wise enough to know there is enough love to go around for us all, then we can achieve a fulfillment that no other living creature will ever know.

从前有一只圆圈缺了一块楔子。圆圈想保持完整，便四处寻找失去的那块楔子。由于它不完整，所以只能滚动很慢。一路上，它对花儿露出羡慕之色。它与蠕虫谈天侃地。它还欣赏到了阳光之美。圆圈找到了许许多多不同的配件，但是没有一件能完美地与它相配。所以，它将它们统统弃置路旁，继续寻觅。终于有一天，它找到了一个完美的配件。圆圈是那样地高兴，现在它可以说是完美无缺了。它装好配件，然后滚动起来。既然它已成了一个完整的圆圈，所以滚动得非常快，快得以至于无暇观赏花儿，也无暇与蠕虫倾诉心声。圆圈快奔急骋，发现眼中的世界变得如此不同，于是，它不禁停了下来，将找到的那个配件留在路旁，又开始了慢慢地滚动。

我觉得这个故事告诉我们，从某种奇妙意义上讲，当我们失去了一些东西时反而感到更加完整。一个拥有一切的人其实在某些方面是个穷人。他永远也体会不到什么是渴望、期待以及对美好梦想的感悟。他也永远不会有这样一种体验：一个爱他的人送给他某种他梦寐以求的或者从未拥有过的东西意味什么。

人生的完整性在于一个人知道如何面对他的缺陷，如何勇敢地摒弃那些不现实的幻想而又不以此为缺憾。人生的完整性还在于一个男人或女人懂得这样一个道理：他（她）发现自己能勇敢面对人生悲剧而继续生存，能够在失去亲人后依然表现出一个完整的人的风范。

人生不是上帝为谴责我们的缺陷而给我们布下的陷阱。人生也不是一场拼字游戏比赛。不管你拼出多少单词，一旦出现了一个错误，你便前功尽弃。人生更像是一个棒球赛季。即使最好的球队比赛也会输掉1 / 3，而最差的球队也有春风得意的日子。我们的目标就是多赢球，少输球。

我们接受了不完整性是人类本性的一部分，我们不断地进行人生滚动并能意识到其价值，我们会完成完整人生的过程。而对于别人来讲，这只能是一个梦想。我相信这就是上帝对我们的要求：不求“完美”，也不求“永不犯错误”，而是求得人生的“完整”。

如果我们勇敢得能够去爱，坚强得能够去宽容，大度得能够去分享他人的幸福，明智得能够理解身边充满爱，那么我们就能取得别的生物所不能取得的成就。

(2) 家

What makes a home? Love and sympathy and confidence.

It is a place where kindly affections exist among all the members of the family. The parents take good care of their children, and the children are interested in the activities of their parents. Thus all of them are bound together by affection, and they find their home to be the cheeriest place in the world.

A home without love is no more a home than a body without a soul is a man. Every civilized person is a social being. No one should live alone. A man may lead a successful and prosperous life, but prosperity alone can by no means insure happiness.

Many great personages in the world history had deep affections for their homes. Your home may be poor and humble, but your duty lies there. You should try to make it cheerful and comfortable. The greater the difficulties, the richer will be your reward. A home is more than a family dwelling. It is a school in which people are trained for citizenship. A man will not render good service to his country if he can do nothing good for his home; for in proportion as he loves his home, will he love his country. The home is the birthplace of true patriotism. It is the secret of social welfare and national greatness. It is the basis and origin of civilization.

什么组成了家庭？是爱、同情和信心。

在家里，所有的家庭成员都充满了爱意。父母细心照顾自己的孩子，同时，孩子也全身心地投入到与父母的活动当中。所有的家庭成员因为爱而连接在了一起，他们把家当做是世界上最温馨的地方。

就像没有灵魂的身体，没有爱的家不再称之为家。每一名有文化的人都是社会的一份子。没有人会独自生活。人们或许会拥有成功、富裕的人生，但是只有财富却不能够保证幸福。

世界上的许多名人都对家庭有着深切的感情。你的家可能会很贫穷，但是你却肩负重任。你应该尝试着让它变得更加愉悦，变得更加舒适。困难越大，你的收获也将越多。家庭远远不只是家人栖息的场所。家庭就像是一所学校，在里面的人们接受培训并成为公民。如果一个人不能给家庭带来好处，那么他也将不会尽心尽力的为国家效力，如果他深爱他的家庭，那么他也将深爱他的国家。家庭是爱国主义的诞生地。家庭是社会福利和国家强盛的秘诀。家庭也是文化的源泉。

(3) 得不偿失的哨子

Too Dear for the Whistle

When I was a child of seven years old , my friends , on a holiday ,filled my pocket with coppers . I went at once to a shop where they sold toys for children . Being charmed with the sound of a whistle that I had seen by the way , in the hands of another boy , I handed over all my money for one . I then came home , went whistling all over house , much pleased with my whistle , but disturbing all my family .My brother and sister and cousins ,when I told of the bargain I had made,said I had given four times as much as the whistl was worth . they put me in mind of what good things I might have bought with the rest of the money, and laughed at me so much for my folly that I cried with vexation . think about the matter gave me more chagrin than the whistle gave me pleasure.

This , however , was afterwards of use to me , for the impression continued on my mind . so that often , when I was tempted to buy something I do not need . I said to myself . "Don't give too much for the whistle ," and I saved my money . As I grew up , came into the world and observed the actions of men . I thought I met with many ,very many ,who "gave too much for the whistle ." When I saw some man too eager for court favour, wasting his time at court gatherings ,giving up his rest , his liberty ,his virtue, and perhaps his friends ,for royal favour , I said to myself --"This man gives too much for the whistle." When I saw another fond of popularity , constantly taking part in political affairs ,neglecting his own business ,and ruining it by neglect , "He pays , indeed ," said I , "too dear for his whistle ."

If I knew a miser who gave up every kind of comfortable living , all the pleasure of doing good to others , all the esteem of his fellow citizens and the joys of friendship , for the sake of gathering and keeping wealth --"Poor man." said I , "you pay too dear for your whistle ."When I met a man of pleasure , who did not try to improve his mind or his fortune but merely devoted himself to having a good time ,perhaps neglecting his health ,"Mistaken man," said I , "you are providing pain for yourself , instead of pleasure ; you are paying too dear for your whistle ." If I saw someone fond of appearance of who had fine clothes , fine houses , fine furniture , fine earrings , all above his fortune , and for which he had run into debt ,and ends his career in a prison ."Alas," said I , "he has paid dear , very dear , for his whistle . " In short the miseries of mankind are largely due to their putting a false value on things --to giving "too much for their whistles".

当我还是一个七岁的孩子的时候，有一次过节，朋友们往我的衣袋里塞满了铜币。我立刻向一家卖儿童玩具的店铺跑去。半路上，我却被另一个男孩手中的哨子声吸引住了，于是就主动要求用我所有的铜币换了他的哨子。然后我回到家里，吹着哨子满屋子转，非常得意，却打扰了全家人。我的哥哥、姐姐和表姐们知道了我所做的这笔交易，便告诉我，为了这个哨子我付出了比它原价高四倍的钱。他们还使我懂得，用那些多付的钱可以买到多少好东西啊。大伙儿都笑我傻，竟使我懊恼地哭了。回想这件事给我带来的悔恨远远超过了那只哨子所给我的快乐。

不过，这件事情后来却对我很有用处，它一直保留在我的记忆中。因此当我常常打算买一些不必要的东西时，我便自己说。“不要为哨子花费太多”，于是便节省了钱。当我长大走进社会，观察了人们的所作所为，我感到，我遇到许许多多的人，他们都“为一只哨子付出了过高的代价”。当我看见一个人过分热衷于恩宠荣禄，把自己的光阴在侍候权贵、谋求接见之中。为了得到这种机会，他不惜自己的休息、自由、品德。甚至自己的朋友。我便对自己说，“这个人为他的哨子付出了太高的代价”。当我看见另一些人醉心于名望，无休止地投身于政界的纷扰之中，而他自己的事情却被忽视、被耽误了，我说，“他的确也为了他的哨子付出了过高的代价”。

如果我听说有个守财奴，他为了积累财产而宁愿放弃各种舒适的生活，放弃一切为别人做好事的乐趣，所有的同乡们对他的尊重，以及慷慨无私的友谊的欢乐。“可怜的人啊”，我说，“为了你的哨子，你付出了过高的代价。”当我遇到一个寻欢作的人，他不愿使自己精神上或命运方面得到一切可赞美的改善，而仅仅为了达到肉体上的享受，为了这种追求损害了自己的身体。“误入歧途的人啊”，我就说，“你真是有福不享自找苦吃；为了你的哨子，你付出了太高的代价啊”。如果我看到一个人沉迷于外表，或者是漂亮的装束，讲究的住宅，上等的家具，精致的耳环，这一切都远远超出了他收入的水平。为了得到这一切，他举借外债，最后以被投进监狱而告终。“天哪！”我说，“为了他的哨子，他付出了太高太高的代价。”总之，我认为，他们所遭受的人类很大一部分的悲苦都是由于他们对事物的价值所做出错误的估价而造成的，都是“为他们的哨子付出了太高的代价”。

(4) 青春

Youth is not a time of life; it is a state of mind; it is not a matter of rosy cheeks, red lips and supple knees; it is a matter of the will, a quality of the imagination, a vigor of the emotions; it is the freshness of the deep springs of life.

Youth means a temperamental predominance of courage over timidity, of the appetite for adventure over the love of ease. This often exists in a man of 60 more than a boy of 20. Nobody grows old merely by a number of years. We grow old by deserting our ideals.

Years may wrinkle the skin, but to give up enthusiasm wrinkles the soul. Worry, fear, self-distrust bows the heart and turns the spring back to dust.

Whether 60 or 16, there is in every human being's heart the lure of wonder, the unfailing childlike appetite of what's next and the joy of the game of living. In the center of your heart and my heart there is a wireless station: so long as it receives messages of beauty, hope, cheer, courage and power from men and from the Infinite, so long are you young.

When the airdials are down, and your spirit is covered with snows of cynicism and the ice of pessimism, then you are grown old, even at 20, but as long as your airdials are up, to catch waves of optimism, there is hope you may die young at 80.

青春不是年华，而是心境；青春不是桃面、丹唇、柔膝，而是深沉的意志，恢宏的想象，炙热的恋情；青春是生命的深泉在涌流。

青春气贯长虹，勇锐盖过怯弱，进取压倒苟安。如此锐气，二十后生而有之，六旬男子则更多见。年岁有加，并非垂老，理想丢弃，方堕暮年。

岁月悠悠，衰微只及肌肤；热忱抛却，颓废必致灵魂。忧烦，惶恐，丧失自信，定使心灵扭曲，意气如灰。

无论年届花甲，抑或二八芳龄，心中皆有生命之欢乐，奇迹之诱惑，孩童般天真久盛不衰。人人心中皆有一台天线，只要你从天上人间接受美好、希望、欢乐、勇气和力量的信号，你就青春永驻，风华常存。

一旦天线下降，锐气便被冰雪覆盖，玩世不恭、自暴自弃油然而生，即使年方二十，实已垂垂老矣；然则只要树起天线，捕捉乐观信号，你就有望在八十高龄告别尘寰时仍觉年轻。

(5) 论守时

On Punctuality

A punctual person is in the habit of doing a thing at the proper time and is never late in keeping an appointment. The unpunctual man, on one hand, never does what he has to do at the proper time. He is always in a hurry and in the end loses both time and his good name. There is a proverb that says, "Time flies never to be recalled". This is very true. A lost thing may be found again, but lost time can never be regained. Time is more valuable than material things.

In fact, time is life itself. The unpunctual man is for ever wasting and mismanaging his most valuable assets as well as the assets of others'. The unpunctual person is always complaining that he finds no time to answer letters or return calls or keep appointments promptly. But the man who really has a great deal to do is very careful with his time and seldom complains because he lacks it. He knows that he can not get through his huge amount of work unless he faithfully attends to every piece of work when it has to be attended to ...

Failure to be punctual in keeping one's appointments is a sign of disrespect towards others. If a person is invited to dinner and arrives later than the appointed time, he keeps all the other guests waiting for him. Usually this will be regarded as a great disrespect to the host and all other guests present. Unpunctuality, moreover, is very harmful when it comes to doing one's duty, whether public or private. Imagine how it would be if those who are put in charge of important tasks failed to be at their proper place at the appointed time. A man who is known to be habitually unpunctual is never trusted by his friends or fellow men. And the unpunctual man is a source of annoyance both to others and to himself.

一个守时的人养成了按时做事的习惯，这样的人言必信，行必果。另一方面，不守时的人却从不按时完成他应该做的事情。他总是匆匆忙忙的，到头来却既浪费了时间、又败坏了自己的名誉。有句谚语说道：“光阴一去不复返。”此话千真万确。一件东西丢了可能找回来，而弄丢了时间可就永远找不回来了。时间较之财富更加珍贵。

实际上，时间本身就是生命！因此，那些不守时的人是在不停地浪费自己的宝贵财富，同时也是在浪费他人的珍贵财产。那些不守时的人总是在抱怨，说自己没有时间去写回信、没有时间回电话、或者没有时间去赴约。然而那些真正有大量事情要处理的人则会非常仔细地安排时间，很少抱怨说时间不够用。他们知道，除非自己按时处理好应处理的每一件事情，否则他们是不可能做完这一大堆事情的……赴约不守时是对他人极大的不尊重。

如果一个人应邀去参加晚宴，却没有按时出席，就会让其他的客人等他一个人。这是对主人和其他客人极大的不尊重。 履行义务的时候——无论是公事还是私事——不守时是非常有害的。设想一下，如果把一件重大使命委托给一个不守时的人，结果他没有在恰当的时间和地点完成这项任务，那么结果会怎么样呢？

如果一个人以不守时而“闻名”，他怎么可能得到朋友和同事的信任！

不守时的人既惹别人生气，又弄得自己不快活。

(6) 工作和娱乐

Work and Pleasure

To be really happy and really safe, one ought to have at least two or three hobbies, and they must all be real. It is no use starting late in life to say: "I will take an interest in this or that." Such an attempt only aggravates the strain of mental effort. A man may acquire great knowledge of topics unconnected with his daily work, and yet hardly get any benefit or relief. It is no use doing what you like; you have got to like what you do. Broadly speaking, human being may be divided into three classes: those who are toiled to death, those who are worried to death, and those who are bored to death. It is no use offering the manual laborer, tired out with a hard week's sweat and effort, the chance of playing a game of football or baseball on Saturday afternoon. It is no use inviting the politician or the professional or business man, who has been working or worrying about serious things for six days, to work or worry about trifling things at the weekend.

It may also be said that rational, industrious, useful human beings are divided into two classes: first, those whose work is work and whose pleasure is pleasure; and secondly, those whose work and pleasure are one. Of these the former are the majority. They have their compensations. The long hours in the office or the factory bring with them as their reward, not only the means of sustenance, but a keen appetite for pleasure even in its simplest and most modest forms. But Fortune's favored children belong to the second class. Their life is a natural harmony. For them the working hours are never long enough. Each day is a holiday, and ordinary holidays when they come are grudged as enforced interruptions in an absorbing vacation. Yet to both classes the need of an alternative outlook, of a change of atmosphere, of a diversion of effort, is essential. Indeed, it may well be that those whose work is their pleasure are those who most need the means of banishing it at intervals from their minds.

要想真正生活得幸福和平安，一个人至少应该有两三种业余爱好，而且必须是真正的爱好。到了晚年才开始说“我要培养这个或那个兴趣”是毫无用处的，种这种尝试只会增加精神上的负担。在与自己日常工作无关的领域中，一个人可以获得渊博的知识，但却很难有所收益或得到放松。做自己喜欢的事是无益的，你得喜欢自己所做的事。广而言之，人可以分为三个类别：劳累而死的人，忧虑而死的人和无聊而死的人。对于那些体力劳动者来说，一周辛苦的工作使他们精疲力竭，因此在周六下午给他们提供踢足球或者打棒球的机会是没有意义的。对于政界人士，专业人士或者商人来说，他们已经为棘手的事务操劳或者烦恼了六天，因此在周末请他们为琐事劳神同样毫无意义。

或者可以这么说，理智的，勤奋的，有用的人可以分为两类：对第一类人而言，工作就是工作，娱乐就是娱乐；对于第二类人而言，工作和娱乐是合二为一的。很大一部分人属于前者。他们可以得到相应的补偿。在办公室或工厂里长时间的工作，不仅带给他们维持生计的金钱，还带给他们一种渴求娱乐的强烈欲望，哪怕这种娱乐消遣是最简单，最淳朴的方式进行的。而第二类人则是命运的宠儿。他们的生活自然而和谐。在他们看来，工作时间永远不够多，每天都是假期；而当正常的假日到来时，他们总会抱怨自己有趣的休假被强行中断。然而，有一些东西对于这两类人来说都十分必要，那就是变换一下视角，改变一下氛围，尝试做点不同的事情。事实上，那些把工作看作娱乐的人可能是需要以某种方式将工作不时地驱赶出自己的大脑。

(7) 四月天

Days of witchery, subtly sweet,
When every hill and tree finds heart,
When winter and spring like lovers meet
In the mist of noon and part -
In the April days.
Nights when the wood frogs faintly peep
Once - twice - and then are still,
And the woodpeckers' martial voices sweep
Like bugle notes from hill to hill -
Through the pulseless haze.
Days when the soil is warm with rain,
And through the wood the shy wind steals,
Rich with the pine and the poplar smell,
And the joyous earth like a dancer reels -
Trough april days.
迷人的日子发出飘逸的幽香，
每座山和每棵树都焕发生机，
冬天和春天像情人一样，
在正午的暮霭中相聚又分离，
夜晚，树蛙在轻轻地叫，
一下，两下，接着一片寂静，
像军号声穿过层层山峦，
在那些日子里，雨水亲润的土地发出暖气，

满载着松树和白杨的清香，

还有欢乐的土地，像舞蹈家一样翩翩起舞，

(8) 人与自然

The intimacy between man and Nature began with the birth of man on the earth, and becomes each century more intelligent and far-reaching. To Nature, therefore, we turn as to the oldest and most influential teacher of our race; from one point of view once our task-master, now our servant; from another point of view, our constant friend, instructor and inspirer. The very intimacy of this relation robs it of a certain mystery and richness which it would have for all minds if it were the reward of the few instead of being the privilege of the many. To the few it is, in every age, full of wonder and beauty; to the many it is a matter of course.

The heavens shine for all, but they have a changing splendor to those only who see in every midnight sky a majesty of creative energy and resource which no repetition of the spectacle can dim. If the stars shone but once in a thousand years, men would gaze, awe struck and worshipful, on a vision which is not less but more wonderful because it shines nightly above the whole earth. In like manner, and for the same reason, we become indifferent to that delicately beautiful or sublimely impressive sky scenery which the clouds form and reform, compose and dissipate, a thousand times on a summer day. The mystery, the terror, and the music of the sea; the secret and subduing charm of the woods, so full of healing for the spent mind or the restless spirit; the majesty of the hills, holding in their recesses the secrets of light and atmosphere; the infinite variety of landscape, never imitative or repetitious, but always appealing to the imagination with some fresh and unsuspected loveliness; who feels the full power of these marvelous resources for the enrichment of life, or takes from them all the health, delight, and enrichment they have to bestow?

人与自然的亲密关系从地球上人类诞生就开始了，并且每个世纪变得愈发理性和深远。因此，我们求助于自然就好像求助于我们人类最年长最有影响力的老师。从某个观点来看，自然曾是我们的监工，现在却是我们的奴仆。但从另一个观点来看，自然一直是我们的朋友、教导者和启发者。如果自然仅仅是少数人的回馈而不能作为大多数人的礼遇，这种亲密关系就会剥夺去相当一部分它在所有人心中的神秘感和富足感。对于少数人而言，这种关系在每个时代充满奇幻和美妙，对于大多数人也理所当然。

天空照耀着每一个人，但是只在少数人的心中有一种变化多端的壮美，他们每个半夜都能欣赏到天空创造能力和源泉的庄严之美，这种美没有什么光景可以使之暗淡。如果星辰一千年才闪耀一次，人们将怀着敬畏之心去凝视这种美景，而这种景色每晚在全世界的上空照耀，它的美妙不会减损，反而会更胜。同样，一个道理，我们对夏日天空浮云聚散飘忽所形成的一日之间千变万化或柔美或壮阔的景色也变得熟视无睹。海的神秘、恐怖和乐章；丛林的神秘感和魔力可治愈疲惫的心灵和烦躁的精神；群山的奇峻把光与气之玄妙藏于幽深处；变幻无穷的风景从不模仿或重复，永远以一种出乎意料的新鲜美丽来冲击人的想象力——

谁能感受到这些奇幻事物给我们生活的富足带来的全部力量，或者得到它们赐予我们的健康、快乐和充实？

(9) 谁动了我的奶酪

“Who moved my cheese?” is a story about change that takes place in a Maze where four amusing characters look for “Cheese”. Cheese being a metaphor for what we want to have in life, whether it is a job, a relationship, money, a big house, freedom, health, recognition, spiritual peace, or even an activity like jogging or golf. Each of us has our own idea of what Cheese is, and we pursue it because we believe it can make us happy. If we get it, we often become attached to it. And if we lose it, or it’s taken away, it can be traumatic. The “Maze” in the story represents where you spend time looking for what you want. It can be the organization you work in, the community you live in, or the relationships you have in your life. In the story you will see that the two mice do better when they are faced with change because they keep things simple, while the two little people’s complex brains and human emotions complicate things. It is not that mice are smarter. We all know people are more intelligent than mice. However, as you watch what the four characters do, and realize both the mice and the little people represent parts of ourselves, the simple and the complex, you can see it would be to our advantage to do the simple things that work when things change.

The Story of WHO MOVED MY CHEESE? (Extracted)

Having cheese makes you happy. The more important your cheese is to you, the more you want to hold on to it. If you do not change you can become extinct. What would you do if you weren’t afraid? Smell the cheese often so you know when it is getting old. Movement in a new direction helps you find new cheese. When you move beyond your fear, you feel free. Imagining myself enjoying new cheese, even before I find it, leads me to find it. The quicker you let go of old cheese, the sooner you find new cheese. It is safer to search in the Maze than remain in a cheeseless situation. Old beliefs do not lead you to new cheese. When you see that you can find and enjoy new cheese you can change course. Noticing small changes early helps you to adapt to the bigger changes that are to come.

THE HANDWRITING ON THE WALL:

Change Happens – They keep moving the cheese. Anticipate Change – Get ready for the cheese to move. Monitor Change – Smell the cheese so you know when it is getting old. Adapt To Change Quickly – The quicker you let go of old cheese, the sooner you can enjoy new cheese. Change – Move with the cheese. Enjoy Change – Savor the adventure and enjoy the taste of new cheese. Be ready to change quickly and enjoy it again. They keep moving the cheese. Move With The Cheese And Enjoy It!

《谁动了我的奶酪》讲的是一个关于“变化”的故事。故事发生在一个迷宫中，有四个可爱的小生灵在迷宫中寻找他们的奶酪。故事里的“奶酪”是对我们在现实生活中所追求目标的一种比喻，它可以是一份工作，一种人际关系，可以是金钱，一幢豪宅，还可以是自由、健康、赏识、精神自由，甚至还可以只是一项运动，如慢跑、高尔夫球等。我们每个人的内心都有自己想要的“奶酪”，我们追寻它，想要得到它，因为我们相信，它会带给我们幸福和快乐。而一旦我们得到了自己梦寐以求的奶酪，又常常会对它产生依赖心理，甚至成为的附庸。这时如果我们忽然失去了它，或者它被人拿走了，我们将会因此而受到极大的伤害。故事里的“迷宫”代表着你花时间寻求着的东西所在的地方，它可以是你效力的机构，你生活的社区，亦或是你生活中的某种人际关系。在故事里，你会发现，当面对变化时两个老鼠做得比两个小矮人要好，因为他们总是把事情简单化，而当两个小矮人所具有的复杂的脑筋和人类的情感，却总是把事情变得复杂化。这并不是说老鼠比人更聪明。我们都知道人类更具智慧。当你观察故事中四个角色的行为时，你会发现，其实老鼠和小矮人代表我们自身的不同方面，简单的一面和复杂的一面，当事物发生变化时，或许简单行事会给我们带来许多的便利和益处。

谁动了我的奶酪（节选）

拥有奶酪让你幸福。奶酪对你来说越是重要，你就越想抓住它。如果你不改变，你就会被淘汰。如果你无所畏惧，你会怎样做呢？经常闻一闻你的奶酪，你就会知道，它什么时候开始变质。朝新的方向前进，你就会发现新的奶酪。当你超越了自己的恐惧时，你就会感到轻松自在。这种享受新奶酪的情景，他看得越清楚，就越相信这会变成现实。现在，他有一种感觉，他就要找到奶酪了，越早放弃旧的奶酪，你就会越早发现新的奶酪。在迷宫中搜寻比停留在没有奶酪的地方更安全。陈旧的信念不会帮助你找到新的奶酪。当你发现你会找到新的奶酪并且能够享用它时，你就会改变你的路线。尽早注意细小的变化，这将有助于你适应即将来临的更大的变化。

让改变发生，他们要让奶酪动起来。变化总是在发生他们总是不断地拿走你的奶酪。预见变化随时做好奶酪被拿走的准备。追踪变化经常闻一闻你的奶酪，以便知道它们什么时候开始变质。尽快适应变化越早放弃旧的奶酪，你就会越早享用到新的奶酪。改变，随着奶酪的变化而变化。享受变化！尝试冒险，去享受新奶酪的美味！做好迅速变化的准备不断地去享受变化。记住：他们仍会不断地拿走你的奶酪。随着奶酪的变化而变化，并享受变化！

(10) 微笑

"I was sure that I was to be killed. I became terribly nervous. I fumbled in my pockets to see if there were any cigarettes, which had escaped their search. I found one and because of my shaking hands, I could barely get it to my lips. But I had no matches, they had taken those. "I looked through the bars at my jailer. He did not make eye contact with me. I called out to him 'Have you got a light?' He looked at me, shrugged [3] and came over to light my cigarette. "As he came close and lit the match, his eyes inadvertently locked with mine. At that moment, I smiled. I don't know why I did that. Perhaps it was nervousness, perhaps it was because, when you get very close, one to another, it is very hard not to smile. In any case, I smiled. In that instant, it was as though a spark jumped across the gap between our two hearts, our two human souls. I know he didn't want to, but my smile leaped through the bars and generated a smile on his lips, too. He lit my cigarette but stayed near, looking at me directly in the eyes and continuing to smile.

"I kept smiling at him, now aware of him as a person and not just a jailer. And his looking at me seemed to have a new dimension too. 'Do you have kids?' he asked. " 'Yes, here, here. ' I took out my wallet and nervously fumbled for the pictures of my family. He, too, took out the pictures of his family and began to talk about his plans and hopes for them. My eyes filled with tears. I said that I feared that I 'd never see my family again, never have the chance to see them grow up. Tears came to his eyes, too. "Suddenly, without another word, he unlocked my cell and silently led me out. Out of the jail, quietly and by back routes, out of the town. There, at the edge of town, he released me. And without another word, he turned back toward the town.

"My life was saved by a smile." Yes, the smile—the unaffected, unplanned, natural connection between people. I really believe that if that part of you and that part of me could recognize each other, we wouldn't be enemies. We couldn't have hate or envy or fear.

一想到自己明天就没命了，不禁陷入极端的惶恐。我翻遍了口袋，终于找到一支没被他们搜走的香烟，但我的手紧张得不停发抖，连将烟送进嘴里都成问题，而我的火柴也在搜身时被拿走了。“我透过铁栏望着外面的警卫，他并没有注意到我在看他，我叫了他一声：‘能跟你借个火吗？’他转头望着我，耸了耸肩，然后走了过来，点燃我的香烟。当他帮我点火时，他的眼光无意中与我的相接触，这时我突然冲着他微笑。我不知道自己为何有这般反应，也许是过于紧张，或者是当你如此靠近另一个人，你很难不对他微笑。不管是何理由，我对他笑了。他点完火后并没立刻离开，两眼盯着我瞧，脸上仍带着微笑。

我也以笑容回应，仿佛他是个朋友，而不是个守着我的警卫。他看着我的眼神也少了当初的那股凶气，‘你有小孩吗？’他开口问道。‘有，你看。’我拿出了皮夹，手忙脚乱地翻出了我的全家福照片。他也掏出了照片，并且开始讲述他对家人的期望与计划。这时我眼中充满了泪水，我说我害怕再也见不到家人。我害怕没机会看着孩子长大。他听了也流下两行眼泪。“突然间，他二话不说地打开了牢门，悄悄地带我从小路逃离了监狱，出了小镇，就在小镇的边上，他放了我，之后便转身往回走，不曾留下一句话。

一个微笑居然能救自己一条命。是的，微笑是人与人之间最自然真挚的沟通方式。如果我们能用心灵去认识彼此，世间不会有结怨成仇的憾事；恨意、妒嫉、恐惧也会不复存在。

(11) 爱

Among the more curious questions that can be asked about love is this, when one feels romantic love, does he feel it in breaks with interruptions or changes, or does he feel it continuously without interruption or change? Poetry and song seduce one into thinking love continues without interruption. "Love is not love which alters when it alteration finds," wrote Shakespeare in one of his famous sonnets, "love is an ever-fixed mark that looks on tempests and is never shaken." he continued. And (Elizabeth Berra Browning) wrote of her constancy to her husband Robert, in such lines is this, "what I do and what I dream include he." Some of the greatest operas also praise the ever-lasting love by some heroes and heroines dying for it.

In reality, love probably goes on with breaks and interruptions. First, it is difficult to suppose that one can experience anything continuously. Sleep interrupts wakefulness, and sleep itself is interrupted by dreams and nightmares. The feeling one has for his lover during wakefulness may be (blooded out) or intensified by sleep, in either case, the feeling changes. When one is awake, he cannot fix his eyes or his attention constantly on a single object, he must blink if nothing else. More likely, he will look to something else for variety or (from necessity). His mind may turn to the stock market, or he may become fascinated by the operation of a pile driver on his way to work. His focus for much of his day is on work, as he closes the door to his office, his thought may turn to his love, but sitting at his desk, his eyes fix on the print and figures there.

Pain and pleasure, either one (can distract) a love from concentrating on his love. Pain cause everything to itself, one can forget one's love for a period even over a (stubbed toe). The pleasure of too much food or drink can be totally absorbing. The pleasure, even of one's lover, may become boring periodically. Often the greatest distraction is oneself. As times, the preoccupation with "self", the worry over "self", the development of "self", the delight in "self" admit no other thought. Lovely as love might be, one can neither live nor love continuously. At best, a lover can only echo the words of the poet, (Ernest Dpwsn), and say "I have been faithful to the in-mind fashion."

你可能会被问及很多有趣的问题，其中关于爱的是：一个人是在爱受阻碍时还是在不受阻碍时感觉到爱是浪漫的？诗歌和歌曲可以引诱我们进入爱的遐想之中，一刻不被打扰。

“爱算不得真爱，若是一看见人家改变便转舵，”莎士比亚在他一首著名的十四行诗中写道，“爱是亘古长明的塔灯，它定睛望着风暴却兀不为动”。伊丽莎白·巴莱特·白朗宁在表达她对丈夫罗伯特的忠贞不渝时如此写道：“我做的和我想的都有他。”一些伟大的歌剧同样

赞扬男女主人公渴望的那种永恒的爱。

现实中，爱总是有所阻碍。首先，很难想象一个人不受阻碍的经历任何事情。睡觉中断了清醒，而睡觉本身也被梦与噩梦所中断。一个人清醒时对爱人的感觉会因睡眠减少或增加，但那感觉都改变了。当一个人醒着时，他不可能持久地盯着或关注着一样东西，至少他要眨眼（如果没有其他事的话）。更可能是他要看别的东西来丰富视野或是基于需求。在去上班的路上，他可能会想着股市或对路边的打桩机着迷。大多数时间他关注的还是工作，当他关上办公室门时，他可能想着他的爱情，但当他做到桌前时，他就会盯着那些印刷品和数字。

痛苦或欢乐都会分散一个人的爱。痛苦让人忘记一切，可以让人们暂时忘记爱情，甚至在受伤的时候也如此。食物所带来的欢乐完全吸引人，但甚至是来自爱的欢乐也会定期变得无聊。通常最大的分散者是自身。有时全神贯注，有时愁眉苦脸，有时积极向上，有时欢乐愉悦，这些都不会夹杂着其他想法。爱可能让人愉悦，但一个人无法不停歇地活着或爱着。充其量爱只能回荡在诗人（欧内斯特 的文森）的诗句中“我在心里对你依旧忠诚。”

(12) 希望是鸟儿

Hope is the thing with feathers

That perches in the soul,

And sings the tune without the words,

And never stops at all.

The sweetest in the gale is heard;

And sore must be the storm

That could abash the little bird

That kept so many warm.

I've heard it in the chillest land,

And on the strangest sea;

Yet, never, in extremity,

It asked a crumb of me.

(13) 生命的故事

Sometimes people come into your life and you know right away that they were meant to be there, to serve some sort of purpose, teach you a lesson, or to help you figure out who you are or who you want to become. You never know who these people may be (possibly your roommate, neighbor, coworker, long lost friend, lover, or even a complete stranger), but when you lock eyes with them, you know at that very moment they will affect your life in some profound way.

And sometimes things happen to you that may seem horrible, painful, and unfair at first, but in reflection you find that without overcoming those obstacles you would have never realized your potential, strength, willpower, or heart.

Everything happens for a reason.

Nothing happens by chance or by means of good luck.

Illness, injury, love, lost moments of true greatness, and sheer stupidity all occur to test the limits of your soul. Without these small tests, whatever they may be, life would be like a smoothy paved, straight, flat road to nowhere. It would be safe and comfortable, but dull and utterly pointless.

The people you meet who affect your life, and the success and downfalls you experience, help to create who you are and who you become.

Even the bad experiences can be learned from.

In fact, they are probably the most poignant and important ones.

If someone hurts you, betrays you, or breaks your heart, forgive them, for they have helped you learn about trust and the importance of being cautious when you open your heart.

If someone loves you, love them back unconditionally, not only because they love you, but because in a way, they are teaching you to love and how to open your heart and eyes to things.

Make every day count.

Appreciate every moment and take from those moments everything that you possibly can for you may never be able to experience it again.

Talk to people that you have never talked to before, and actually listen.

Let yourself fall in love,break free,and set your sights high.

Hold your head up because you have every right to.

Tell yourself you are a great individual and believe in yourself,for if you don' t believe in yourself,it will be hard for others to believe in you.

You can make of your life anything you wish.

Create your own life and then go out and live it with absolutely no regrets.

Most importantly,if you LOVE someone,tell him or her,for you never know what tomorrow may have in store.

有时候，一些人进入你的生命，你马上知道他们是注定要出现的。他们的到来是为了达成某种目的，给你提供教益，帮助你认清自己以及自己想要成为怎样的人。你不会知道这些人是谁（很可能会是你的室友、邻居、同事、失散多年的朋友、爱人，甚至是素未谋面的陌生人），可是当你的目光锁定他们的那一刻，你就知道他们会给你的生命带来深远的影响。

有时候，发生在你身上的事情看似可怕、痛苦和不公平，但仔细一想，你就会发现，如果不克服这些障碍，你就不会意识到自己的潜能、力量、意志和决心。

任何事的发生都是有原因的。

没有事情是偶然出现或运气使然。

疾病、伤痛、爱情、与成功失之交臂，以及彻彻底底的糊涂犯错，这些都是对你精神极限的考验。无论这些小小的考验是什么，没有了它们，生命就像是一条不知通往何处的平坦大道，纵然安全舒适，但却了然无趣、毫无意义。

你所遇到的影响你生命的人，你所经历的成功与失败，都有助于塑造和成就你的人生。

即使是不好的经历，也能从中吸取经验。

事实上，这些经验可能是最深刻和最重要的。

如果有人伤害了你，背叛了你，或伤了你的心，原谅他们吧，因为他们帮助你理解了信任，让你懂得了在敞开心扉时保持谨慎是很重要的。

如果有人爱你，你要无条件地爱他们，不仅因为他们爱你，还因为他们教会了你去爱，以及如何敞开你的心扉、放开你的目光。

让每一天都过得有价值。

珍惜生命中的每一刻，并尽你所能地从中取得收获，因为你不会有从头再来的可能。

跟那些你从来没有说过话的人交谈，并注意聆听。

让自己去爱，挣脱束缚，让目光高远。

要昂起头，因为你有权利这么做。

告诉自己，你是一个伟大的人，并相信自己，因为如果你不相信自己，别人就很难相信你。

你可以做任何想做的事来塑造你的人生。

创造你自己的人生，并无怨无悔地去过这一生吧。

最重要的是，如果你爱某个人，就告诉他/她，因为你不知道明天将会怎样。

(14) 夜晚

Night has fallen over the country. Through the trees rises the red moon, and the stars are scarcely seen. In the vast shadow of night the coolness and the dews descend. I sit at the open window to enjoy them; and hear only the voice of the summer wind. Like black hulks, the shadows of the great trees ride at anchor on the billowy sea of grass.

I cannot see the red and blue flowers, but I know that they are there. Far away in the meadow gleams the silver Charles. The tramp of horses' hoofs sounds from the wooden bridge. Then all is still save the continuous wind of the summer night. Sometimes I know not if it be the wind or the sound of the neighboring sea. The village clock strikes; and I feel that I am not alone.

How different it is in the city! It is late, and the crowd is gone. You step out upon the balcony, and lie in the very bosom of the cool, dewy night as if you folded her garments about you. Beneath lies the public walk with trees, like a fathomless, black gulf, into whose silent darkness the spirit plunges, and floats away with some beloved spirit clasped in its embrace.

The lamps are still burning up and down the long street. People go by with grotesque shadows, now foreshortened, and now lengthening away into the darkness and vanishing, while a new one springs up behind the walker, and seems to pass him revolving like the sail of a windmill. The iron gates of the park shut with a jangling clang. There are footsteps and loud voices; a tumult; a drunken brawl; an alarm of fire; then silence again. And now at length the city is asleep, and we can see the night.

The belated moon looks over the rooftops and finds no one to welcome her. The moonlight is broken. It lies here and there in the squares, and the opening of the streets angular like blocks of white marble.

夜幕已经笼罩着乡间。一轮红月正从树林后面徐徐升起，天上几乎见不到星星。在这苍茫夜色中，寒气与露水降下来了。我坐在敞开的窗前欣赏着这夜色，耳边只听见那夏天的风声。虽然我见不到红色和蓝色的花朵，但是我知道它们在哪儿。远处的草地上，银色的查尔斯河闪闪发光。木桥那边传来了踢嗒踢嗒的马蹄声。接着，万物俱寂，只留下夏夜不断的风声。有时，我丝毫辨别不出它究竟是风声，还是邻近的海涛声。村子里的时钟敲起来了，于是我觉得并不孤单。

城市的夜晚是那样的不同啊！夜深了，人群已经散去。你走到阳台上，躺在凉爽和露水弥漫的夜幕中，仿佛你用它作为外衣裹住了你的身子。阳台下面是栽着树木的人行道，像一条深不可测的黑色的海湾，飘忽的精灵就投入了这漆黑沉静的大海，拥抱着某个所爱的精灵

随波荡漾而去。长长的街道上，街灯依然到处亮着。人们从灯下走过，托拽着各种各样奇形怪状的影子，影子时而缩短，时而伸长，最后消失在黑暗之中；同时，一个新的影子又突然出现在那个行路人的身后，这影子好似风车上的翼板一样，转到他身体的前方去了。公园的铁门当啷一声关上，耳边可以听到脚步声和响亮的说话声；一阵喧闹；一阵酒醉后的吵嚷声；一阵火灾的报警声；接着，寂静如初。于是，城市终于沉睡，我们终于能够看到夜的景色。姗姗来迟的月亮从屋顶后面探出脸来，发觉没有人在欢迎她。月光破碎，东一块，西一块，撒落在各个广场上和各条大街的开阔处——像一块块白色的大理石一样棱角分明。

(15) 女士优先

Ladys First

For a long period before the 1960s, women were considered to be the weaker sex, just as Shakespeare said in Hamlet: "Frailty, thy name is women." In contrast, men were regarded the stronger and the dominant sex. In this light man should undertake the duty to adopt a protective attitude toward the so-called weaker sex. This implied that men should help women on and off with their coats, light their cigarettes, open the doors for them to get on and off the wagon, train, bus, etc. Or to enter the houses.

Have you ever seen the movie "Titanic"? Well, when the ship was sinking, it was the women who had the right to get on the lifeboats first, just because men had the responsibility for taking care of and protecting women! This could lead to the conclusion that the custom "Lady First" was developed out of respect in appearance, but in fact it was kind of looking down upon women in nature.

In the 1960s, women began to challenge this tradition. Just as one lady put it, "Historically, men should walk on the outside of the pavement so as to prevent the lady's dress from being spoilt by mud splashed by a carriage. Today a man is supposed to walk on the outside side. A man should walk where he wants to. So should a woman. If out of love and respect, he actually wants to take the blows, he should walk on the inside, because that's where muggers are hiding these days." This shows that to treat a woman as inferior just because she is a female is not only insulting but also out of step with contemporary American culture. Women may go to the restaurants Dutch treat. They may refuse such words as chairman, businessmen, policeman. Instead they prefer chairperson, businessperson, police or cop just to show that they are equal in every respect with males!

20世纪60年代之前的很长时间内，人们把女性看成是弱者，就像莎士比亚在哈姆雷特中所说：“女性是弱者。”相反，人们把男性看成是强势的一方。从这一点看，男性应该肩负起保护弱者的责任。这就意味着男性应该帮助女性穿外套、脱外套、帮她们点烟、上下车时为她们开车门，或是进入房间时。

你看过泰坦尼克号这部电影吗？当船在下沉时，都是女性先登山的救生艇，就是因为男性有保护，照顾女性的责任。所以人们认为“女士优先”这一习俗是出自礼貌，但是事实上这是歧视女性的表现。

20世纪60年代，女性开始挑战这一传统。就像一位女性所说的，“从历史上来讲，男性应该走在人行道的外面，这样可以防止女性的裙子遭到汽车溅出的泥点。当今，男性也应该

走在外侧。男性想在哪走就能够在哪里走。女性也一样。如果是出于爱和尊敬，那么他是想挨揍了，他应该走里面，因为抢劫犯最近几天正一直躲在里面。”人们总是看低女性，这不仅很侮辱人，还因为这与现代美国文化不一致。女性在餐馆就餐应该实行AA制。人们不会再说主席先生、商人、警察先生，人们会说主席、商人、警察，目的就是要做到平等。

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(26) 爱的礼物

If I speak in the tongues of mortals and of angels, but do not have love, I am a noisy gong or a clanging cymbal. And if I have prophetic powers, and understand all mysteries and all knowledge, and if I have all faith, so as to remove mountains, but do not have love, I am nothing. If I give away all my possessions, and if I hand over my body so that I may boast, but do not have love, I gain nothing.

Love is patient; love is kind; love is not envious or boastful or arrogant or rude. It does not insist on its own way; it is not irritable or resentful; it does not rejoice in wrongdoing, but rejoices in the truth. It bears all things, believes all things, hopes all things, endures all things.

Love never ends. But as for prophecies, they will come to an end; as for tongues, they will cease; as for knowledge, it will come to an end. For we know only in part, and we prophesy only in part; but when the complete comes, the partial will come to an end. When I was a child, I thought like a child; when I became an adult, I put an end to childish ways. For now we see in mirror, dimly, but then we will see face to face. Now I know only in part; then I will know fully, even as I have been fully known. And now faith, hope, and love abide, these three; and the greatest of these is love.

就算我能说万人的方言和天使的话语，但如果没有爱，我不过就如鸣锣一般；就算我有预知未来的能力，就算我精通各种知识和奥秘，就算我有坚定的信念，但如果没有爱，我就什么都算不上；就算我拿所有的财物周济穷人，就算我能做出舍己为人的壮举，但如果没有爱，我仍将一无所有。

爱是一种忍耐，爱是一种友善；爱不是嫉妒，不是自大，不是鲁莽，不是固执己见，不是轻易发怒。爱意味着憎恶不义，赞赏真理；爱意味着包容一切，相信一切，对生活充满希望，并能忍受生活中的一切。

爱是永无止境的，但又是有限头的；就像知识一样，必将归于乌有。我们现在所掌握的知识很有限，当我们掌握了完整的知识时，有限的知识必将归于乌有。当我还是一个孩子的时候，我像孩子一样说话，像孩子一样思考问题，像孩子一样推理；但我一旦成年，就不再像孩子一样了。现阶段，我们很多时候好像是从镜子里观看事物，对很多事物都看不清，但有朝一日我们会直面这些事物。现阶段，我知道的东西很有限，但有朝一日我会懂得一切。如今，常存在人们心中的东西有三样：信念、希望和爱，而其中爱是最重要的！

(27) 论说谎

Now as to the matter of lying. You want to be very careful about lying, otherwise you are nearly sure to get caught, once caught, you can never again be, in the eyes of the pure and the good, what you were before. Many a young person has injured himself permanently through a single clumsy and ill-finished lie, the result of carelessness born of incomplete training. Some authorities hold that the young ought not to lie at all. That, of course, is putting it rather stronger than necessary. Still, while I can't go quite so far as that, I do maintain, and I believe I am right, that the young ought to be temperate in the use of this great art until practice and experience shall give them that confidence, elegance, precision which alone make the accomplishment graceful and profitable. Patience, diligence, painstaking attention to detail - these are the requirements. These, in time, will make the student perfect. Upon these, and upon these only, may he rely as the sure foundation for future eminence.

Think what tedious years of study, thought, practice, and experience, went to the equipment of the peerless old master who was able to impose upon the whole world with the lofty and sounding maxim that "Truth is mighty and will prevail." - The most majestic compound feature of fact which any of woman born has yet achieved.

For the history of our race and every individual's experience, are sown thick with evidence that a truth is not hard to kill and that a lie told well is immortal. There is in Boston a monument of the man who discovered the anesthesia. Many people are aware, in these later days, that he didn't discover it at all, but stole the discovery from another man. Is the truth mighty, and will it prevail? No, my hearers, the monument is made of hard materials, but the lie it tells will outlast a million years. An awkward, feeble, leaky lie is a thing which you ought to make it your unceasing study to avoid. Why, you might as well tell the truth at once and be done with it.

现在来谈一谈说谎。你们可要特别谨慎地看待说谎；否则十有八九会被揭穿。一旦被揭穿，在善良和淳朴的人们眼中，你就再也不可能是以前的你了。许多年轻人，仅仅由于一次拙劣难圆的谎言，由于不完备的教育而导致轻率的后果-而使自己长期蒙受损失。一些权威人士认为年轻人根本不该说谎。当然，这种说法言之过甚，其实未必如此。不过，虽然我不能把话讲的太过分，我却坚信-我认为确乎如此，在实践和阅历使人获得信心，文雅，严谨之前，年轻人运用这门伟大的艺术时应当把握好分寸，因为只有这三点才能使说谎的本领无伤大雅甚至带来益处。耐心，勤奋，细致入微则是必备素质，经年累月，这些素质便会使学生变得完善起来。凭借这些，也只有凭借这些，他才可能为将来的出类拔萃打下牢固的基础。

试想，要经过学习，思考，实践，经验等多么漫长的岁月，那举世无双的大师才具备如此的素养，他使得整个世界接受了“真理是强大的，并且终将战胜一切”这句崇高而响彻云霄的格言，这是关于事实的复杂性所道出的最豪迈的一句话，至今任何一个出自娘胎的人都未有此成就。

原因是我们人类的历史以及每个人的经历都深深地印证了这样的事实：一个真理不难抹杀，一个说的巧妙的谎言则经久不衰。在波士顿，人们为纪念发现麻醉法的人而立了一座纪念碑：很多人到近期才知道，那个人根本没有发现麻醉法，而是窃取了另一个人的发现。这个真理强大吗？它终会取胜吗？唉，非也，听众们，虽然纪念碑是用坚硬的材料建造的，而它所散布的谎言却将比它持久百万年。你们应该不断研究如果避免制造那些拙劣，无力而又破绽百出的谎言；诸如此类的谎言比起一个普通事实来，决不具有更加真实的永久性。嗨，你们倒不如既讲真话又同真理打交道。

(28) 我的心在那高原

My heart's in the highlands, my heart is not here;

My heart's in the Highlands, a-chasing the deer;

Chasing the wild deer, and following the roe

My heart's in the highlands wherever i go.

Farewell to the highlands, farewell to the north!

The birthplace of valour, the country of worth;

Wherever i wander, wherever I rove,

The hills of the highlands for ever I love.

Farewell to the mountains high covered with snow!

Farewell to the straths and green valleys below!

Farewell to the forests and wild-hanging woods!

Farewell to the torrents and loud-pouring floods!

My heart's in the highlands, my heart is not here;

My heart's in the highlands, a-chasing the deer;

Chasing the wild deer, and following the roe

My heart's in the highlands wherever I go.

我的心在那高原，在追赶鹿群；

追赶着野鹿，跟踪着獐鹿，

我的心在那高原，无论我走到哪里。

再见了，高原，再见了，北方！

敬爱的家园，英雄的故乡；

无论我在哪里漂泊流浪，

高原的群山，永远在我心上！

再见了，白雪皑皑高耸的群山，
再见了，山下的河谷，青翠的山涧；
再见了，参天的大树，丛生的森林，
再见了，汹涌的激流，雷鸣的浪涛！
我的心在那高原，我的心不在这里，
我的心在那高原，在追赶鹿群；
追赶着野鹿，跟踪着獐鹿，
我的心在那高原，无论我走到哪里！

(29) 成功之路

It is well that young men should begin at the beginning and occupy the most subordinate positions. Many of the leading businessmen of Pittsburgh had a serious responsibility thrust upon them at the very threshold of their career. They were introduced to the broom, and spent the first hours of their business lives sweeping out the office. I notice we have janitors and janitresses now in offices, and our young men unfortunately miss that salutary branch of business education. But if by chance the professional sweeper is absent any morning, the boy who has the genius of the future partner in him will not hesitate to try his hand at the broom. The other day a fond fashionable mother in Michigan asked a young man whether he had ever seen a young lady sweep in a room so grandly as her Priscilla. He said no, he never had, and the mother was gratified beyond measure, but then he said, after a pause, "What I should like to see her do is sweep out a room." It does not hurt the newest comer to sweep out the office if necessary. I was one of those sweepers myself.

Assuming that you have all obtained employment and are fairly started, my advice to you is "aim high". I would not give a fig for the young man who does not already see himself the partner or the head of an important firm. Do not rest content for a moment in your thoughts as head clerk, or foreman, or general manager in any concern, no matter how extensive. Say to yourself, "My place is at the top." Be king in your dreams.

And here is the prime condition of success, the great secret: concentrate your energy, thought, and capital exclusively upon the business in which you are engaged. Having begun in one line, resolve to fight it out on that line, to lead in it, adopt every improvement, have the best machinery, and know the most about it.

The concerns which fail are those which have scattered their capital, which means that they have scattered their brains also. They have investments in this, or that, or the other, here there, and everywhere. "Don't put all your eggs in one basket." is all wrong. I tell you to "put all your eggs in one basket, and then watch that basket." Look round you and take notice, men who do that not often fail. It is easy to watch and carry the one basket. It is trying to carry too many baskets that breaks most eggs in this country. He who carries three baskets must put one on his head, which is apt to tumble and trip him up. One fault of the American businessman is lack of concentration.

To summarize what I have said: aim for the highest; never enter a bar room; do not touch liquor, or if at all only at meals; never speculate; never indorse beyond your surplus cash fund; make the firm's interest yours; break orders always to save owners; concentrate; put all your eggs in one basket, and watch that basket; expenditure always within revenue; lastly, be not impatient, for as Emerson says, "no one can cheat you out of ultimate success but yourselves."

年轻人创业之初，应该从最底层干起，这是件好事。匹兹堡有很多商业巨头，在他们创业之初，都肩负过“重任”：他们以扫帚相伴，以打扫办公室的方式度过了他们商业生涯中最初的时光。我注意到我们现在办公室里都有工友，于是年轻人就不幸错过了商业教育中这个有益的环节。如果碰巧哪天上午专职扫地的工友没有来，某个具有未来合伙人气质的年轻人会毫不犹豫地试着拿起扫帚。一天，一位来自密西根州的时尚女性问一位年轻男子，他是否看见过有一位像普里西拉的年轻女子曾经在这里扫地。他说他从来没看见过，这位母亲非常高兴，但是他想了一会：“我想看她把整个房间都打扫一遍。”如果必要的话，打扫房间对于新人来说没什么不好。我自己就曾经扫过地。

假如你已经被录用，并且有了一个良好的开端，我对你的建议是：要志存高远。一个年轻人，如果不把自己想象成一家大公司未来的老板或者是合伙人，那我会对他不屑一顾。不论职位有多高，你的内心都不要满足于做一个总管，领班或者总经理。要对自己说：我要迈向顶尖！要做就做你梦想中的国王！

成功的首要条件和最大秘诀就是：把你的精力，思想和资本全都集中在你正从事的事业上。一旦开始从事某种职业，就要下定决心在那一领域闯出一片天地来；做这一行的领导人物，采纳每一点改进之心，采用最优良的设备，对专业知识熟稔于心。

一些公司的失败就在于他们分散了资金，因为这就意味着分散了他们的精力。他们向这方面投资，又向那方面投资；在这里投资，在那里投资，到处都投资。“不要把所有的鸡蛋放在一个篮子里”的说法大错特错。我要对你说：“把所有的鸡蛋都放在一个篮子里，然后小心地看好那个篮子。”看看你周围，你会注意到：这么做的人其实很少失败。看管和携带一个篮子并不太难。人们总是试图提很多篮子，所以才打破这个国家的大部分鸡蛋。提三个篮子的人，必须把一个顶在头上，而这个篮子很可能倒下来，把他自己绊倒。美国商人的一个缺点就是不够专注。

把我的话归纳一下：要志存高远；不要出入酒吧；要滴酒不沾，或要喝也只在用餐时喝少许；不要做投机买卖；不要寅吃卯粮；要把公司的利益当作自己的利益；取消订货的目的永远是为了挽救货主；要专注；要把所有的鸡蛋放在一个篮子里，然后小心地看好它；要量入为出；最后，要有耐心，正如爱默生所言，“谁都无法阻止你最终成功，除非你自己承认自己失败。”

(30) 眼睛会说话

Much meaning can be conveyed, clearly, with our eyes, so it is often said that eyes can speak.

Do you have such kind of experience? In a bus you may look at stranger, but not too long. And if he is sensing that he is being stared at, he may feel uncomfortable.

The same in daily life. If you are looked at for more than necessary, you will look at yourself up and down, to see if there is anything wrong with you. If nothing goes wrong, you will feel angry toward other's stare with you that way. Eyes do speak, right?

Looking too long at someone may seem to be rude and aggressive. But things are different when it comes to stare at the opposite sex. If a man glances at a woman for more than 10 seconds and refuses to avert his gaze, his intentions are obvious, that is, he wishes to attract her attention, to make her understand that he is admiring her.

However, the normal eye contact for two people engaged in conversation is that the speaker will only look at the listener from time to time, in order to make sure that the listener does pay attention to what the former is speaking. As for the listener, he will, to a certain extent, look continuously at the speaker to tell him that he is attentive.

If a speaker looks at you continuously when speaking, as if he tries to dominate you, you will feel disconcerted. A poor liar usually exposes himself by looking too long at the victim, since he believes in the false idea that to look straight in the eye is a sign of honest communication. Quite the contrary.

In fact, continuous eye contact is confined to lovers only, who will enjoy looking at each other tenderly for a long time, to show affection that words cannot express.

Evidently, eye contact should be done according to the relationship between two people and the specific situation.

我们的眼睛能准确地传达一些信息，所以人们常说，眼睛会说话。

你有过类似的体验吗？在公共汽车上，你可能会看着一个陌生人，但时间不会太长。而且，如果他能感觉到有人盯着他，会觉得浑身不自在。

日常生活中亦如此。如果别人一直盯着你看，你就会不由自主地审视自己，看看是不是有什么地方弄错了。如果一切正常，你会对别人的这种盯梢很气愤。眼睛确实能说话，不是吗？

过久的盯着别人看会让人有一种粗鲁和侵犯的感觉。但异性之间的凝视就不同了。如果一个男人盯着一个女人超过10秒钟，还不想挪开视线的话，他的意思就十分明显了，他想引起她的注意，想让她知道他爱慕她。

正常情况下，两人交谈时，目光接触能传达这样的意思：说者偶尔看看听者，以此确认听着是否在认真倾听。而对于听者来说，他会一直看着说话的人，以此告诉他，自己正专心致志的听着。

假如与你说话的那个人直直的盯着你，好像要镇住你似的，你便会感到惶恐不安。一般地，说谎者往往就是看别人的时间过长，而令人起疑。因为他们以为直视别人的眼睛是诚实沟通的表现，结果恰恰相反。

实际上，长时间的相互凝视仅适合情人之间，他们喜欢温柔的对视，用目光来传达言语无法表达的爱意。

显然，目光交流应该根据双方的关系和特定场合来进行。

(31) 拥抱今天

Tucked away in our subconsciousness is an idyllic vision. We see ourselves on a long trip that spans the continent. We are travelling by train. Out the windows, we drink in the passing scene of cars on nearby highways, of children waving on a crossing, of cattle grazing on a distant hillside, of smoke pouring from a power plant, of row upon row of corn and wheat, of flatlands and valleys, of mountains and rolling hillsides, of city skylines and village halls.

But the uppermost in our minds is the final destination. On a certain day at a certain hour, we will pull into the station. Bands will be playing and flags waving. Once we reach there, so many wonderful dreams will come true and the pieces of our lives will be fit together like a completed jigsaw puzzle. How restlessly we pace the aisles, damning the minutes loitering, waiting, waiting, waiting for the station.

"When we reach the station, that will be it", we cry. "When I'm 18", "When I buy a new 450SL Mercedes Benz", "When I put my last kid through collage", "When I have paid off the mortgage", "When I get a promotion", "When I reach the age of the retirement, I shall live happily ever after."

Sooner or later, we must realize that there is no station, no one place to arrive at once and for all. The true joy of life is the trip. The station is only a dream. It constantly outdistances us.

"Relish the moment" is a good motto, especially when coupled with the Psalm 118:24: "This is the day which the Lord hath made, we will rejoice and be glad in it." It isn't the burdens of today that drive men mad. It is the regrets over yesterday and the fear of tomorrow. Regret and fear are twin thieves who rob us of today.

So stop pacing the aisles and counting the miles. Instead, climb more mountains, eat more icecreams, go barefoot more often, swim more rivers, watch more sunsets, laugh more and cry less. Life must be lived as we go along. Then the station will come soon enough.

我们的潜意识里藏着一派田园诗般的风光!我们仿佛身处一次横贯大陆的漫漫旅程之中!乘着火车,我们领略着窗外流动的景色:附近高速公路上奔驰的汽车、十字路口处招手的孩童、远山上吃草的牛群、源源不断地从电厂排放出的烟尘、一片片的玉米和小麦、平原与山谷、群山与绵延的丘陵、天空映衬下城市的轮廓,以及乡间的庄园宅第!

然而我们心里想得最多的却是最终的目的地!在某一天的某一时刻,我们将会抵达进站!迎接我们的将是乐队和飘舞的彩旗!一旦到了那儿,多少美梦将成为现实,我们的生活也将变得完整,如同一块理好了的拼图!可是我们现在在过道里不耐烦地踱来踱去,咒骂火车的拖拖拉拉!我们期待着,期待着,期待着火车进站的那一刻!

“当我们到站的时候,一切就都好了!”我们呼喊着!“当我18岁的时候!”“当我有了一辆新450SL奔驰的时候!”“当我供最小的孩子念完大学的时候!”“当我偿清贷款的时候!”“当我官升高位的时候!”“当我到了退休的时候,就可以从此过上幸福的生活啦!”

可是我们终究会认识到人生的旅途中并没有车站,也没有能够“一到永逸”的地方!生活的真正乐趣在于旅行的过程,而车站不过是个梦,它始终遥遥领先于我们!

“享受现在”是句很好的箴言,尤其是当它与《圣经·诗篇》中第118页24行的一段话相映衬的时候,更是如此:“今日乃主所创造;生活在今日我们将欢欣、高兴!”真正令人发疯的不是今日的负担,而是对昨日的悔恨及对明日的恐惧!悔恨与恐惧是一对孪生窃贼,将今天从你我身边偷走!

那么就不要在过道里徘徊吧,别老惦记着你离车站还有多远!何不换一种活法,将更多的高山攀爬,多吃点儿冰淇淋甜甜嘴巴,经常光着脚板儿溜达,在更多的河流里畅游,多看看夕阳西下,多点欢笑哈哈,少让泪水滴答!生活得一边过一边瞧!车站就会很快到达!

(32) 微尘与栋梁

It is curious that our own offenses should seem so much less heinous than the offenses of others. I suppose the reason is that we know all the circumstances that have occasioned them and so manage to excuse in ourselves what we cannot excuse in others. We turn our attention away from our own defects, and when we are forced by untoward events to consider them, find it easy to condone them. For all I know we are right to do this; they are part of us and we must accept the good and bad in ourselves together.

But when we come to judge others, it is not by ourselves as we really are that we judge them, but by an image that we have formed of ourselves from which we have left out everything that offends our vanity or would discredit us in the eyes of the world. To take a trivial instance: how scornful we are when we catch someone out telling a lie; but who can say that he has never told not one, but a hundred?

There is not much to choose between men. They are all a hotchpotch of greatness and littleness, of virtue and vice, of nobility and baseness. Some have more strength of character, or more opportunity, and so in one direction or another give their instincts freer play, but potentially they are the same. For my part, I do not think I am any better or any worse than most people, but I know that if I set down every action in my life and every thought that has crossed my mind, the world would consider me a monster of depravity. The knowledge that these reveries are common to all men should inspire one with tolerance to oneself as well as to others. It is well also if they enable us to look upon our fellows, even the most eminent and respectable, with humor, and if they lead us to take ourselves not too seriously.

让人奇怪的是，和别人的过错比起来，我们自身的过错往往不是那样的可恶。我想，其原因应该是我们知晓一切导致自己犯错的情况，因此能够设法谅解自己的错误，而别人的错误却不能谅解。我们对自己的缺点不甚关注，即便是深陷困境而不得不正视它们的时候，我们也会很容易就宽恕自己。据我所知，我们这样做是正确的。缺点是我们自身的一部分，我们必须接纳自己的好和坏。

但是当我们评判别人的时候，情况就不同了。我们不是通过真实的自我来评判别人，而是用一种自我形象来评判，这种自我形象完全摒弃了在任何世人眼中会伤害到自己的虚荣或者体面的东西。举一个小例子来说：当觉察到别人说谎时，我们是多么地蔑视他啊！但是，谁能够说自从未说过谎？可能还不止一百次呢。

人和人之间没什么大的差别。他们皆是伟大与渺小，善良与邪恶，高尚与低俗的混合体。有的人性格比较坚毅，机会也比较多，因而这个或那个方面，能够更自由地发挥自己的禀

赋，但是人类的潜能却都是相同的。至于我自己，我认为自己并不比大多数人更好或者更差，但是我知道，假如我记下我生命中每一次举动和每一个掠过我脑海的想法的话，世界就会将我视为一个邪恶的怪物。每个人都会有这样的怪念头，这样的认识应当能够启发我们宽容自己，也宽容他人。同时，假如因此我们得以用幽默的态度看待他人，即使是天下最优秀最令人尊敬的人，而且假如我们也因此不把自己看得过于重要，那是很有裨益的。

(33) 洛克非勒家族信条

They are the principles on which my wife and I have tried to bring up our family .They are the principles in which my father believed and by which he governed his life .They are the principles,many of them ,whichI learned at my mother' s knee.

They point the way to usefulness and happiness in life, to courage and peace in death.

If they mean to you what they mean to me, they may perhaps be helpful also to our sons for their guidance and inspiration.

Let me state them:

I believe in the supreme worth of the individual and in his right to life ,liberty and the pursuit of happiness.

I believe that every right implies a responsibility;every opportunity ,an obligation ;every possession,a duty.

I believe that the law was made for the man and not man for the law;that government is the servant of people and not their master.

I believe in the dignity of the labor,whether with head or hand;that the world owes no man a living but that it owes every man an opportunity to make a living.

I believe that thrift is essential to wellordered living and that economy is a prime requisite of a sound financial structure,whether in government,business or personal affairs.

I believe that truth and justice are fundamental to an enduring social order.

I believe in the sacredness of a promise,that a man's word should be as good as his bond,the character--not wealth or power or position--is of supreme worth.

I believe that the rendering of useful service is the common duty of mankind and that only in the purifying fire of sacrifice is the dross of selfishness consumed and the greatness of the human soul set free.

I believe in an all-wise and all-loving God,named by whatever name,and that the individual's highest fulfillment,greatest happiness and widest usefulness are to be found in living in harmory with His will.

I believe that love is the greatest thing in the world;that it alone can overcome hate;that right can and will triumph over might.

There sre the principles,however formulated,for which all good men and women throughout the world,irrespective of race or creed,education,social position or occupation,are standing,and for which many of them are suffering and dying.

These are the principles upon which alone a new world recognizing the bortherhood of man the fatherhood ofGod can be established.

这些信条是我太太和我努力用以持家育子的原则。它们是我父亲深信不疑并籍以安身立命的原则。其中有很多是我在母亲膝前学到的原则。

这些信条指出了一条活得快乐有用、死得勇敢安详的道路。

如果它们对你的意义正如对我的一样,它们或许也将有助于我们的子女从中获得引导和启发。

我相信个人至高无上的价值及生存、自由与追求幸福的权利。

我相信每一项权利都伴随着一种职责;每一个机会都伴随着一份义务;每一次都拥有都伴随着一种责任。

我相信法律是为人制订,人却并非为法律而存在;政府是人民的仆人,而非人民的主人。

我相信劳动的尊严,不论是脑力或体力劳动;世界不应给予任何人生计,但它应给予每人一个谋生的机会。

我相信俭朴是井然有序的生活所必须;节约是健全的财务结构之必要,不论是政府、企业或个人事物皆是如此。

我相信真理与正义是社会秩序长久维系的基础。

我相信诺言的神圣,一句承诺应该如同契约一般有效;品格——而非财富、权势或地位——具有至为崇高的价值。

我相信报效社会是人类共同的责任;惟有在牺牲奉献的炼火中,自私自利的渣滓才能烧毁,而人类灵魂的伟大也才能发挥出来。

我相信全能博爱的上帝,不论其名称为何;而个人最高的成就,最大的幸福以及最大的作用都在符合上帝意旨的生活中才能找到。

我相信爱是世界上最伟大之物;惟有爱能够克服仇恨;公理能够而且必将战胜强权。

不管如何阐述,这些就是全世界所有善良的男女——不分种族、信仰、教育、社会地位或职业——所共同坚持的原则,而为了这些原则,他们当中许多人正饱受煎熬或濒临死亡。

惟有在这些信条的基础上,一个认同人类手足情和上帝慈父爱的世界才能建立起来。

(34) 父亲节和母亲节

People in the United States honor their parents with two special days: Mother's Day, on the second Sunday in May, and Father's Day, on the third Sunday in June.

Mother's Day was proclaimed a day for national observance by President Woodrow Wilson in 1915. Ann Jarvis from Grafton, West Virginia, had started the idea to have a day to honor mothers. She was the one who chose the second Sunday in May and also began the custom of wearing a carnation.

In 1909, Mrs. Dodd from Spokane, Washington, thought of the idea of a day to honor fathers. She wanted to honor her own father, William Smart. After her mother died, he had the responsibility of raising a family of five sons and a daughter. In 1910, the first Father's Day was observed in Spokane. Senator Margaret Chase Smith helped to establish Father's Day as a national commemorative day, in 1972.

These days are set aside to show love and respect for parents. They raise their children and educate them to be responsible citizens. They give love and care.

These two special days are celebrated in many different ways. On Mother's Day people wear carnations. A red one symbolizes a living mother. A white one shows that the mother is dead. Many people attend religious services to honor parents. It is also a day when people whose parents are dead visit the cemetery. On these days families get together at home, as well as in restaurants. They often have outdoor barbecues for Father's Day. These are days of fun and good feelings and memories.

Another tradition is to give cards and gifts. Children make them in school. Many people make their own presents. These are valued more than the ones bought in stores. It is not the value of the gift is important, but it is "the thought that counts". Greeting card stores, florists, candy makers, bakeries, telephone companies, and other stores do a lot of business during these holidays.

美国人以两个特殊的日子向他们的父母表示敬意：这就是每年5月份第二个星期日的母亲节和6月份第三个星期日的父亲节。母亲节作为一个全国性的节日是伍德罗·威尔逊总统于1915年宣布的。西弗吉尼亚州格拉弗顿区的安·贾维斯女士首先想到应该有一个特殊的日子向母亲致以敬意。是她选择了五月份的第二个星期日，也是由她开始了佩戴康乃馨的习俗。

1909年，华盛顿州斯波坎市的多德夫人想到应该为父亲设置一个特殊的日子以示敬意。她想向自己的父亲—威廉斯·斯马特表示感激之情。她母亲去世之后，是父亲担起了养活五

子一女的责任。1910年，第一个父亲节在斯波坎市诞生。参议员玛格丽特·切斯·史密斯于1972年帮助把父亲节推广成为全国性节日。

这两天是儿女向父母表示一片爱心和敬重之情的日子。父母们把孩子们带大，教育他们成为有责任感的公民，并给予他们爱心和关怀。

人们用各种形式来庆贺这两个特殊的日子。在母亲节那天，人们佩戴康乃馨。佩戴红色康乃馨表示母亲依然健在，佩戴白色康乃馨则表示母亲已经去世。许多人参加宗教仪式以向父母致意，或者去公墓缅怀逝去的父母。在这两天，家家都会聚在餐馆或家中。人们也常在父亲节那天举办露天烧烤聚会。这是充满欢歌笑语、美好情感和无限回忆的日子。

另一个传统习俗是赠送卡片和礼物。孩子们在学校亲手制作，许多成年人也自制礼物。这些亲手制作的礼物比那些花钱买来的更有价值。礼物的贵贱并不重要，“重要的是对父母的拳拳之心”。贺卡店、花店、糖果店、面包房、电话公司，以及许多其他商店在节日里会大做生意。

(35) 个性的表露

A most curious and useful thing to realize is that one never knows the impression one is creating on other people. One may often guess pretty accurately whether it is good, bad, or indifferent — some people render it unnecessary for one to guess, they practically inform one — but that is not what I mean. I mean much more than that. I mean that one has one's self no mental picture corresponding to the mental picture which one's personality leaves in the minds of one's friends. Has it ever struck you that there is a mysterious individual going around, walking the streets, calling at houses for tea, chatting, laughing, grumbling, arguing, and that all your friends know him and have long since added him up and come to a definite conclusion about him — without saying more than a chance, cautious word to you; and that that person is you? Supposing that you came into a drawing room where you were having tea, do you think you would recognize yourself as an individuality? I think not. You would be apt to say to yourself as guests do when disturbed in drawing rooms by other guests: "Who's this chap? See me rather queer. I hope he won't be a bore." And your first telling would be slightly hostile. Why, even when you meet yourself in an unsuspected mirror in the very clothes that you have put on that very day and that you know by heart, you are almost always shocked by the realization that you are you. And now and then, when you have gone to the glass to arrange your hair in the full sobriety of early morning, have you not looked on an absolute stranger, and has not that stranger piqued your curiosity? And if it is thus with precise external details of form, colour, and movement, what may it not be with the vague complex effect of the mental and moral individuality?

A man honestly tries to make a good impression. What is the result? The result merely is that his friends, in the privacy of their minds, set him down as a man who tries to make a good impression. If much depends on the result of a single interview, or a couple of interviews, a man may conceivably force another to accept an impression of himself which he would like to convey. But if the receiver of the impression is to have time at his disposal, then the giver of the impression may just as well sit down and put his hands in his pockets, for nothing that he can do will modify or influence in any way the impression that he will ultimately give. The real impression is, in the end, given unconsciously, not consciously; and further, it is received unconsciously, not consciously. It depends partly on both persons. And it is immutably fixed beforehand. There can be no final deception...

一件认识起来很奇异也很受益的事是，一个人常常不清楚别人对他的印象是什么。是好呢，是坏呢，还是不好不坏，这些倒是能够十分准确地猜测出来——有些人甚至没有必要让

你去猜测，他们差不多就讲给你听了——但是我想要说的不是这个。我想要说的远不止这个。我想要说的是，一个人头脑中对自己的印象和他本人在他朋友们头脑中的印象，往往很不一致。你曾经想到这样的事吗？——世上有那么一个诡异的人，到处跑来跑去，上街访友，又说又笑，口出怨言，大发议论，他的朋友都对他很熟悉，对他早已知根知底，对他的看法早有定论——但除了偶尔且谨慎的只言片语外，平时却很少对你透露。而那个人就是你自己。比如，你走进一家客厅去喝茶，你敢说你便能认得这个人就是你自己吗？我看不一定。很可能，你也会像客厅里的客人那样，当你难以忍受其他客人的骚扰时心里就盘算说：“这是哪个家伙，真是怪异。但愿他少讨人嫌。”你的第一个反应就是略带敌意。甚至就连你突然在一面镜子前面遇到了你自己，穿的衣服也正是你心里记得很清楚的那天的服装，怎么样，你还是会因为认出了你是你这件事而感到吃惊。还有当你有时到镜子前去整理头发时，尽管是在最清醒的大清早时刻，你不是也好像瞥见一个完全陌生的人吗？而且这陌生人还让你颇为好奇呢。如果说连形式颜色动作这类外观准确的细节都是这样，那么对于像心智和道德这种不易把握的复杂效果又将怎样呢？

有人真心实意地去努力留下一个好印象。但结果怎样呢，不过是被他的朋友们在内心深处认为他是一个刻意给人留下好印象的人。如果一切只凭着单独会一次面或见几次面，——这个人倒很能迫使另一个人接受他本人希望造成的某种印象。但是如果接受印象的人有足够的时间来自由支配，那么印象的给予者就干脆束手静坐了，因为他的所有招数都丝毫改变不了或影响不了他最终所造成的印象。真正的印象是在结尾，是无意而不是刻意造成的。同时，它也是无意而不是刻意接受的。它的形成要靠双方，而且是事先就已经确定的，最终的欺骗是不可能的……

(36) 如果

If you can keep your head when all about you
Are losing theirs and blaming it on you;
If you can trust yourself when all men doubt you,
But make allowance for their doubting too;
If you can wait and not be tired by waiting,
Or, being lied about, don' t deal in lies,
Or, being hated, don' t give away to hating,
And yet don' t look too good, nor talk too wise;
If you can dream and not make dreams your master;
If you can think and not make thoughts your aim;
If you can meet with Triumph and Disaster
And treat those two imposters just the same;
If you can bear to hear the truth you' ve spoken
Twisted by knaves to make a trap for fools,
Or watch the things you gave your life to broken,
And stoop and build ' em up with worn-out tools;
If you can make one heap of all your winnings
And risk it on one turn of pitch-and toss
And lose, and start again at your beginnings
And never breathe a word about your loss;
If you can force your heart and nerve and sinew
To serve your turn long after they are gone,
And so hold on when there is nothing in you

Except the Will, which says to them: “hold on!”

If you can talk with crows and keep your virtue,

Or walk with kings nor lose the common touch;

If neither foes nor loving friends can hurt you;

If all men count with you, but none too much;

If you can fill the unforgiving minute

With sixty seconds' worth of distance run

Yours is the Earth and everything that's in it,

And which is more you'll be a Man, my son!

如果所有人都失去理智，咒骂你，

你仍能坚信自己，让所有的怀疑动摇；

如果你要等待，不要因此厌烦，

为人所骗，不要因此骗人，

为人所恨，不要因此抱恨，

不要太乐观，不要自以为是；

如果你是个追梦人，不要被梦主宰；

如果你是个爱思考的人，不要以思想者自居；

如果你能忍受你曾讲过的事实

被恶棍扭曲，用于蒙骗傻子，

或者，看着你用毕生去看护的东西被破坏，

俯下身去，用破旧的工具把它修补；

如果你在赢得无数桂冠之后，

然后孤注一掷再博一次，

在别人走后，长久的坚守阵地，

在你心中已空荡荡无一物，
只有意志告诉你“坚持！”；
如果你与人交谈，能保持风度，
办王同行，能保持距离；
如果仇敌和好友都不害你；
如果所有人都指望你。却无人全心全意；
如果你花六十秒进行段程跑，
填满那不可饶恕的一分钟
你就可以拥有一个世界，
这个世界的一切都是你的，
更重要的是，孩子，你是个顶天立地的人。

(37) 关于纯朴

Simplicity is an uprightness of soul that has no reference to self; it is different from sincerity, and it is a still higher virtue. We see many people who are sincere, without being simple; they only wish to pass for what they are, and they are unwilling to appear what they are not; they are always thinking of themselves, measuring their words, and recalling their thoughts, and reviewing their actions, from the fear that they have done too much or too little. These persons are sincere, but they are not simple; they are not at ease with others, and others are not at ease with them; they are not free, ingenuous, natural; we prefer people who are less correct, less perfect, and who are less artificial. This is the decision of man, and it is the judgment of God, who would not have us so occupied with ourselves, and thus, as it were, always arranging our features in a mirror.

To be wholly occupied with others, never to look within, is the state of blindness of those who are entirely engrossed by what is present and addressed to their senses; this is the very reverse of simplicity. To be absorbed in self in whatever engages us, whether we are laboring for our fellow beings or for God—to be wise in our own eyes reserved, and full of ourselves, troubled at the least thing that disturbs our self-complacency, is the opposite extreme. This is false wisdom, which, with all its glory, is but little less absurd than that folly, which pursues only pleasure. The one is intoxicated with all it sees around it; the other with all that it imagines it has within; but it is delirium in both. To be absorbed in the contemplation of our own minds is really worse than to be engrossed by outward things, because it appears like wisdom and yet is not, we do not think of curing it, we pride ourselves upon it, we prove of it, it gives us an unnatural strength, it is a sort of frenzy, we are not conscious of it, we are dying, and we think ourselves in health.

Simplicity consists in a just medium, in which we are neither too much excited, nor too composed. The soul is not carried away by outward things, so that it cannot make all necessary reflections; neither does it make those continual references to self, that a jealous sense of its own excellence multiplies to infinity. That freedom of the soul, which looks straight onward in its path, losing no time to reason upon its steps, to study them, or to contemplate those that it has already taken, is true simplicity.

纯朴是灵魂中一种正直无私在素质；它与真诚不同，比真诚更高尚。许多人真心诚恳，却不纯朴。他们表里如一指望别人按他们的本来面目认识他们，不愿意遭人误解。他们总在想着自己，总在斟酌辞句、反省思量、审视行为；因为他们唯恐过头，又是怕不足。这些人

真心诚恳，却不纯朴。他们不能和人自然相处，别人对他们也小心拘谨。他们不随便、不真诚、不自然。我们宁愿同不那么正确，不那么完美，但也不那么拘谨的人相处世人以上述准则取人，上帝也以此作判断。上帝不愿我们用这样多的心思于自己，好象我们要时时对镜整理自己的容颜。

完全集中注意他人而不自省，是某些人的又是一种盲目状态；这些人全神贯注于眼前事物以及感官感受到的一切；这恰好是纯朴的反面。另一种人是，不管为同类还是为上帝效力，均全然忘我地投入一自以为聪明含蓄，心中充满自我，只要自满的情绪受到丝毫干扰便心烦意乱，是另一种极端。这是虚假的聪明；表面上堂而皇之，实际上与纯为追求享乐的愚蠢同样荒唐。上述两种人前者昏昏然陶醉于眼前看到的，后者陶醉于自认为内心已占有的一切。这两者都是虚妄的。一心中注意内心的冥思默想确比全神贯注于外界事物更有害，因为这样看来聪明，而实则不然，我们不以此为非，不想改正，反引以为荣。我们肯定这种行为，它给我们一种不自然的力量。这是一种疯狂状态，我们却不自觉。我们病入膏肓却还自以为身体强健。

纯朴存在于适度之中，我们在其中既不过分兴奋，又不过分平静。我们的灵魂不因过多注意外界事物而无法作必要的内省；我们也并不时刻考虑自己，使维护自己美德的戒备心理无限膨胀。我们的灵魂要是能够无羁无绊，直视眼前的道路，并不白白浪费时间于权衡研究脚下的步伐，或是回顾已经走过的道路，这才是真正的纯朴。

(38) 伊拉克战争中牺牲战士写给儿子的信

To son, Cecil,

Just a quick note preface before I start in earnest. When I wrote this you were 8, still a little boy. In 2002, I was called to active duty in the Marine Corps in the War on Terrorism. On the 11th of September 2001 when America was attacked, I knew that I would eventually have to go and I was filled with a deep sense of sadness. That night as you and Keiko were asleep, I looked at your little faces and couldn't help but fight the tears. I knew it would be hard for you because I had a similar experience. When I was a little boy aged 6, my Dad, your Grandpa Cawley, was sent to Vietnam during the War there. I remember how much I missed him, too. But now unfortunately I have come to realise just how rough it must have been for Grandpa to be away from his children for a year. Thinking about this, I wanted to put my thoughts and feelings down for you and your sister. I am so sorry that I had to leave for such a long time. There is no place I would rather be than with you and Keiko. You two are the lights of my life. I have known no greater joy than in the few years since you two were born. I hope to have many more years with you. If this doesn't happen, then know that I love you more than words can express. If for some reason I don't make it home, I will need you to take care of your little sister and your Mom. You will be the Man of the Cawley family. Be good my son and God will watch over you as he has me. I will be waiting impatiently for the time when we can all be together again.

All my love, Dad

(Two days after Cawley's death, his last letter arrived at his family's home in Utah. Written on the packaging of an MRE Meal Ready to Eat, the US military's frontline ration it consisted of a message in Japanese to his wife and his final words to his children.)

Dear Cecil and Keiko,

Hi little guys. How are you? Daddy is fine. I miss you. Send me a letter okay. It will make me very happy. I am proud of you. You are such good kids. I will see you again.

Love, Daddy -

在正式开始前先简单说几句。 当我写这封信的时候，你才8岁，还是一个小男孩。2002年，我被征召在海军陆战队服现役，参加反恐战争。2001年9月11日美国遭受袭击之时，我便知道我终究是要走的，我为此感到深深的悲哀。那天晚上，当你和惠子熟睡之际，我看着

你们的小脸蛋，强忍着眼中的泪水。我知道接下来的日子对你们会是艰难的，因为我也有过类似的经历。当我还是一个6岁的孩子的时候，我爸爸，也就是你们的爷爷考利，被派往越南参加那里的战争。我还记得当时我也是多么地想念他。然而不幸的是，现在我开始体会到，你爷爷离开自己的孩子们一年之久，该是多么痛苦的事情。想到这些，我打算把我的想法和感受给你和你妹妹写下来。我非常难过不得不离开这么长时间。除了与你和惠子在一起，我哪儿也不愿去。你们俩是我生命中的光芒。你们俩来到这个世界后的这几年，是我生命中最快乐的时光。我希望还可以和你们一起度过更多的岁月。如果事情没能如此，我希望你们知道我对你们的爱无法言传。如果因故我不能再回到家里，我需要你来照顾你妹妹和妈妈。你将是考利家族的男人。乖一点，我的孩子，如果上帝将我收回，他会照看你的。我会焦急地等待着我们全家重聚的那一天。

（在考利阵亡后2天，他最后的家书到达了他在犹他州的家。信是写在美军前线士兵配给的快餐包装纸上的。信中有用日文写给妻子的留言，以及给孩子们绝笔。）

嗨，小家伙们。你们好吗？爸爸很好。我想念你们。给我来封信好吗？那会让我非常开心的。我为你们而自豪。你们都是这么好的孩子。我会与你们重聚的。

(39) 到美国法庭看一看

In America, courtroom proceedings are generally open to the public and can, within strict guidelines, be reported on in newspapers and on radio and television. We use the word “allegation” and its verb form “allege” to indicate that charges brought against a person have not been proven. Cameras are also generally barred from courtrooms to protect the identities of the jurors, unless special permission is given by the judge. A jury, by the way, consists of from six to twelve ordinary citizens who are chosen by lottery to hear a case and decide, under instructions from the judge, on whether the persons being tried are guilty or innocent. In some cases which attract widespread public interest, permission is given to televise the proceedings if and only if the television cameras never photograph the members of the jury.

An exception to the rule of open proceedings are the proceedings of a Grand Jury. Grand Jury proceedings are always secret. In this instance, a jury is convened not to judge a defendant guilty or not guilty but to decide if sufficient evidence is on hand to bring charges against someone and begin a public trial. The secrecy of the grand jury proceedings is considered necessary to protect the integrity of the testimony and the evidence which may be brought forward later in a public trial. The secrecy prevents any future jury members from having formed an opinion about the case before the facts are known; and it protects the reputations of people who may have been wrongfully or unnecessarily accused of a crime. The fundamental rule of American legal practice is that a person accused of a crime is innocent until proven guilty. The people accusing or prosecuting the defendant must prove through facts and testimony that the person is guilty “beyond a reasonable doubt.”

在美国，法庭的诉讼程序一般是公之于众的，并且依照严格的规定，可以让报纸、广播和电视等传媒进行报道。我们使用“allegation”无充分证据的指控”一词（其动词形式是allege）表明对某人的指控尚未得到证实。法庭上一般禁止摄影拍照以保护陪审员的身份。除非获取法官的特别许可，让我顺便解释一下陪审团：一个陪审团通常由6名至12名普通公民组成。这些成员用抽签法选定，到法庭听讼，并在法官的指导下决定被指控的人有罪还是无罪。一些能吸引广大公众兴趣的案子，准许用电视播放整个过程，但绝对不能将电视镜头瞄向陪审团的成员。

大陪审团的诉讼程序并不遵循公开诉讼程序的规定。大陪审团的诉讼程序总是保密的。在这种情形中，一个陪审团召集起来并非去判断一位被指控的人有罪还是无罪，而是决定是否已收集到充足的证据来指控某人并着手准备公开审讯。大陪审团的诉讼程序的保密性对保证证词和证据的完整性是必要的，因为证词和证据在日后的公开审判中会公之于众。保守秘密能使日后的陪审员不致在事实水落石出前就对案件形成自己的意见，也能保护那些道到错

误指控或无端指控的人的声誉。美国法律最基本的原则是受到犯罪指控的人在最后被证实为有罪之前是无罪的。控告或起诉被告的人必须提供充足的事实和证词证明被告不容置疑“地有罪”。

(40) 人与机会

The lack of opportunity is ever the excuse of a weak, vacillating mind. Opportunities! Every life is full of them. Every lesson in school or college is an opportunity. Every examination is a chance in life. Every business transaction is an opportunity—an opportunity to be polite, an opportunity to be manly, an opportunity to be honest, an opportunity to make friends. Every proof of confidence in you is a great opportunity. Every responsibility thrust upon your strength and your honor is priceless. Existence is the privilege of effort, and when that privilege is met like a man, opportunities to succeed along the line of your aptitude will come faster than you can use them.

Young men and women, why do you stand here all the day idle? Was the land all occupied before you were born? Has the earth ceased to yield its increase? Are the seats all taken? The positions all filled? the chances all gone? are the resources of your country fully developed? Are the secrets of nature all mastered? Is there no way in which you can utilize these passing moments to improve yourself or benefit another? Don't wait for your opportunity. Make it, make it as Napoleon made his in a hundred "impossible" situations. Make it, as all leaders of men, in war and in peace, have made their chances of success. Make it, as every man must, who would accomplish anything worth the effort. Golden opportunities are nothing to laziness, but industry makes the commonest chances golden.

意志脆弱优柔寡断的人,总是以缺乏机会为借口.机会!在每个人的生活当中,无处不在.学校里的每一节课都是机会.每一场考试都是人生的契机.每一次商务往来都是一次机会——一次礼貌待人的机会.一次果敢行事的机会.一次诚实守信的机会,一次广交朋友的机会.每一份对你的信任,对你都是一次莫大的机会.基于你的才干和声望而寄予你的每一份责任,都是无价的.生存是奋斗赋予的特权,而当你如男子汉一般邂逅那份殊荣时,一个个发挥你聪明才智,助你获取成功的机会便会接踵而至,令你应接不暇.

年轻人啊,为何你们整日裹足不前而虚掷光阴?难道在你们出生之前,每一寸土地都已被他人所占据?难道地球已不再繁衍生息?难道所有的席位都已另有归属?所有的职位都已人满为患?所有的机会都一去不返?难道你国内的资源都已开发殆尽?难道大自然的奥秘都已了如指掌?难道你无法抓住转瞬即逝的时机来改善自我或者造福他人?切莫株守机会.去创造它,正如拿破仑在无数次“绝”境中创造自己逢生的机会一样.去创造它,正如战争或和平年代的领袖们创造他们取得胜利的机会那样.去创造它,人人必须如此,任何人都能获得应有的回报.对于懒惰来讲,天赐良机也会化为乌有;对于勤奋而言,即使是微不足道的机会,也会变得金光闪闪!

(41) 水仙花

I wander' d lonely as a cloud
That floats on high o' er vales and hills,
When all at once I saw a crowd,
A host , of golden daffodils;
Beside the lake, beneath the trees,
Fluttering and dancing in the breeze.
Continuous as the stars that shine
And twinkle on the Milky way,
They stretch' d in never-ending line
Along the margin of a bay:
Ten thousand saw I at a glance,
Tossing their heads in sprightly dance.
The waves beside them danced, but they
Out-did the sparkling waves in glee:
A poet could not but be gay
In such a jocund company!
I gaze - and gazed - but little thought
What wealth the show to me had brought:
For oft, when on my couch I lie
In vacant or in pensive mood,
They flash upon that inward eye
Which is the bliss of solitude;
And then my heart with pleasure fills,

And dances with the daffodils.

凝视，凝视，流连忘返；

(42) 十月的日出

I was up the next morning before the October sunrise, and away through the wild and the woodland. The rising of the sun was noble in the cold and warmth of it; peeping down the spread of light, he raised his shoulder heavily over the edge of gray mountain and wavering length of upland. Beneath his gaze the dew-fogs dipped and crept to the hollow places, then stole away in line and column, holding skirts and clinging subtly at the sheltering corners where rock hung over grass-land, while the brave lines of the hills came forth, one beyond other gliding.

The woods arose in folds, like drapery of awakened mountains, stately with a depth of awe, and memory of the tempests. Autumn's mellow hand was upon them, as they owned already, touched with gold and red and olive, and their joy towards the sun was less to a bridegroom than a father. Yet before the floating impress of the woods could clear itself, suddenly the gladsome light leaped over hill and valley, casting amber, blue, and purple, and a tint of rich red rose, according to the scene they lit on, and the curtain flung around; yet all alike dispelling fear and the cloven hoof of darkness, all on the wings of hope advancing, and proclaiming, "God is here!" Then life and joy sprang reassured from every crouching hollow; every flower and bud and bird had a fluttering sense of them, and all the flashing of God's gaze merged into soft beneficence. So, perhaps, shall break upon us that eternal morning, when crag and chasm shall be no more, neither hill and valley, nor great unvintaged ocean; when glory shall not scare happiness, neither happiness envy glory; but all things shall arise, and shine in the light of the Father's countenance, because itself is risen.

十月日出前的一个早晨，我起身，穿过荒野和丛林。在十月的清晨，乍暖还寒之时，日出绚丽而高贵；他在苍老连绵的大山之颠用力地伸展着他的臂膀，划破那抹晨光。在他的凝视之下，蒙蒙的雾气缓缓散落潜向谷底，继而丝丝缕缕地溜走，笼住峭壁，狡黠地隐匿于悬在草地之上的岩石中，随即群山的雄姿逐渐呈现，山峦也越发清晰。

树木层叠的出现，像苏醒的大山的帷幔一样，威武庄严，引起狂风暴雨的回忆。秋用温柔的手抚摩着它们，像已拥有的那样，点缀着金色，红色和橄榄色，它们对朝阳所怀有的喜悦，像是奉献给一位新郎，更像是奉献给一位父亲。然而就在树木模糊的形象即将清晰之前，突然那道令人愉悦的光芒跳过丘陵和山谷，依照他们停落的那一幕，射出了琥珀，蓝，紫以及华丽的玫瑰红，接着帘幕一甩，所有的一切驱散了恐惧和黑暗中的邪恶，所有的一切都插上希望之翼开始前进，渐渐清晰，“上帝就在这里！”生命和喜悦的出现使所有在低谷中蜷缩的充满信心，每朵花、每颗芽、每只鸟都在生命和喜悦之中悸动，所有上帝凝视的光芒都融入了温和的慈悲之中。所以，或许，当峭壁和深渊，丘陵和山谷，浩瀚的但不古老的海洋不再有，当荣耀不会吓跑幸福，幸福也不再嫉妒荣耀的时候，那无边无尽的早晨才

会被打破。 所有的一切都将升起，在上帝的面容呈现的光辉之中闪耀，因为它已升起。

(43) 生活的艺术

The art of living is to know when to hold fast and when to let go. For life is a paradox: it enjoins us to cling to its many gifts even while it ordains their eventual relinquishment. The rabbis of old put it thisway: "A man comes to this world with his fist clenched, but when he dies, his hand is open." Surely we ought to hold fast to life, for it is wondrous, and full of a beauty that breaks through every pore of God's own earth. We know that this is so, but all too often we recognize this truth only in our backward glance when we remember what was and then suddenly realize that it is no more. We remember a beauty that faded, a love that waned. But we remember with far greater pain that we did not see that beauty when it flowered, that we failed to respond with love when it was tendered.

A recent experience re-taught me this truth. I was hospitalized following a severe heart attack and had been in intensive care for several days. It was not a pleasant place. One morning, I had to have some additional tests. The required machines were located in a building at the opposite end of the hospital, so I had to be wheeled across the courtyard on a gurney. As we emerged from our unit, the sunlight hit me. That's all there was to my experience. Just the light of the sun. And yet how beautiful it was—how warming, how sparking, how brilliant! I looked to see whether anyone else relished the sun's golden glow, but everyone was hurrying to and fro, most with eyes fixed on the ground. Then I remembered how often I, too, had been indifferent to the grandeur of each day, too preoccupied with petty and sometimes even mean concerns to respond from that experience is really as commonplace as was the experience itself: life's gifts are precious, but we are too heedless of them.

Here then is the first pole of life's paradoxical demands on us: never too busy for the wonder and the awe of life. Be reverent before each dawning day. Embrace each hour. Seize each golden minute. Hold fast to life, but not so fast that you cannot let go. This is the second side of life's coin, the opposite pole of its paradox: We must accept our losses, and learn how to let go. This is not an easy lesson to learn, especially when we are young and think that the world is ours to command, that whatever we desire with the full force of our passionate being can, nay will be ours. But then life moves along to confront with realities, and slowly but surely this truth dawns upon us. At every stage of life we sustain losses, and grow in the process.

We begin our independent lives only when we emerge from the womb and lose its protective shelter. We enter a progression of schools, then we leave our mothers and fathers and our childhood homes. We get married and have children and then

have to let them go. We confront the death of our parents and our spouses. We face the gradual or not so gradual waning of our strength. And ultimately, as the parable of the open and closed hand suggests, we must confront the inevitability of our own demise, losing ourselves as it were, all that we were or dreamed to be.

生活的艺术是要懂得如何取舍。因为生活本身自相矛盾：它一面告诫我们珍惜它所赐予的诸多恩惠，一面又注定最终将其全部收回。古时犹太教的拉比对此这样诠释：“一个人初降人世时手紧握成拳，撒手人寰时却手掌张开。”我们当然应该牢牢抓住生活，因为它奇妙无比、美不胜收，渗透了上帝的每一寸土地。我们明白这一点，但往往是在忆及往事、蓦然回首却发现好景不再时才有所感触。我们记得凋零的美，消退的爱。但我们更痛楚地忆起，在美丽绽放时没有欣赏那份美丽，在情意绵绵时没有回应那份爱意。

最近的经历让我重新认识到这个真理。在严重心脏病发作后，我被送进医院，在重症室住了好几天。那可不是令人愉快的地方。一天早晨，我不得不再做些其它检查。所需的器械在医院对面尽头的一幢楼里，因此我必须被推着从院子经过。检查完出来时，阳光照在我身上。那是我当时感受到的一切。和煦的阳光，多么美丽，多么温暖，多么耀眼，多么灿烂！环顾四周，想看其他人是否也在欣赏这金灿灿的阳光，但来来去去的每个人都行色匆匆，眼睛大都盯着地面。这时，我忆起我也经常因被琐碎、有时甚至毫无意义的事占据头脑而每天对这样壮观的景色熟视无睹。就在那一刻，我突然意识到生活的馈赠是多么珍贵，而我们却忽视了它们。

这就是生活自相矛盾要求我们的第一极：不要因生活过于忙碌而忽略了它的奇妙和庄严。在每个黎明到来之前心怀敬意。拥抱每一小时。抓住珍贵的每分钟。抓住生活，但不要抓得太紧，以致于无法放弃。这是生活硬币的另一面，也是其矛盾的另一极：我们必须接受失去，并且学会放弃。要学会这一课并非易事，尤其当我们年轻气盛时，自认为是世界的主宰，认为用充满激情的躯体全力追求的东西能够，而且最终将会是我们的。但光阴荏苒，面对现实，我们才渐渐明白并非如此。在人生的每个阶段我们都会蒙受损失，并在此过程中成长。

我们只有脱离母体、失去庇护所时才开始独立生活。我们进入各级学校，然后离开父母。我们结婚生子，然后再放飞子女。我们面对父母和配偶的离世。我们逐渐或很快变得衰弱。最终，如同张开和握紧的手的寓言，我们必须面对不可避免的死亡，失去原来的自我，失去我们原有的或梦想的一切。

(44) 手表

I look around me and the room has changed imperceptibly and overtly. There are elephants on thin legs lining the walls, the people around me have become giant insects, my watch melts and slowly drips from my wrist. A Dalinian dream? A Kafkaesque nightmare? The breeze of surrealism blows through my hair; an existential whirlwind captures my imagination.

In the images of these two great creators, I see reflections of beautiful and insatiable imaginations, completely undisciplined, unbounded; yet full of the magic and power of the artists' visions. These images are not as true as photographs, but they are a hundred times more honest. I, too, often find myself misrepresenting the world. In the midst of a truly dreary lecture I sometimes force wakefulness upon myself by images of what I am learning, and instead of seeing my teacher carrying on about the military campaigns of the Civil War, I see muskets blazing against raised flags.

More often, I see my life as an adventure; romanticized, idealized, exhilarating. Instead of seeing a boring test of memory, I see a test of will; instead of a debate, I see a battle of wits; instead of seeing the photographic image of life, I see the existential and intoxicating war of man against Fate itself. In these images I am sometimes challenged by faceless opponents, sometimes I am climbing a mountain. Perhaps I am fighting a bull or jumping on rooftops.

At times I question the benefits of reinventing the world to suit my fancy. It is true, of course, that everyone does this. Even the strictest of thinkers cannot avoid letting their own vision of the world show through in their works. Dali and Kafka are not exceptions, they are extremes. Why are we all so eager to get away from reality? I find that I, like many others, often don't seem to fully belong. But of course I do belong, this is my world as much as anyone else's. I try to solve this contradiction between the perceived and the real by altering the world ever so slightly a horse drawn carriage instead of a car, a prize winning essay rather than another homework assignment so that it finds its place around me.

A simple solution indeed. We do not change ourselves to fit the world, but change the world to fit within us. A simple act of wish fulfillment, and all is done. And, of course, to melt a watch with the mind is far better than to enslave the intellect within the watch like a genie in a bottle. Freedom to think requires only so little, and to adjust the world to one's thought is ever more noble than adjusting thought to the world.

我环顾周围，房间发生的变化微妙却又明显。墙壁上排列满长着细腿的大象，我四周的人都已变成了巨大的昆虫，我的手表熔化了，从我的手腕上慢慢地往下滴落。难道是达利式的梦？或者是卡夫卡式的噩梦？超现实主义的微风撩动着我的头发；存在主义的旋风俘获了我的想像力。

从这两位伟大创作者笔下的形象之中，我看到了其反射出的美丽的和永不满足的想像力，全然不守成规、狂放不羁，然而又充满了艺术家洞察力的神奇和力量。这些形象不如照片那么真实，但是又比照片可信一百倍。我也常常发现自己曲解了这个世界。在听那些着实乏味枯燥的讲演时，我有时对正在学习的东西打开想像之门，使自己保持清醒；我所看到的并不是老师继续讲的美国内战中的战役，而是看到高举的旗帜下步枪在射击。

更多的时候，我把自己的生命视为一次冒险，极富传奇色彩，而且又理想化，令人激动振奋。在我眼中，令人厌倦的记忆力测试变成了对于意志力的检验；辩论变成了智慧之战；生活的画卷变成了人类与命运之神对抗的存在主义的，令人痴迷的战争。在这些画面里，有时我会遭遇无形的敌手的挑战，有时我又在登山。或许我正在和一头公牛鏖战，或许正在屋顶上跳来蹦去。

我时常会想，如果世界变为我想像的模样，将会有什么裨益。当然，每个人都确实这么想过。即使最严谨的思想家也会不可避免地在自己的作品中表现出他们对这个世界的设想。达利和卡夫卡也不例外，他们是极端的情况。为何我们都如此渴望逃离现实？我发现自己像许多人一样，经常看起来不太属于这个世界。但是当然我又是属于这个世界的，因为这个世界是我的，就像它也是其他任何人的一样。我试图通过对这个世界作出细微的变动来解决感知与真实之间的矛盾。马车代替了小轿车，获奖的散文代替了家庭作业以便世界在我身边找到自己的位置。

这真是个简单的解决办法。我们并不是改变自己来适应这个世界，相反，我们改变世界，以让它适应我们。就靠简单的心愿之旅，一切都可以做到。当然，用意识熔化手表远比被手表束缚住才智好得多，后者就像精灵被瓶子困住手脚一样。思想的自由并不要求太多；调整世界，使之适合我们的思想，要比调整自己的思想使之适合世界高贵得多。

(45) 英语学习成功之道

Research in the field of language indicates that there are many things you can do to become a successful learner. Curiosity about language and culture, daily study, and the commitment to use English in every possible situation while in an English-speaking environment, are very important conditions for success.

1. Be clear and realistic about your goals. Your sense of success will depend on your needs for English and whether or not you meet your needs. It is not just a question of measured progress. If you need conversational fluency, note-taking skills will not meet your needs. If you must learn to write effective business letters, informal conversation with current slang will not help you achieve your goal.

Know what your goals are. Do you need English for occasional speaking situations, for travel or entertaining English-speaking visitors? Do you want to improve comprehension in both written and spoken English? Do you need to write English for professional purpose? Are you preparing for a university career in English? If so, your goals must include proficiency in all skill areas.

Learning a foreign language is an inexact process. Very few people learn to use a foreign language as well as a native speaker does. Fortunately, very few people need to learn English like a native English speaker in every skill area. Be realistic and aware of your goals. There are many reasons to learn English, and your reasons are your own goals.

2. Be realistic about the length of time it takes to learn a language. Programs which promise overnight success are simply not being honest. Language learning is a cumulative process. You will experience bursts of accomplishment as well as blocks and delays in progress. You will notice improvement at different speeds in each skill area. Many students progress more quickly in passive skills (reading and grammar analysis) than in active and complex skills (speaking, note-taking during a lecture). If you are a beginning level student whose goal is proficiency, a typical program may include at least nine months of intensive English study. If your study program is short-term and your goals include improvement and review rather than proficiency you may realise some progress in two or more weeks.

3. Be aware of your learning style. If you know that you learn more quickly when you listen to an English statement a few times before writing it, or if you know that seeing a picture or graphic representation of a word or expression helps you to remember the word, then develop study habits which use the most

effective techniques for you. Excellent instructors who know that students must be involved in active learning will create active learning experiences to connect you with the language.

4. Learn something about “language learning”. Remember that language is a complex system of meaningful sounds organised with a series of rules (grammar). Every student has to study enough pronunciation, grammar and sentence structure to understand this! It is also true that language is a form of behaviour involving the human need to communicate and to be understood. Language learning involves motivation, emotion, a sense of self, and a set of cultural beliefs. Language is much more than sound and words and grammar. As you learn a new language, you will produce a “series of successive approximations”, meaning that each attempt at a new language will bring you closer to effective communication. Language learning requires that you make mistakes. Do not be afraid of a language or afraid of making errors. Develop an ability to relax; “playing” with a new language is an important part of learning.

5. Take responsibility for your own learning. A good instructor is half the equation for successful language learning. Take charge of your learning; participate actively in your program. Look for opportunities to use your new language in any of many new environments. Be willing to make mistakes and learn from these mistakes. Focus on your goals, your study habits, and your willingness to “learn to learn”. Enjoy the process! Find inside yourself the reasons you want to learn, and determine ways to evaluate your success for yourself.

语言领域的研究显示，要想成为一个成功的学习者，你有许多事情可做。对于语言和文化的好奇、日常学习以及处于一个英语环境之中，自觉地在每个可能的场合中使用英语，这些都是迈向成功的重要条件。

1. 目标明确而现实。成功的感觉依赖于你对英语的需要以及你是否满足了这些需要。这不仅仅是一个衡量学习进度的问题。如果你想要流利地对话，笔记技巧不会满足你的需要。如果你一定要学会起草给人印象深刻的商务信函，非正式的、包含日常俚语的对话不能帮你实现目标。

要知道你的目标是什么。你学英语是为了应付偶然的说话场合、用于旅行中还是为接待说英语的客人？你想在英语写作和口语的理解方面取得进步吗？你因为职业原因而需要用到英语写作吗？你正准备在大学谋求一份有关英语的职业吗？如果是这样，你的目标一定要包括精通英语的所有技能。

学习一门外语是一个非精确的过程。很少有人能学会和外国当地人一样使用英语。所幸的是，也很少有人需要像外国当地人一样学习英语的每一种技能。你的目标必须明确而现实。学英语的原因有许多，依据原因确定你自己的目标。

2. 安排学习语言的时间长短要实事求是。承诺一夜成功的培训纯属无稽之谈。语言学习是一个不断积累的过程。在学习进展中，你会突飞猛进，也会经历阻碍和拖延。对于每一种技能，你会发现进步的速度也不尽相同。许多学生在被动的技能训练（阅读和语法分析）中进步更快，而在主动并且复杂的技能训练（说、记课堂笔记）中则进步较慢。如果你是初级阶段的学生，你的目标是熟练，典型的培训则可能包括至少9个月的英语强化学习。如果你的学习班是短期性质，你的目标是复习与提高，而不是熟练，你在两个或两个以上的星期内就能取得一些进步。

3. 注意你的学习风格。如果你觉得在多次倾听一个英语陈述后写下它将有助于你更快地把握它；或者如果你觉得通过观看某个单词或短语的图示能帮你加强记忆，那么你就要培养这些能帮助你最有效提高的良好学习习惯。深知学生需要主动投入学习的优秀老师，就会努力营造积极的学习实践，使你与语言紧紧联结在一起。

4. 掌握学习语言的技巧。要记住，语言是一个按规则（语法）组织起来的具有意义的声音的复杂系统。每一个学生必须通过学习足够的发音、语法和句子结构知识来理解它。语言也是人类用来进行交流和表达自己的一种行为形式。语言学习包括动机、情感、自我感觉和文化理念。语言的意义远不止于声音、词汇和语法。当你学习一门新语言时，你会产生一系列连续性的共鸣，也就意味着，对一种新语言的每一次尝试，都会让你感觉距离有效交流更近一步。语言学习容许你犯错误，不要害怕学习语言或者害怕犯错误。培养一种放松的心态，将学习融入乐趣，这在学习一门新的外语过程中是非常重要的。

5. 对自己的学习负责。有好的老师就是语言学习成功的一半。要管理好自己的学习，积极参与你的培训课程。在任何可能的新环境中寻求使用新语言的机会。乐于犯错误并学会从这些错误中吸取教训；关注你的目标、你的学习习惯以及对“学会学习”的追求。享受这一过程吧！寻找你想要学习的内在动因并为自己找出评价成功的方式。

(46) 电话

When A. G. Bell first invented the telephone, it was a communication tool. Little did he know that he had created an object of emotional significance.

You know those cute toy telephones with colorful push buttons that make happy noises. Those plastic imitations are supposed to let little Junior copy parental behavior, but little Junior wants the real thing. He wants to hold, bang, push, chew on and talk into the real telephone. You cannot simply buy him off with a little baby toy.

Then little Junior grows up. He is busy, successful and important. Or at least he hopes to appear so. What better way to feel like a top man than to close a business deal over his cell phone while grabbing his morning cup of Espresso at Starbucks.

There is also that fashionable lady at the cafe. Her little cell phone in its designer jacket has beeped at least three times, signaling her popularity.

Each time, she seemed to enjoy an intimate conversation spiced with little private jokes while you waited in vain for that cellular beep to announce to the world your importance.

Admittedly, not everyone declares social status or personal popularity through the telephone. For many, telephones are practical tools for accessing family, friends and business associates. There are also a few like me who dread the phone.

In my youth, I had believed that the more calls I received, the more important and popular I was. Now older, busier and hopefully wiser, there is nothing I detest more than telephone calls. I had beautiful dreams shattered by the shrill summons of the phone, hard-earned coffee breaks dissolved by friendly but unwanted interruptions and even urgent bathroom runs painfully delayed. Having been haunted and hounded by the telephone for many years, I can now ignore its insistent jangle.

In fact, I can even with a clear conscience flick the receiver off its hook and slip into blissful dreamland.

当贝尔发明电话的时候，是为了当作交流工具，却未料到 he 创造的是一个具有相当情感意义的东西。

你知道那些可爱的玩具电话，其颜色鲜艳的按钮可发出快乐的声音。那些塑料的模仿品是要让小孩模仿父母的动作，但是小家伙要的是真东西。他要真正的电话来握、敲、推、咬和讲，你实在无法用一个小小的婴儿玩具来打发他。

而后，小孩长大了。他成为忙碌、成功和重要的人物，至少他希望看上去如此。为了显示自己的出类拔萃，除了一边在手机里完成交易，一边在星巴克赶着喝早晨那杯意式浓缩咖啡之外，还有更好的方式吗？

此外，坐在咖啡厅里那位走在时代前端的女孩，午餐时，她放在名牌外套里的手机至少已经响了三回，显示她的受欢迎度。每一次，她似乎总带着掺和情趣的笑话小声地亲密交谈，而你却徒然地等待着手机信号来向世界宣扬你的成就。

但无可否认，并不是每个人都通过电话来显耀身份地位或者名望。对于很多人来讲，电话只是用来联系亲朋好友以及商业伙伴的实用工具。也有一些人跟我一样对电话抱有恐惧感。在我年轻的时候，我是认为接到的电话越多，就表示我越重要和越受欢迎。而现在变得更成熟些、忙碌些和有智慧些，我最为讨厌的就是听到电话铃响了。我的美梦曾经被电话尖锐刺耳的召唤声破坏殆尽。辛辛苦苦获得的休息时间因为友好但不受欢迎的打岔而化为泡影；甚至要急着上厕所而强忍着痛楚而被扣留。多年以来被电话所缠绕和穷追不舍，现在我已经可以不理睬它无休的刺耳响声。事实上，我甚至可以坦然的把话筒拿开，溜进幸福美妙的梦乡。

(47) 做一个乐观者

If you change your mind - from pessimism to optimism - you can change your life. Do you see the glass as half-full rather than half empty? Do you keep your eye upon the doughnut, or upon the hole? Suddenly these clichés are scientific questions, as researchers scrutinize the power of positive thinking. Research is proving that optimism can help you to be happier, healthier and more successful. Pessimism leads, by contrast, to hopelessness, sickness and failure, and is linked to depression, loneliness and painful shyness. If we could teach people to think more positively, it would be like inoculating them against these mental ills.

Your habits count but the belief that you can succeed affects whether or not you will. In part, that's because optimists and pessimists deal with the same challenges and disappointments in very different ways. When things go wrong the pessimist tends to blame himself. "I'm not good at this." "I always fail." He would say. But the optimist looks for loopholes. Negative or positive, it was a self-fulfilling prophecy. If people feel hopeless they don't bother to acquire the skills they need to succeed.

A sense of control is the litmus test for success. The optimist feels in control of his own life. If things are going badly, he acts quickly, looking for solutions, forming a new plan of action, and reaching out for advice. The pessimist feels like fate's plaything and moves slowly. He doesn't seek advice, since he assumes nothing can be done. Many studies suggest that the pessimist's feeling of helplessness undermines the body's natural defenses, the immune system. Research has found that the pessimist doesn't take good care of himself. Feeling passive and unable to dodge life's blows, he expects ill health and other misfortunes, no matter what he does. He munches on junk food, avoids exercise, ignores the doctor, has another drink.

Most people are a mix of optimism and pessimism, but are inclined in one direction or the other. It is a pattern of thinking learned at our mothers' knees. It grows out of thousands of cautions or encouragements, negative statements or positive ones. Too many "don't" and warnings of danger can make a child feel incompetent, fearful and pessimistic. Pessimism is a hard habit to break - but it can be done.

如果你能将悲观情绪转化为乐观情绪，那么你将改变自己的命运。你看到的是杯子中的半杯水，还是空着的另一半？你的眼睛盯着的是炸面包圈，还是它当中的圆洞？当研究者们详细检测积极思维的作用时，突然之间这些陈词滥调都成为了科学问题。研究证实，乐观

能够让你更加快乐、更加健康、更加成功。相反，悲观则会导致无望、疾病以及挫败；其与消沉、孤独和使人痛苦的腼腆不无关系。假如我们能够教导人们更加积极地去思考，那就会像给他们注射预防这些心理疾病的疫苗。

你的诸多习惯固然重要，但是你能够成功的信念影响着你是否真的会成功。在某种程度上讲，这是由于乐观主义者和悲观主义者以迥异的方式对待相同的挑战与失望。当出了问题之后，悲观主义者往往自我责备。他会说我不擅长做这种事”，“我总是失败”。但是乐观主义者则寻找疏漏之处。不管是消极还是积极的想法，都是一种本身会得以实现的预言。如果人们感觉毫无希望，那么他们就不会花费力气去获得成功所需要的技能。

有无掌控感是成功的试金石。乐观主义者感觉到能够掌握自己的命运。如果事出不利，他立即作出反应，寻求解决办法，制定新的行动计划，而且主动去请教他人。悲观主义者则感觉到自己只能任凭命运摆布，行动起来拖拖拉拉。既然认为无计可施，他便不去寻求他人的意见。许多研究显示，悲观主义者的无助感会损害人体的自然防御体系，即免疫系统。研究发现悲观主义者不会很好地照顾自己。这种人消极被动，不会避开生活中的打击，不管做什么都会担心身体不好或者其他灾祸降临。他吞吃着垃圾食品（不利于健康且营养价值低的食物），逃避体育锻炼，忽视医生的劝告，总是要再贪一杯。

在大多数人身上，乐观主义和悲观主义兼而有之，但总是更加倾向于其中之一。这是在母亲膝下之时就已经形成的思维模式。它源自千万次警告或者鼓励，积极的或者消极的话语。过多的“不许”和危险警告会让一个孩子感到无能、胆怯——以至于悲观。悲观是一种很难克服的习惯——但是其并非不能够克服。

(48) 思维的飞跃

You' ve had a problem, you' ve thought about it till you were tired, forgotten it and perhaps slept on it, and then flash! When you weren' t thinking about it suddenly the answer has come to you, as a gift from the gods.

Of course all ideas don' t come like that, but the interesting thing is that so many do, particularly the most important ones. They burst into the mind, glowing with the heat of creation. How they do it is a mystery. Psychology does not yet understand even the ordinary processes of conscious thought, but the emergence of new ideas by a "leap in thought" is particularly intriguing, because they must have come from somewhere. For the moment let us assume that they come from the "unconscious". This is reasonable, for the psychologists use this term to describe mental processes which are unknown to the subject, and creative thought consists precisely in what was unknown becoming known.

It seems that all truly creative activity depends in some degree on these signals from the unconscious, and the more highly intuitive the person, the sharper and more dramatic the signals become.

But growth requires a seed, and the heart of the creative process lies in the production of the original fertile nucleus from which growth can proceed. This initial step in all creation consists in the establishment of a new unity from disparate elements, of order out of disorder, of shape from what was formless. The mind achieves this by the plastic reshaping, so as to form a new unit, of a selection of the separate elements derived from experience and stored in memory. Intuitions arise from richly unified experience.

This process of the establishment of new form must occur in pattern of nervous activity in the brain, lying below the threshold of consciousness, which interact and combine to form more comprehensive patterns. Experimental physiology has not yet identified this process, for its methods are as yet insufficiently refined, but it may be significant that a quarter of the total bodily consumption of energy during sleep goes to the brain, even when the sense organs are at rest, to maintain the activity of ten million brain cells. These cells, acting together as a single organ, achieve the miracle of the production of new patterns of thought. No calculating machine can do that, for such machines can "only do what we know how to design them to do", and these formative brain processes obey laws which are still unknown.

Can any practical conclusions be drawn from the experience of genius? Is there an art of thought for the ordinary person? Certainly there is no single

road to success; in the world of the imagination each has to find his own way to use his own gift.

你遇到了一个难题,为其绞尽脑汁,直至精疲力竭,将它置之脑后,或许带养疑虑进入梦乡。然而,忽然之间灵光一闪,当你没在思考这一问题时,答案如同天赐神助一般,突然出现在你的脑子里。

当然,并非所有的妙想都是这样得来,可有趣的是,许多想法,特别是那些至关重要的想法都是这样产生的。它们倏忽之间闯入脑海,散发着独创的光热。它们的形成过程是一个谜。心理学迄今甚至连普通的有意识思维过程都没有研究清楚,但是依靠“思想的火花”产生创见的现象还是让人特别感兴趣,因为这种创见必定有个出处。我们暂且假定它们来自于“潜意识”。这也是有道理的,因为心理学家们利用这个术语来描述对于未知研究对象的心理过程,而创造性思维正是在于认清未曾认识到的东西。

在某种程度上,所有真正的创造性活动似乎都取决于这些来自潜意识的信号,并且,一个人的直觉愈加强烈,这些信号就愈加鲜明,愈加富有戏剧性。

可是萌芽生长需要种子,而创造过程的核心也在于形成最初的丰实的胚胎,使成长得以进行。所有创造的第一步,均在于把没有联系的因素重新结合,将无序变成有序,将无形变成有形。要做到这一点,大脑就要选择从经验中得到的或者存储于记忆之中的互无关联的因素,并加以整理重塑,以形成新的统一体。直觉来源于丰富的系统化的经验。

这种新形式的形成过程只能出现在大脑神经活动模式之中,处于意识范围的开端,相互作用又相互融合,而形成更加复杂的模式。实验生理学还无法识别这一过程,原因是其实实验方法仍不够完善。可或许值得注意的是,人在睡眠的时候,尽管感觉器官处于休息状态,但是所有体能消耗的四分之一却用于大脑,以维持其上百亿个脑细胞的活动。这些共同运作的脑细胞创造了产生思维新模式的奇迹。计算机不能做到这一点,因为它们“只能按照我们的设计力所能及的方式运行”,而那些具有建构能力的大脑活动过程遵循的却是我们所未知的规律。

从天才们的经验中,我们能得到任何实际的结论吗?有没有适用于普通人的思维艺术?成功之路不止一条。在一个提倡想像力的世界中,每个人都要找到发挥自己天分的道路。

(49) 吉米·卡特诺贝尔和平奖获奖演说1

Your Majesties, Members of the Norwegian Nobel Committee, Excellencies,
Ladies and Gentlemen,

It is with a deep sense of gratitude that I accept this prize. I am grateful to my wife Rosalynn, to my colleagues at the Carter Center, and to many others who continue to seek an end to violence and suffering throughout the world.

Most Nobel laureates have carried out our work in safety, but there are others who have acted with great personal courage. None has provided more vivid reminders of the dangers of peacemaking than two of my friends, Anwar Sadat and Yitzak Rabin, who gave their lives for the cause of peace in the Middle East.

Like these two heroes, my first chosen career was in the military, as a submarine officer. My shipmates and I realized that we had to be ready to fight if combat was forced upon us, and we were prepared to give our lives to defend our nation and its principles. At the same time, we always prayed fervently that our readiness would ensure that there would be no war.

Later, as President and as Commander in Chief of our armed forces, I was one of those who bore the sobering responsibility of maintaining global stability during the height of the Cold War, as the world's two superpowers confronted each other.

The world has changed greatly since I left the White House. Now there is only one superpower, with unprecedented military and economic strength. The coming budget for American armaments will be greater than those of the next fifteen nations combined, and there are troops from the United States in many countries throughout the world.

But instead of entering a millennium of peace, the world is now, in many ways, a more dangerous place. The greater ease of travel and communication has not been matched by equal understanding and mutual respect. There is a plethora of civil wars, within which an overwhelming portion of the casualties are unarmed civilians who have no ability to defend themselves. And recent appalling acts of terrorism have reminded us that no nations, even superpowers, are invulnerable.

It is clear that global challenges must be met with an emphasis on peace, in harmony with others, with strong alliances and international consensus. Imperfect as it may be, there is no doubt that this can best be done through the United Nations.

We must remember that today there are at least eight nuclear powers on earth, and three of them are threatening to their neighbors in areas of great international tension. For powerful countries to adopt a principle of preventive war may well set an example that can have catastrophic consequences.

If we accept the premise that the United Nations is the best avenue for the maintenance of peace, then the carefully considered decisions of the United Nations Security Council must be enforced. All too often, the alternative has proven to be uncontrollable violence and expanding spheres of hostility. (To be continued)

尊敬的国王夫妇、挪威诺贝尔和平奖委员会委员、大使阁下、女士们、先生们：

我怀着一种深挚的感激之情接受这一奖项。我要感谢我的妻子罗莎琳、我在卡特中心的同事们和许多其他继续寻求终结 全世界暴力和苦难的人们。

大多数诺贝尔和平奖获得者可以安全地从事我们的工作，可是也有一些人在工作中表现出巨大的个人勇气。最为清楚地提醒我们缔造和平的危险的是我的两个朋友——安瓦尔·萨达特和伊扎克·拉宾，他们为中东的和平事业献出了自己的生命。

和这两位英雄一样，我首先选定的职业是在军队做一名潜水艇军官。我的战友和我认识到假如战争强加于我们，我们必须准备战斗，为捍卫祖国及其原则而献出我们的生命。与此同时，我们总在热诚地祈祷，我们的准备可以确保战争不会爆发。

后来，作为总统和武装部队的总司令，我承担着在冷战高峰时期世界两个超级大国相互敌视状态下维护全球稳定的重大责任。自从我离开白宫以来，世界已经发生了巨大变化。现在世界上仅剩下一个超级大国，其拥有史无前例的军事和经济实力。美国来年的军事预算将超过位居其后的15国的总和，而且美军驻扎在全世界许许多多的国家。

但是，我们并未进入一个和平的新千年。在许多方面，现在的世界反而是一个更加危险的地方。旅行和通讯的极大便利并未带来同样的理解和相互尊重。世界上依然有很多内战，绝大部分内战的死难者是那些手无寸铁而又无力自卫的平民。而新近发生的骇人听闻的恐怖主义行动提醒我们，没有一个国家能够幸免，甚至是超级大国。

显然，全球性的挑战必须以强调和平的重要性、和他国和睦相处与结成稳固的联盟和国际共识的手段来应对。尽管联合国并不完美，但是无疑通过它可以最好地应对这种挑战。

我们必须牢记，今天的地球上至少有8个拥有核武器的国家，其中的3个正在充满国际紧张局势的地区威胁着它们的邻国。对于强国来讲，采取先发制人的战争原则将会树立具有灾难性后果的先例。

假如我们接受联合国是最好的维护和平的途径这一前提，那么联合国安理会经过审慎考虑后的决议就必须得以贯彻执行。历史一再证明，其他的选择将带来难以掌控的暴力并扩大敌对的范围。（未完待续）

(50) 吉米·卡特诺贝尔和平奖获奖演说2

I am not here as a public official, but as a citizen of a troubled world who finds hope in a growing consensus that the generally accepted goals of society are peace, freedom, human rights, environmental quality, the alleviation of suffering, and the rule of law.

During the past decades, the international community, usually under the auspices of the United Nations, has struggled to negotiate global standards that can help us achieve these essential goals. They include: the abolition of land mines and chemical weapons; an end to the testing, proliferation, and further deployment of nuclear warheads; constraints on global warming; prohibition of the death penalty,

at least for children; and an international criminal court to deter and to punish war crimes and genocide. Those agreements already adopted must be fully implemented, and others should be pursued aggressively.

Despite theological differences, all great religions share common commitments that define our ideal secular relationships. I am convinced that Christians, Muslims, Buddhists, Hindus, Jews, and others can embrace each other in a common effort to alleviate human suffering and to espouse peace.

At the beginning of this new millennium I was asked to discuss, here in Oslo, the greatest challenge that the world faces. Among all the possible choices, I decided that the most serious and universal problem is the growing chasm between the richest and poorest people on earth. Citizens of the ten wealthiest countries are now seventy-five times richer than those who live in the ten poorest ones, and the separation is increasing every year, not only between nations but also within them. The results of this disparity are root causes of most of the world's unresolved problems, including starvation, illiteracy, environmental degradation, violent conflict, and unnecessary illnesses that range from Guinea worm to HIV/AIDS. But tragically, in the industrialized world there is a terrible absence of understanding or concern about those who are enduring lives of despair and hopelessness. We have not yet made the commitment to share with others an appreciable part of our excessive wealth. This is a potentially rewarding burden that we should all be willing to assume.

Ladies and gentlemen,

War may sometimes be a necessary evil. But no matter how necessary, it is always an evil, never a good. We will not learn how to live together in peace by

killing each other's children. The bond of our common humanity is stronger than the divisiveness of our fears and prejudices. God gives us the capacity for choice. We can choose to alleviate suffering. We can choose to work together for peace. We can make these changes and we must. Thank you.

我并不是作为一名政府官员，而是作为一个动乱世界的公民来到这里，并在日益增长的共识中发现了希望，即全社会普遍接受的目标是和平、自由、人权、环境质量、减轻痛苦和法治。

在过去的几十年当中，通常是在联合国的主持之下，国际社会竭力商议能够帮助我们实现这些基本目标的全球标准，包括：消除地雷和化学武器，终止试验、扩散和进一步部署核弹头，控制全球变暖，废除死刑、至少是针对儿童的死刑，建立阻止和惩罚战争罪犯和种族屠杀的国际刑事法院。这些已被通过的决议必须得到彻底的实施，对于其他协议也应孜孜以求。

尽管存在神学上的分歧，但是所有伟大的宗教都拥有明确 我们理想的世俗关系的共同承诺。我坚信，基督教徒、穆斯林、佛教徒、印度教徒、犹太教徒和其他教派能够在减轻人类苦难和 拥护和平的共同努力中相互拥抱。

在新千年伊始，我曾被要求在奥斯陆这里讨论世界所面临的最大挑战。在所有可能的选择中，我认为最严重和最普遍的问题是地球上最富有的人和最贫穷的人之间日益增长的鸿沟。现在，最富有的10个国家的公民要比最贫困的10个国家的公民富75倍，这种差别每年都在加大，不仅在国家之间，而且在一国的富人和穷人之间。这种差距是导致世界上大多数未解决问题的根源，包括饥饿、文盲、环境恶化、暴力冲突和从龙线虫病到艾滋病的一系列原可避免的疾病。而悲惨的是，工业化国家对那些正在遭受绝望和痛苦的人们却极不理解和关心。我们并未 做出将我们多余财富的一部分与他人分享的承诺，而这却是一个我们所有人都应该承担的具有巨大回报的责任。

有时候，战争也许是一个必要的恶魔。但是，不管多么必要，它终究永远是一个恶魔，而绝非福音。我们不可能通过杀戮对方的孩子而学会怎样和平地一起生活。我们共同的人性联结 远远大于我们的恐惧和偏见造成的分歧。上帝给予我们选择的能力。我们能够选择减轻痛苦！我们能够选择一道为和平而工作！我们能够做出这些改变——我们必须这样做！谢谢大家。

(51) 人类将取胜

I feel that this award was not made to me as a man, but to my work, a life's work in the agony and sweat of the human spirit, not for glory and least of all for profit, but to create out of the materials of the human spirit something which did not exist before. So this award is only mine in trust. It will not be difficult to find a dedication for the money part of it commensurate with the purpose and significance of its origin. But I would like to do the same with the acclaim too,

by using this moment as a pinnacle from which I might be listened to by the young men and women already dedicated to the same anguish and travail, among whom is already that one who will some day stand here where I am standing.

Our tragedy today is a general and universal physical fear so long sustained by now that we can even bear it. There are no longer problems of the spirit. There is only the question: When will I be blown up? Because of this, the young man or woman writing today has forgotten the problems of the human heart in conflict with itself which alone can make good writing because only that is worth writing about, worth the agony and the sweat. He must learn them again.

He must teach himself that the basest of all things is to be afraid; and, teaching himself that, forget it forever, leaving no room in his workshop for anything but the old verities and truths of the heart, the old universal truths lacking which any story is ephemeral and doomed, love and honor and pity and pride and compassion and sacrifice. Until he does so, he labors under a curse. He writes not of love but of lust, of defeats in which nobody loses anything of value, of victories without hope and, worst of all, without pity or compassion. His griefs grieve on no universal bones, leaving no scars. He writes not of the heart but of the glands.

Until he relearns these things, he will write as though he stood among and watched the end of man. I decline to accept the end of man. It is easy enough to say that man is immortal simply because he will endure: that when the last ding-dong of doom has clanged and faded from the last worthless rock hanging tideless in the last red and dying evening, that even then there will still be one more sound: that of his puny inexhaustible voice, still talking. I refuse to accept this. I believe that man will not merely endure: he will prevail. He is immortal, not because he alone among creatures has an inexhaustible voice, but because he has a soul, a spirit capable of compassion and sacrifice and endurance.

The poet's, the writer's duty is to write about these things. It is his privilege to help man endure by lifting his heart, by reminding him of the

courage and honor and hope and pride and compassion and pity and sacrifice which have been the glory of his past. The poet's voice need not merely be the record of man, it can be one of the props, the pillars to help him endure and prevail.

我觉得，这个奖不是授给我这个人，而是授给我的创作——那沉浸于人类心灵的煎熬与劳苦之中的毕生劳作——它既不为名誉，亦不为利润，只是为了创造出前所未有的人类精神的样本。因而，这个奖只是由我暂时保管罢了。要为这笔奖金找一个与它设置的目的是和意义相称的用途并非难事，然而我却想以同样的方式利用这个赞美——我要把这个时刻当作一个巅峰，使自己能被那些已经献身于同样的心灵煎熬与劳苦的青年男女们听见，未来的某一天他们中的一个将会站在我今天所站的地方。

我们今天的悲剧，是一种全面的普遍的肉体的恐惧，这种恐惧持续已久以至我们甚至能够忍受它。不再心灵的问题了，剩下的只有一个疑问：我何时会被毁灭？因此当今从事写作的青年男女已经忘记人的内心冲突的问题，而惟有它才能产生好的作品，因为只有它才值得我们去写，值得我们为之忍受煎熬与劳苦。

对此他必须重新学习。他必须告诫自己，所有事物中最卑劣的便是恐惧；他必须告诫自己，永远忘记它；在他的工场不应有任何其他东西，除了古老的真理和心灵的真实——没了这普遍的真理，任何文学作品都是短命的，僵死的——这就是爱、荣誉、怜悯、自尊、同情和牺牲。在他这样做之前，他将在诅咒下劳作。他描写的不是爱情而是性欲。他写的失败中没有人失去任何有价值的东西，他写的成功里没有希望——更糟的是——没有怜悯与同情。他的悲哀因缺乏普世价值的骨骼而留不下伤痕。他描绘的不是人的心灵，而是他的腺体。

除非他学会了这些事情，否则，他将如同置身于末日为注视末日的来临而写。我拒绝接受人类末日的说法。仅仅因为人能够忍受就说他是不朽的，这也太轻松了。说什么即便当那末日的钟声敲响，并从那默默地悬坠于垂死的黄昏与夕阳的残红里的最后的无价值的岩石上飘零消逝之时，世界上还会有一种声音——即人的微弱却永不衰竭的声音——在不停地诉说。我拒绝接受这个。我深信，人不仅会忍耐，他还将蓬勃发展。他是不朽的，不是因为生物中唯有他的声音永不衰竭，而是因为他有灵魂，有能同情能牺牲能忍耐的心灵。

诗人和作家的责任，就在于描写这些事物。他的特权，就在于通过升华人的心灵，通过唤醒人的勇气、荣誉、希望、尊严、同情、怜悯和牺牲这些记录了人的往昔光荣的精神，来帮助人忍耐。诗人的声音，不必仅仅成为人的记录，更能成为帮助他忍耐与成功的一种支柱和栋梁。

(52) 美国人的性格

Most Americans have great vigor and enthusiasm. They prefer to discipline themselves rather than be disciplined by others. They pride themselves on their independence, their right to make up their own minds. They are prepared to take the initiative, even when there is a risk in doing so. They have courage and do not give in easily. They will take any sort of job anywhere rather than be unemployed. They do not care to be looked after by the government. The average American changes his or her job nine or ten times during his or her working life.

Americans have a warmth and friendliness which is less superficial than many foreigners think. They are considered sentimental. When on ceremonial occasions they see a flag, or attend parades celebrating America's glorious past, tears may come to their eyes. Reunions with family and friends tend to be emotional, too. They like to dress correctly, even if "correctly" means flamboyantly. They love to boast, though often with tongue in cheek. They can laugh at themselves and their country, and they can be very self-critical, while remaining always intensely patriotic. They have a wide knowledge of everyday things, and a keen interest in their particular city and state. Foreigners sometimes complain, however, that they have little interest in or knowledge of the outside world.

The Americans have a passion for grandeur. Their skyscrapers, bridges and dams often have a splendor which matches in beauty and scale the country's natural wonders. Is the sole aim of most Americans to make money and possess luxuries which could be called excessive? The majority of Americans would certainly deny this, though most feel proud to amass wealth and possessions through hard work. In the USA, about 90% of the population is well enough off to expect a brighter future. The USA still has one of the highest standards of living in the world, although, at the present time, 10% are below what the Government considers to be the "poverty line." While these underprivileged people receive help from the Government, they have no high hopes for their future. It is from this "underclass," and those who take advantage of it, that most of the violence springs, which is one of the least pleasant aspects of American society. Americans are beginning to realize that this terrible problem of poverty is their problem and not just the Government's. It has been said that the individual American is generous, but that the American nation is hard.

The USA is reputed to be a classless society. There is certainly not much social snobbery or job snobbery. The manual worker is usually quite at ease in any company. This is partly explained by the fact that people of all income groups go together to the same schools. Americans are far more race-conscious than they are

class-conscious.

大多数的美国人精力充沛，热情高涨。他们宁愿自律，而不愿受制于人。他们为能独立行事、为有权做出自己的决定而感到自豪。他们做事会采取主动，即使这样做要冒风险，也在所不惜。他们有勇气，不会轻易屈服。他们愿意到任何地方干任何工作，也不愿意失业。他们不想得到政府的照顾。普通美国人一生中换九到十次工作。

美国人热情友好，其友好程度要比许多外国人所想的更真实一些。人们认为美国人易动感情。在典礼上看到国旗，或者参加庆祝美国光荣历史的游行时，美国人可能会热泪盈眶。与家人团圆或与朋友相聚时，他们也会十分激动。他们喜欢穿着得体，即使“得体”无异于奢华炫耀。他们喜欢自吹自擂，尽管多数情况下只不过是说说而已。他们有时会嘲笑自己、嘲笑自己的国家，有时候甚至极为自责，然而他们始终有着强烈的爱国之心。他们对日常事情所知甚广，对自己所在的城市和州深为关切。然而，有时候外国人却抱怨说，美国人对外部世界漠不关心，一无所知。

美国人酷爱豪华的气派。他们的摩天大楼、桥梁和水坝往往气势壮观，与美国的自然奇观之壮美和恢宏相得益彰。赚钱和拥有称得上过多的奢侈品，是不是大多数美国人惟一的目标？多数美国人肯定会予以否认，虽然他们对通过辛勤劳动积攒钱财引以为豪。在美国，90%左右的人们生活富足，可以期盼更美好的未来。美国的生活水平世界上依然名列前茅，尽管现在还有10%左右的人处在政府认为的“贫困线”以下。这些生活水平低下的人们虽然得到政府的救助，但是他们对未来不抱多大希望。正是这个“社会下层阶级”以及利用这个阶层的人引发了社会上的大多数暴乱，使之成为美国社会中最令人不快的一面。美国人开始意识到，这个非常严重的问题是他们自身的问题，而不仅仅是政府的问题。有这样的说法：美国入作为个人是慷慨的，但美国作为一个民族则是吝啬的。

人们普遍认为，美国是个没有阶级的社会。的确，美国人对社会地位或不同工作没有什么势利眼。体力劳动者在任何场合通常都相当自在。收入档次不同的人上同一所学校，这个事实多少说明了这一点。与其说美国人有阶级意识，倒不如说他们有种族意识。

(53) 读书之乐

All the wisdom of the ages, all the stories that have delighted mankind for centuries, are easily and cheaply available to all of us within the covers of books but we must know how to avail ourselves of this treasure and how to get the most from it. The most unfortunate people in the world are those who have never discovered how satisfying it is to read good books.

I am most interested in people, in them and finding out about them. Some of the most remarkable people I've met existed only in a writer's imagination, then on the pages of his book, and then, again, in my imagination. I've found in books new friends, new societies, new words.

If I am interested in people, others are interested not so much in who as in how. Who in the books includes everybody from science fiction superman two hundred centuries in the future all the way back to the first figures in history. How covers everything from the ingenious explanations of Sherlock Holmes to the discoveries of science and ways of teaching manner to children.

Reading is pleasure of the mind, which means that it is a little like a sport: your eagerness and knowledge and quickness make you a good reader. Reading is fun, not because the writer is telling you something, but because it makes your mind work. Your own imagination works along with the author's or even goes beyond his. Your experience, compared with his, brings you to the same or different conclusions, and your ideas develop as you understand his.

Every book stands by itself, like a one-family house, but books in a library are like houses in a city. Although they are separate, together they all add up to something, they are connected with each other and with other cities. The same ideas, or related ones, turn up in different places; the human problems that repeat themselves in life repeat themselves in literature, but with different solutions according to different writings at different times. Books influence each other; they link the past, the present and the future and have their own generations, like families. Wherever you start reading you connect yourself with one of the families of ideas, and in the long run, you not only find out about the world and the people in it; you find out about yourself, too.

Reading can only be fun if you expect it to be. If you concentrate on books somebody tells you you "ought" to read, you probably won't have fun. But if you put down a book you don't like and try another till you find one that means something to you, and then relax with it, you will almost certainly have a good time and if you become, as a result of reading, better, wiser, kinder, or more

gentle, you won't have suffered during the process.

人类世代全部的聪明才智，几百年来愉悦人们的所有故事，都可以轻易而实惠地从书中获得。可是，我们必须懂得如何利用这一宝藏，进而获得最大收益。世界上最不幸的人就是那些从未体会到阅读佳作是多么令人心满意足的人。

我对人很感兴趣，对他们个人以及发掘他们同样兴趣十足。我所碰到的一些卓越的人物只能到作家的想像之中去寻找，然后又体现在作家的作品中，最后又出现在我的想像之中。我在书中结识了新朋友，拓展了社会知识，也学到了新的语言。

如果说我是对人感兴趣，那么其他人的兴趣则是关注“怎样”而不是“谁”的问题。书中的“谁”所包括的人物可谓丰富多彩，不仅有科幻小说中描写的两万年之后的超人，还可以追溯到人类历史的开端。而书中的“怎样”所记录的事情也是千奇百怪，从对福尔摩斯侦探故事的巧妙叙述到科学发现以及管教孩子的方法。

读书是一种思维享受，也就是说有点像体育运动。善于读书的人需要强烈的求知欲、丰富的知识和敏捷的反应。读书之所以是一种乐趣，并不在于作者告诉你什么，而是由于读书使你积极思考。在作者的引导之下，你的想像任意驰骋，甚至超越作者的想像。对比作者的经历，你会得出自己的结论，也许相同，也许相悖，而随着你对作者思想的逐步理解，你也会变得越来越深刻。

每一部书都独立存在，犹如独门独户的房子。而图书馆中的书籍则像城市中的建筑。尽管它们各成一体，但是却共同构成一个整体。不仅它们之间相互关联，而且也与其他城市相互联系。相同或者相关的看法在不同的地方出现。文学作品中反映的就是人们生活中经常出现的事情，但是在不同时期作者的处理方式却大相径庭。书籍之间也相互影响，它们传承过去，体现现在，预测未来，相互联系，代代相传，形成各个家族。不管你从何处读起，都会有一种观点与你的相符。从长远来看，你不仅从书中了解世界，体验别人的生活，你也会认识你自己。

只有你诚心读书，阅读才会成为一种乐趣。假如你读的是别人认为“该”读的书，你很有可能觉得索然无味。假如你放下自己不喜欢的书，另试一本，直到发现自己觉得有意义的书，然后心情轻松地读下去，你肯定会感到心情畅快。假如你因阅读而变得更为高尚、聪明、善良、文雅，那读书的过程就不再是一种负担了。

(54) 沃尔玛发迹妙诀

How did a peddler of cheap shirts and fishing rods become the mightiest corporation in America? The short version of Wal-Mart's rise to glory goes something like this: In 1979 it racked up a billion dollars in sales. By 1993 it did that much business in a week; by 2001 it could do it in a day.

It's a stunning tale - one that propelled Wal-Mart from rural Arkansas, where it was founded in 1962, to the top of the Fortune 500 this year. Sam Walton, Wal-Mart's founder, pushed sales growth relentlessly while squeezing costs with sophisticated information technology. He exhorted employees to sell better with the "ten foot rule" (greet customers if they are that close). He was, in other words, an early evangelist for the first commandment of today's economy: Service rules. Wal-Mart, in fact, is the first service company to rise to the top of the Fortune 500. When Fortune first published its list of the largest companies in America in 1955, Wal-Mart didn't even exist. That year General Motors was America's biggest company, and in every year that followed, either GM or another mighty industrial, Exxon, was NO. 1.

Wal-Mart's achievement caps a bigger economic shift - from producing goods to providing services. Manufacturing's share of U.S. employment peaked in 1953, at 35%. It has been declining steadily since. In the decade that will end in 2010, the Bureau of Labor Statistics figures that goods producing industries will create 1.3 million new jobs, compared to 20 million for service industries. To look at it another way, today there are about four times as many people working in service jobs as in other kinds of jobs. And even within manufacturing, services are an increasingly large share of operations.

As America got richer consumption got more complicated. With more income to throw around, people started spending more on services movies and travel, mortgages to buy houses, insurance to protect those houses, the occasional decadent weekend at a luxury hotel. Economists call this a shift in the demand pattern; Fortune calls it the main reason that 64 of this year's top 100 are service companies. Over the next few years, only three of the ten fastest growing occupations (software engineers, nurses, and computer support) pay middle class salaries. The rest could be called, well, Wal-Mart kinds of jobs - cashiers, retail assistants, food service, and so on. In short, the service economy is delivering more good jobs than ever before.

一个出售廉价衬衣和钓鱼竿的商贩是如何成为美国实力最强的公司的？沃尔玛百货公司的发迹史可以浓缩为以下三个阶段：1979年它全年的销售额为10亿美元；到1993年，一周就

能达到这个数额;在2001年仅需一天之功。

这是一个惊人的传奇故事——这家1962年始创于阿肯色州乡村地区的沃尔玛百货公司在今年一跃登上了〈财富〉500强的榜首。公司创始人萨姆·沃尔顿一面千方百计提高销售额，一面以先进的信息技术降低成本。他以严格的“10英尺规则”（向在这距离之内的顾客致意）鼓励员工提高销售业绩。换句话说，他是当今经济戒律——服务规则——的第一位传道者。事实上，沃尔玛百货公司是第一个跃居〈财富〉500强榜首的服务业公司。1955年，当《财富》杂志第一次公布美国最大公司的排名时，沃尔玛甚至尚未问世。那一年，通用汽车公司是美国最大的公司，此后不是通用汽车公司就是另一个大公司——埃克森公司独占鳌头。

沃尔玛的成就还标志着一个更重要的经济转变——从生产商品向提供服务的转变。1953年美国制造业的就业人数占总就业人数的比例达到历史最高点——35%。从此就开始逐年下降。根据劳工统计局的数据，到2010年底的未来10年间，制造业将创造130万个就业机会，而服务业创造的就业机会将高达2000万个。换一个角度看，今天在服务业中工作的人数大约其他行业的4倍。即使在制造业中，服务在业务经营中所占的比例也越来越大。

随着美国人富裕程度的日益增高，消费也变得越来越复杂。人们开始把更多的钱花在接受服务方面看电影、旅游、抵押贷款买房、为房屋保险、偶尔到豪华饭店度个奢侈的周末。经济学家称这种现象为需求变化；〈财富〉杂志则认为这是本年度评出的100家最大公司中有64家是服务业公司的主要原因。在未来几年中，10种发展最快的职业中只有3种（软件工程、护士和电脑支持）能够提供中等收入。其余都可称作沃尔玛式的职业——收银员、售货员、食品服务，以及诸如此类的职业。总之，同过去相比，服务业正在提供更多相当不错的就业机会。

(55) 葛底斯堡演说

Fourscore and seven years ago, our fathers brought forth on this continent a new nation, conceived in liberty, and dedicated to the proposition that all men are created equal.

Now, we are engaged in a great civil war, testing whether that nation, or any nation so conceived and so dedicated, can long endure. We are met on a great battlefield of that war. We have come to dedicate a portion of that field as a final resting-place for those who here gave their lives that that nation might live. It is altogether fitting and proper that we should do this.

But, in a larger sense, we cannot dedicate, we cannot consecrate, we cannot hallow, this ground. The brave men, living and dead, who struggled here, have consecrated it far above our power to add or detract. The world will little note nor long remember what we say here, but it can never forget what they did here. It is for us, the living, rather, to be dedicated here to the unfinished work which they who fought here have thus far so nobly advanced. It is rather for us to be here dedicated to the great task remaining before us, that from these honored dead we take increased devotion to that cause for which they gave the last full measure of devotion; that we here highly resolve that these dead shall not have died in vain; that this nation, under God, shall have a new birth of freedom; and that government of the people, by the people, and for the people, shall not perish from the earth.

八十七年前，我们的先辈们在这个大陆上创立了一个新的国家，她孕育于自由的理念之中，奉行一切人生来平等的原则。

现在，我们正在进行一场伟大的内战，以考验这个国家，或者任何一个孕育于自由和奉行上述原则的国家是否能够长久存在下去。我们在这场战争中的一个伟大战场上集会。我们来到这里，就是要把这个战场的一部分奉献给那些为了国家的生存而捐躯的人们，使其成为他们最后的安息之所。我们这样做是完全应该而且是非常恰当的。

但是，从更广泛的意义上来说，这块土地我们不能够奉献，不能够圣化，不能够神化。那些曾在这里战斗过的勇士们，活着的和死去的，已经把这块土地圣化了，这远不是我们微薄的力量所能增减的。我们今天在这里所说的话，全世界不大会注意，也不会长久地记住，但是勇士们在这里的丰功伟绩，全世界却永远不会忘记。毋宁说，倒是我们这些还活着的人，应该在这里把自己奉献给勇士们

已经如此崇高地向前推进但尚未完成的事业。倒是我们应该在这里把自己奉献于仍然留在我们面前的伟大任务我们要从这些光荣的牺牲者身上汲取更多的献身精神，来完成他们已经完全彻底为之献身的事业；我们要在这里下定最大的决心，不让这些烈士们白白牺牲；我们要使国家在上帝福佑下得到自由的新生，要使这个民有、民治、民

享的政府永世长存。

(56) 爱美

The love of beauty is an essential part of all healthy human nature. It is a moral quality. The absence of it is not an assured ground of condemnation, but the presence of it is an invariable sign of goodness of heart. In proportion to the degree in which it is felt will probably be the degree in which nobleness and beauty of character will be attained.

Natural beauty is an all pervading presence. The universe is its temple. It unfolds into the numberless flowers of spring. It waves in the branches of trees and the green blades of grass. It haunts the depths of the earth and the sea. It gleams from the hues of the shell and the precious stone. And not only these minute objects but the oceans, the mountains, the clouds, the stars, the rising and the setting sun - all overflow with beauty. This beauty is so precious, and so congenial to our tenderest and noblest feelings, that it is painful to think of the multitude of people living in the midst of it and yet remaining almost blind to it.

All persons should seek to become acquainted with the beauty in nature. There is not a worm we tread upon, nor a leaf that dances merrily as it falls before the autumn winds, but calls for our study and admiration. The power to appreciate beauty not merely increases our sources of happiness - it enlarges our moral nature, too. Beauty calms our restlessness and dispels our cares. Go into the fields or the woods, spend a summer day by the sea or the mountains, and all your little perplexities and anxieties will vanish. Listen to sweet music, and your foolish fears and petty jealousies will pass away. The beauty of the world helps us to seek and find the beauty of goodness.

爱美乃是健全人性不可或缺的一部分。它是道德的一种品质。缺乏这种品质并不能作为责难的真正理由，但是拥有这种品质则是心灵美好的永恒标志。品德之高尚与完美所达到的程度可能与爱美的感受程度成正比。

大自然之美无处不在。整个宇宙就是其殿堂。美，在春日百花中绽放；美，在绿叶嫩枝间摇曳；美，在深海幽谷里游弋；美，在奇石与贝壳的缤纷色彩中闪烁。不只是这些细微之物，甚至大洋大川，云朵繁星，日出日落一切都洋溢着美。这样的美如此珍贵，与我们最温柔、最高尚的情感是如此相宜。然而，想到很多人置身于美，却几乎对它视若无睹，真是令人痛心不已。

所有的人都应该去感知大自然之美。我们所踩过的小虫以及秋风拂掠之际飘落飞舞的树叶，皆值得我们探究与赞赏。具有欣赏美的能力不仅可以使我们快乐的源泉汩汩喷涌——它也可以拓展我们的德性。美，抚平我们心中的不安，也驱散了我的忧虑。走进田野或树林，在夏日海滨或山间度过一天的时光，那么你所有微不足道的困惑和焦虑都会烟消云散。

倾听美妙的音乐，你那愚蠢的恐惧与琐碎的猜忌都会消逝无踪。世间万物之美总会有助于我们探寻与发现善良之美。

(57) 未选择之路

Two roads diverged in a yellow wood,
And sorry I could not travel both
And be one traveler, long I stood
And looked down one as far as I could
To where it bent in the undergrowth;
Then took the other, as just as fair,
And having perhaps the better claim,
Because it was grassy and wanted wear;
Though as for that the passing there
Had worn them really about the same,
And oth that morning equally lay
In leaves no step had trodden black.
Oh, I kept the first for another day!
Yet knowing how way leads on to way,
I doubted if I should ever come back.
I shall be telling this with a sigh
Somewhere ages and ages hence:
[OTwo roads diverged in a wood, and I
I took the one less traveled by,
And that has made all the difference.
从黄树林里分叉两条路，
我，单独的旅人，伫立良久，
极目眺望一条路的尽头，

于是我选择了另一条路，
一样平直，也许更值得，
因为青草茵茵，还未被踏过，
那天早晨，两条路都覆盖在枯叶下，没有践踏的污痕：
啊，原先那一条路留给另一天吧！
明知一条路会引出另一条路，我怀疑我是否会回到原处。
在许许多多以后，在某处，
黄树林里分叉两条路，而我——我选择了人迹较少的一条，
从而使得一切多么的不同。

(58) 论领导

What is leadership? Its qualities are difficult to define. But they are not so difficult to identify.

Leaders don't force other people to go along with them. They bring them along. Leaders get commitment from others by giving it themselves, by building an environment that encourages creativity, and by operating with honesty and fairness.

Leaders demand much of others, but also give much of themselves. They are ambitious – not only for themselves, but also for those who work with them. They seek to attract, retain and develop other people to their full abilities.

Good leaders aren't "lone rangers". They recognize that an organization's strategies for success require the combined talents and efforts of many people. Leadership is the catalyst for transforming those talents into results.

Leaders know that when there are two opinions on an issue, one is not bound to be wrong. They recognize that hustle and rush are the allies of superficiality. They are open to new ideas, but they explore their ramifications thoroughly.

Successful leaders are emotionally and intellectually oriented to the future – not wedded to the past. They have a hunger to take responsibility, to innovate, and to initiate. They are not content with merely taking care of what's already there. They want to move forward to create something new.

Leaders provide answers as well as direction, offer strength as well as dedication, and speak from experience as well as understanding of the problems they face and the people they work with.

Leaders are flexible rather than dogmatic. They believe in unity rather than conformity. And they strive to achieve consensus out of conflict.

Leadership is all about getting people consistently to give their best, helping them to grow to their fullest potential, and motivating them to work toward a common good. Leaders make the right things happen when they're supposed to.

A good leader, an effective leader, is one who has respect. Respect is something you have to have in order to get. A leader who has respect for other people at all levels of an organization, for the work they do, and for their

abilities, aspirations and needs, will find that respect is returned. And all concerned will be motivated to work together.

什么是领导？领导所应具备的品质很难精确界定。但是辨认指陈却并不困难。

领导者不会强制他人与自己保持协调一致。而是引导他们跟进。领导者要让别人承担义务，首先自己去承担，并创设一种能够鼓励创造的环境，为人处事诚恳而公正。

领导者对别人要求甚多，同时给予别人也很多。他们拥有雄心壮志——不仅为自己，也为和他一起工作的人。他们想方设法吸引人才，留住他们，力求人尽其才。

好的领导者不是“独行侠”。他们认识到一个组织要获取成功，其方针在于将许多人的才能和力量联结起来。领导艺术 是一种催化剂，将众人的才智转化为业绩。

领导者明白，在争论的问题上出现两种意见的时候，并非必然有一种是错误的。他们认识到匆忙草率就会导致肤浅片面。他们对新的设想或建议敞开心胸，但是对于其细节和后果要做 精细的探讨。

成功的领导者无论是在情感上还是理智上都着眼子未来而不沉迷于过去。他们渴望肩负责任、锐意改革和积极开拓。他们不会满足于仅仅守成。他们要向前进取，要创造新事物。

领导者不但给予他人方向性指导，也对问题和要求提供具体解答，不仅示以献身的精神，而且给予行事的力量。

他们说话既根据以往的经验。也根据对问题的认识以及对同事的了解。领导者处事灵活而不武断。

他们认为与其循规蹈矩不如协调一致，而且他们力求在矛盾冲突中求得意见的统一。领导艺术全然在于使下级工作人员不断地发挥所长，

帮助他们最大限度地发掘潜力，推动他们为共同的事业而工作。领导者务必使该办的事情按时完成。一个好的领导者，卓有成效的领导者，善于对人关怀尊重，要得到别人的尊重必须首先尊重别人，领导者对本组织各级人员都会示以尊重，对他们的工作、能力、愿望与需求示以关怀，而他也会发现人家也尊重他关怀他。这样，所有有关人员就都会被激励起来而共同努力工作。

(59) 拿破仑致约瑟夫

I have your letter, my adorable love. It has filled my heart with joy ... Since I left you I have been sad all the time. My only happiness is near you. I go over endlessly in my thought of your kisses, your tears, your delicious jealousy. The charm of my wonderful Josephine kindles a living, blazing fire in my heart and senses. When shall I be able to pass every minute near you, with nothing to do but to love you and nothing to think of but the pleasure of telling you of it and giving you proof of it?

I loved you some time ago; since then I feel that I love you a thousand times better. Ever since I have known you I adore you more every day. That proves how wrong is that saying of La Bruyere "love comes all of a sudden." Ah, let me see some of your faults; be less beautiful, less graceful, less tender, less good. But never be jealous and never shed tears. Your tears send me out of my mind ... they set my very blood on fire. Believe me that it is utterly impossible for me to have a single thought that is not yours, a single fancy that is not submissive to your will. Rest well. Restore your health. Come back to me and then at any rate before we die we ought to be able to say: "We were happy for so very many days!" Millions of kisses even to your dog.

我收到了你的信，我崇拜的心上人。你的信使我充满了欢乐...自从与你分手以后，我一直闷闷不乐，愁眉不展。我惟一的幸福就是伴随着你。你的吻给了我无限的遐思和回味，还有你的泪水和甜蜜的嫉妒。我迷人的约瑟芬的魅力就像一团 炽热的火在心里燃烧。什么时候我才能在你身旁度过每分每秒，除了爱你什么也不需要；除了向你倾诉我对你的爱并向你证明爱的那种愉快，什么也不用想了？

我不敢相信不久之前爱你，自那以后我感到对你的爱更增加了一千倍。自从我与你相识，我一天比一天更崇拜你。这正好证明了拉布吕耶尔所说的“爱，突如其来”多么不切合实际。啊，让我看看你的一些美中不足吧。再少几分甜美，再少几分优雅，再少几分温柔妩媚，再少几分姣好吧；但决不要嫉妒，决不要流泪。你的眼泪使我神魂颠倒，你的眼泪使我热血沸腾。相信我，我每时每刻无不在想你，不想你是绝不可能的。没有一丝意念能够不顺着你的意愿。好好休息，早日康复。回到我的身边，不管怎么说，在我们谢世之前，我们应当能说我们曾经有多少个幸福的日子啊！广千万次吻，甚至吻你的爱犬。

(60) 在千年首脑峰会上的讲话

Madam President (of Finland),

Mr. President (of Namibia),

Excellencies, Ladies and Gentlemen,

I am deeply honored to welcome you all.

Never before have the leaders of so many nations come together in a single Assembly. This is a unique event. A unique opportunity. And therefore a unique responsibility. You, ladies and gentlemen, are the leaders to whom the world's peoples have entrusted their destiny. They look to you to protect them from the great dangers of our time; and too ensure that all of them can share in its great achievements.

In an age when human beings have learnt the code of human life, and can transmit their knowledge in seconds from one continent to another, no mother in the world can understand why her child should be left to die of malnutrition or preventable disease. No one can understand why they should be driven from their home, or imprisoned or tortured for expressing their beliefs. No one can understand why the soil their parents tilled has turned to desert, or why their skills have become useless and their family is left hungry.

People know that these challenges cannot be met by one country alone, or by one government alone. Change cannot be held back by frontiers. Human progress has always come from individual and local initiatives, freely devised and then freely adapted elsewhere.

Your job, as political leaders, is to encourage such initiatives. To make sure they are not stifled, and that all your peoples can benefit from them. And to limit, or to compensate for, the adverse effects that change always has, on some people, somewhere.

Your peoples look to you for a common effort to solve their problems. They expect you to work together, as governments. And they expect you to work together with all the other institutions – profit or non profit, public and private where human beings join hands to promote their ideas and their interests.

People want to see this happen between neighboring countries, and among all the countries of each region. But since today's biggest challenges are global, they expect above all that we will work together at the global level, as the

United Nations.

My friends, that is why we are here. We are here to strengthen and adapt this great institution, forged 55 years ago in the crucible of war, so that it can do what people expect of it in the new era – an era in which rule of law must prevail. Last month I sent you a Report, produced by a panel of experts, which makes detailed suggestions for strengthening the United Nations in the crucial area of peace and security the area where people look especially to the State, and where the world's peoples look to the United Nations, to save them “from the scourge of war”. Please consider that Report very seriously.

It is not only in that field, however, that the United Nations needs strengthening. We must strengthen it across the whole range of our activities.

We need to decide our priorities. And we must adapt our United Nations, so that in future those priorities are reflected in clear and prompt decisions, leading to real change in people's lives.

That, my friends, is what the peoples expect of us. Let us not disappoint them.

在此欢迎诸位,我深感荣幸。

这么多国家的领导人聚集一堂参加同一次大会,这是前所未有的事情。这是一件非比一般的盛事。这是一次极不寻常的机会。因此,诸位负有独特的责任。女士们,先生们,你们是领导者,世界各国人民已经将他们的命运托付于你们。他们期望你们保护他们,不让他们遭受我们这个时代的严重危害;他们期望你们确保他们能够分享我们这个时代所取得的伟大成就。

现今,人类已经破解了生命的密码,并且能够在几秒钟之内将知识从一个大陆传输到另一个大陆。在这样一个时代,世界上没有一个母亲能够理解为什么她的孩子竟然无人救助、死于营养不良或者本来可以预防的疾病。没有一个人能够理解为什么袒露自己信念的人居然被逐出家园,被囚禁牢中,甚至被拷打折磨。没有一个人能够理解为什么他们的父辈辛勤耕耘过的土地变成了荒漠,为什么他们的劳动技能变得毫无用处,为什么他们的家人忍饥挨饿。

大家知道,这些难题单靠一个国家是解决不了的,也不可能单靠一届政府就能解决的。疆土边境不可能阻止变革。人类的进步总是来自于个人和局部的首创精神;这些首创精神是被自由地创造出来,然后经过自由发挥,适用于其他地方。

作为政治领袖,你们的工作就是要鼓励这种首创精神。要确保这种精神不被扼杀,并确保你们的人民都能从中受益。如果在某些地方某些人民身上改种变革产生不利影响,那就要加以限制或者加以弥补。

你们的人民期待着你们共同努力解决他们的问题。他们期望你们代表政府协同工作。并且他们期望你们同所有其他机构——赢利性的和非赢利性的，公共的和私人的一道工作，携手推广人类的观念，共同促进人类感兴趣的事业。

人们希望看到毗邻的国家以及世界各地所有国家都出现这种合作的局面。但是，因为我们今天遇到的最大挑战是全球性的，所以人们首要希望的是我们代表联合国在全球的范围之内 携手合作。

朋友们，这就是我们聚集在一起的原因。我们聚集在这里是为了加强和改进这个伟大的机构——这个伟大的机构是55年前在战争的严峻考验之中经过艰难困苦建立起来的，这个机构能够在法制必胜的新纪元里不辜负人们的期望。上个月，我将专家组所拟的一份报告寄给了你们。报告提出了详细的建议，旨在加强联合国在和平与安全这个关键领域中的作用。在这一领域，人民特别希望其国家，世界人们则指望联合国，将他们从“战争的苦难”中解救出来。敬请认真考虑这个报告。

然而，不仅仅是在上述领域联合国需要加强合作，发挥更大作用。在所有活动范围内，我们都必须加强联合国的作用。

事情的轻重缓急，孰先孰后，我们需要作出决定。我们必须 对我们的联合国进行改革，以期在将来需要优先考虑的重大事情在明确而果断的决策中得以体现，并真正给人民的生活带来变化。

朋友们，这就是人民寄予我们的期望。我们不能让人民失望。

(61) 求职面试题

“What can you tell me about yourself?” This is not an invitation to give your life history. The interviewer is looking for clues about your character, qualifications, ambitions, and motivations. The following is a good example of a positive response. “As a college student, I worked in a clothing store part-time and found that I could sell things easily. The sale was important, but for me, it was even more important to make sure that the customer was satisfied. It was not long before customers came back to the store and specifically asked for me to help them.”

“Why do you want to work for us?” This is an obvious question and, if you have done your research on the company, you should be able to give a good reason. Organize your reasons into several short sentences that clearly spell out your interest. “You are a leader in the field of electronics. Your company is a Fortune 500 company.”

“Why should I hire you?” Once again, you should not be long-winded, but you should provide a summary of your qualifications. Be positive and show that you are capable of doing the job. It can be “Based on the internships that I have participated in and the related part-time experiences I have had, I can do the job.”

“How do you feel about your progress to date?” Never apologize for what you have done. “I think I did well in school. In fact, in a number of courses I received the highest exam scores in the class.” “As an intern for the X Company, I received some of the highest evaluations that had been given in years.”

“What would you like to be doing five years from now?” Know what you can realistically accomplish. “I hope to be the best I can be at my job and because many in this line of work are promoted to area manager,

I am planning on that also.”

“What is your greatest weakness?” You cannot avoid this question by saying that you do not have any, everyone has weaknesses. The best approach is to admit your weakness but show that you are working on it and have a plan to overcome it.

“What is your greatest strength?” This is a real opportunity to toot your own horn. Do not brag or get too egotistical, but let the employer know that you believe in yourself and that you know your strengths. “I feel that my strongest asset is my ability to stick to things to get them done. I feel a real sense of

accomplishment when I finish a job and it turns out just as I'd planned.”

“What goals have you set and how did you meet them?” This question examines your ability to plan ahead and meet your plan with specific actions. “Last year, during a magazine drive to raise money for our band trip, I set my goal at raising 20 percent more than I had the year before. I knew the drive was going to begin in September, so I started contacting people in August. I asked each of my customers from last year to give me the names of one or two new people who might also buy a magazine. I not only met my goal, but I also was the top salesperson on the drive.” No matter what question you are asked, answer it honestly and succinctly. Most interviewers are looking for positive statements, well-expressed ideas, persuasiveness, and clear thinking under pressure.

Always maintain eye contact with the interviewer. Show that you are confident by looking straight at the person. Most interviewers greet the applicant with a handshake. Make sure that your clasp is firm. Being jittery about the interview can result in cold, clammy hands, which create a negative impression. Therefore, make sure your hands are warm and dry. Before leaving, try to find out exactly what action will follow the interview and when it will happen.

“关于你自己，你能告诉我些什么？”这一问题并非在请你大谈你的个人历史。雇主是在寻找有关你性格、资历、志向和生活动力的线索。下面是一个积极正面回答的好例子大学期间，我曾在一家服装店打工，我发现自己能轻而易举地将东西推销出去。销售固然重要，但对我来说，更重要的是要确保顾客能够满意。不久便有顾客返回那家服装店点名让我为他们服务。”

“你为什么想为我们工作？”这个问题是显而易见的。如果你对该公司做过调查研究，你应该能够给出很好的理由。你要将你的理由归结为几句简短的话，清楚地表明你的兴趣。如可答：“你们在电子领域是领头人。你们公司是〈财富〉杂志评选的500强之一。”

“为什么我应该聘用你？”同样，你不应该长篇大论，而应提供有关你资历的扼要说明。要肯定自己，表明你能胜任此项工作。如答根据我参加过的实习和与此相关的打工经历。我能胜任。”

“对于你至今所取得的进步你是怎样看的？”绝不要对你以前的所作所为表示内疚。如可答我认为我在学校表现不错。事实上，有好几门功课我的成绩居全班第一。”“在某公司实习时，我获得了该公司数年来给予其雇员的好几项最高评价。”

“今后五年内你想做些什么？”你要清楚你在现实工作中能取得什么样的业绩。如可答：“我希望能在我的职位上尽力做得最好，由于在同一领域工作的许多人都会被提为区域负责人，所以我亦有此打算。”

“你最大的弱点是什么？”你不应该说你没有任何弱点，以此来回避这个问题；每个人都有弱点。最佳策略是承认你的弱点，但同时表明你在予以改进，并有克服弱点的计划。

“你最突出的优点是什么？”这是你“展示自己”的最佳机会，不要吹嘘自己或过于自负，但要让雇主知道你相信自己，你知道自己的优点。如可答：“我认为我最大的优点是能够执着地尽力把事情办好。当做完一件工作而其成果又正合我的预想时，我会有一种真正的成熟感。”

“你确定过什么目标，你又是怎样达到那些目标的？”这一问题在考查你预先计划和以具体行动完成计划的能力。你可 答去年在为我们乐队旅行集资而开展的一家杂志促销活动中，我定下的目标是比我前一年达到的再多20%。我知道促销 将于9月份展开，于是我在8月份就开始联系客户。我请求我前一年的顾客给我提供一个或两个可能会买杂志的新客户。我不仅达到了目标，还成为促销活动中销售置最高的人员。”总之，不管你在面试中被问到什么问题，回答都要诚实而简明。雇主大都希求明确的陈述,表达良好的想法，有说服力的言谈和压力之下请晰的思路。

和雇主要一直保持目光接触。直视对方说明你有自信。面试的雇主大都会与应聘者握握手。要确保你的握手有力量。情绪紧张地来参加面试会使你伸出的手冰冷潮湿，会给雇主留下 负面印象。所以，要让你的手温暖干燥。临走之前，争取问问面试后下一步该是什么，何时开始。道别时要握手感谢雇主花时间对你进行面试。

(62) 我为何而生

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.

I have sought love, first, because it brings ecstasy—ecstasy so great that I would often have sacrificed all the rest of my 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.

With equal passion I have sought knowledge. I have wished to understand the hearts of men. I have wished to know why the stars shine. And I have tried to apprehend the Pythagorean power by which number holds away above the flux. A little of this, but not much, I have achieved.

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.

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

对爱情的渴望，对知识的探求和对人类苦难不可遏制的同情，是支配我一生的单纯而难以抗拒的三种情感。这些情感如阵阵飓风，随意地把我吹得来荡去，有时吹过深沉痛苦的海洋，直抵绝望的边缘。

我曾经追求过爱情，首先是因为爱情可以给我带来狂喜，这种狂喜竟如此强烈，以至于我常常会为了体验几小时爱的欢娱，而宁愿牺牲生命中的其他一切。我曾经追求过爱情，其次是因为爱情可以摆脱孤寂——置身于那可怖的孤独之中，那令人战栗的感觉，有时会掠过世界的边缘，把人带到寒气袭人且没有生命的无底深渊。我曾经追求过爱情，还因为在爱的结合中，我看到了古今圣贤以及诗人们梦想中天堂的神秘缩影。这也正是我所追寻的人生境界。虽然它对一般的人类生活也许太美好了，但这正是我透过爱情最终所找到的。

我曾以同样的感情追求知识。我一直渴望去了解人类的心灵，也渴望知道星星为什么会发光，同时我还想理解毕达哥拉斯的力量，通过它的力量，数驾驭了万物的变化。我学到了一点点 知识，但仅是皮毛而已。

爱情与知识，总是可以把我引领到天堂的境界。可对于人类苦难的同情经常把我带回现实世界。那些痛苦的呼唤经常在我内心深处回响激荡。嗷嗷待哺的孩童，压迫者折磨之下的受害者，给子女造成重负的孤苦无依的老人，以及那充满孤独、贫穷和痛苦的世界，是对人类所应该拥有的生活的无视和嘲弄。我常渴望能尽自己的微薄之力去减轻这不必要的痛苦，但是却无能为力，而我也因此受着痛苦的煎熬。

这就是我的生活，我觉得是值得活的。如果有谁再给我一次生活的机会，我将欣然接受这难得的赐予。

(63) 汽车

My friend said cars are a pain. What he meant was that his car was a lot of trouble. I suppose he must have bought a “lemon”, that is, a car full of problems and not worth its keep.

Not everybody feels the same way about cars. To some, cars are just machines on wheels. These people hunt for the best value. They look for vehicles that are affordable but reliable, gas efficient, comfortable enough, reasonably safe and not too expensive to repair. In contrast, you have also seen owners who lovingly polished their machines, dressing them in fancy seat covers, and attaching cute little doodads to the windows.

To some, cars are not machines. They are the emotional extensions of their owners. Think about the adrenaline high when one looks at a BMW. The status, speed and wealth identified with the BMW are certainly tempting. Think Jaguar, and we picture the sleek, dangerous, fast and powerful black cat with rippling muscles leaping after its prey. What about the latest hot wheels – the mini-vans and jeeps? They spell outdoors, young, sporty, carefree, cool. Or cute little Smart cars – trendy, city, efficient, modern.

There is also a special class of car owners – the sentimental. To them, modern day vehicles are artistic disasters – tasteless and boring. For them, the only real cars are vintage those really old-fashion vehicles you see in movies about the days of our great grandparents. These cars may be antique but not ugly. They are polished to a dazzling shine, with spotless chrome and bright clean tires.

As for me, I shudder at the cost of a new vehicle. So for now, just get me a sturdy used car that can bring me from here to there without breaking down. Besides, I do not have to fret about someone running an initiation scratch on the new paint job.

我的朋友视汽车为眼中钉，他的意思是他的车子为他添了许多麻烦。我猜想他必定是买了一件“蹩脚货”，也就是一辆问题多多、不值得保留的汽车。

每个人对汽车都有不同的看法。对某些人而言，汽车只不过是装有轮子的机器。这些人会寻找最有价值的汽车。他们所寻找的是购买得起而且也可靠、省油、足够舒适、相当安全，并且维修费用不太高的汽车。相比之下，你也会看到车主温柔的把他们的车子擦亮，并套上特制的椅套，还在车窗上挂上可爱的小饰物。

对有些人而言，汽车不是机器，而是车主情感上的延伸。想想看到一辆宝马车时的兴奋之感，它所带来的对地位、速度和财富的认同的确颇具诱惑。想到美洲虎，就可能想到一只

皮毛光滑、危险、快速和肌肉强健有力的黑猫在抓捕猎物。而最近炙手可热的车子——小型车辆和吉普车——又代表什么？它们代表 户外、年轻、运动气质、自由自在、独具一格。另外，小巧可爱的Smart，代表时髦、都市、效率和现代。此外，还有另一族群的车主，就是怀旧感伤的车主。他们把 现代的汽车视为艺术的败类单调又乏味。对他们而言，古典精致的车辆才真正称得上汽车——就是那些我们可以从祖父辈时代的影片上看到的古董老爷车。这些车虽然古老但并不丑陋，它们已被擦得明亮炫目，并且具有无瑕的铬片和干净亮丽的轮胎。

至于我，想到一辆新汽车的价位就令我颤抖。所以到目前为止，只要给我一辆坚固耐用的、能将我从此地运至彼地而中途又不抛锚的车子即可。除此以外，我也用不着顾虑有人在新漆的车身上刮上划痕。

(64) 施爱者和被爱者

First of all, love is a joint experience between two persons but the fact that it is a joint experience does not mean that it is a similar experience of the two people involved. There are the lover and the beloved, but these two come from different countries. Often the beloved is only a stimulus for all the stored up love which has lain quiet within the lover for a long time hitherto. And somehow every lover knows this. He feels in his soul that his love is a solitary thing. He comes to know a new, strange loneliness and it is this knowledge which makes him suffer. So there is only one thing for the lover to do. He must house his love within himself as best he can; he must create for himself a whole new inward world - a world intense and strange, complete in himself. Let it be added here that this lover about whom we speak need not necessarily be a young man saving for a wedding ring this lover can be a man, woman, child, or indeed any human creature on this earth.

Now, the beloved can also be of any description. The most outlandish people can be the stimulus for love. A man may be a doddering great grandfather and still love only a strange girl he saw in the streets of Cheehaw one afternoon two decades past. The preacher may love a fallen woman. The beloved may be treacherous, greasy headed, and given to evil habits. Yes, and the lover may see this as clearly as anyone else - but that does not affect the evolution of his love one whit. A most mediocre person can be the object of a love which is wild, extravagant, and beautiful as the poison lilies in the swamp. A good man may be the stimulus for a love both violent and debased, or a jabbering madman may bring about in the soul of someone a tender and simple idyll. Therefore, the value and quality of any love is determined solely by the lover himself.

It is for this reason that most of us would rather love than be loved. Almost everyone wants to be the lover. And the curt truth is that, in a deep secret way, the state of being beloved is intolerable to many. The beloved fears and hates the lover, and with the best of reasons. For the lover is forever trying to strip bare his beloved. The lover craves any possible relation with the beloved, even if this experience can cause him only pain.

爱，首先是两个人之间共同的一种经历。但是，这并不意味着相关的两个人的经历是相似的。其中，一方是施爱者，另一方则是被爱者。他们两个来自不同的世界。通常，被爱者只是一个刺激因素，激发起施爱者长期隐藏在心底的爱。而每一位施爱者都明白这一点。在灵魂深处，他感到他的爱是孤独的。他会逐渐地认识到一种新奇而又陌生的孤寂。而且，正是这一认识使他忍受痛苦。因此，施爱者只有惟——种选择。他 必须尽可能地把爱珍藏在心底。他必须自己创造一个全新的内心世界——一个深切、陌生而却完整的世界。需要补充说明

的是，我们谈论的施爱者未必是一个为买结婚戒指而储蓄的年轻人——他可能是男人、女人或者是孩子，甚或是世界上任何一个人。

当然，被爱者也同样可能是任何类型的人。最怪异的人可能会激起爱的涟漪。一位步履蹒跚的曾祖父可能依旧爱恋着二十年前的一个下午在街头见到的一位陌生女郎。一位牧师也许会爱上一个堕落的女人。被爱者也可能奸诈、油头滑脑，而且沉溺于各种恶习。的确，施爱者对此可能像其他人一样了解得一清二楚。但是，这丝毫不影响他的爱情的进展。一个很平凡的人可能成为一个疯狂、放纵而美丽的爱的对象，就像沼泽地里的毒百合；一个善良的人可能激发起一种粗暴而有损人格的爱；或者一个语无伦次的疯子也可能使某个人充满温柔而纯朴的浪漫情怀。因此，任何一种爱的价值和品质只能取决于施爱者本身。

正是基于这一原因，我们当中的大多数人宁愿去爱而不是被人所爱。几乎每个人都想成为爱的给予者。而事实上，对许多人来说，处于被爱的情形在内心深处是难以承受的。被爱者总是害怕进而憎恨施爱者，而这种心理的产生有其充分的理由。因为，施爱者总是在试图不断地使被爱者尊严无存。他总是企盼能够与被爱者建立任何可能的某种关系，即使这一经历结果只能给他招致痛苦。

(65) 人生如诗

I think that, from a biological standpoint, human life almost reads like a poem. It has its own rhythm and beat, its internal cycles of growth and decay. It begins with innocent childhood, followed by awkward adolescence trying awkwardly to adapt itself to mature society, with its young passions and follies, its ideals and ambitions; then it reaches a manhood of intense activities, profiting from experience and learning more about society and human nature; at middle age, there is a slight easing of tension, a mellowing of character like the ripening of fruit or the mellowing of good wine, and the gradual acquiring of a more tolerant, more cynical and at the same time a kindlier view of life; then in the sunset of our life, the endocrine glands decrease their activity, and if we have a true philosophy of old age and have ordered our life pattern according to it, it is for us the age of peace and security and leisure and contentment; finally, life flickers out and one goes into eternal sleep, never to wake up again. One should be able to sense the beauty of this rhythm of life, to appreciate, as we do in grand symphonies, its main theme, its strains of conflict and the final resolution.

The movements of these cycles are very much the same in a normal life, but the music must be provided by the individual himself. In some souls, the discordant note becomes harsher and harsher and finally overwhelms or submerges the main melody. Sometimes the discordant note gains so much power that the music can no longer go on, and the individual shoots himself with a pistol or jumps into a river. But that is because his original leitmotif has been hopelessly overshadowed through the lack of a good self education. Otherwise the normal human life runs to its normal end in a kind of dignified movement and procession.

No one can say that a life with childhood, manhood and old age is not a beautiful arrangement; the day has its morning, noon and sunset, and the year has its seasons, and it is good that it is so. There is no good or bad in life, except what is good according to its own season. And if we take this biological view of life and try to live according to the seasons, no one but a conceited fool or an impossible idealist can deny that human life can be lived like a poem.

我想，从生物学的观点来说，人生品味起来就像一首诗。它有其自身的韵律和节拍，有其生老病死的内在循环过程。它以天真烂漫的童年为序曲；接着便是青涩的青春，带着年轻人的热情和愚蠢、理想和抱负，羞涩、懵懂地迈向成人的世界；然后便进入一个活力充沛的成年时期，这个时期人们从阅历中获益，对社会及人性也有了更多了解；到中年之时，压力才稍为减轻，人的性格就像熟透的水果或醇厚的美酒一般，更为圆熟，这时候，对人生的态度也逐渐变得更宽容、更随性、更仁慈。此后，便到了我们的迟暮之年，内分泌腺的活动逐

渐趋缓。如果我们对年老持一种真正的达观态度，并以此来安排我们的生活方式，那么，这个时期对我们来说，就是安宁、稳定、闲逸和满足的时期；最终，生命的火光摇曳不定，之后人将永远地长眠，不再醒来。人应该能够体会这种人生之韵的美，应该能够像欣赏盛大的交响乐那样，去欣赏人生的主旋律，欣赏它的冲突片断和最后的尾声。

这些循环过程的运动在每个常人的生命中并无二至，但是生命的乐曲须由我们每个人自己来谱写。在有些人的灵魂之中，不和谐的音符变得愈加刺耳，到最后完全盖过或是湮没了生命的主旋律。有时候，这种不和谐的音符会如此强大以至于生命的乐曲不能继续演奏，而使人饮弹自尽或者投河而亡。但男陽由于缺乏良好的自我修养，人最初的主旋律就已投上了无望的阴影。否则，一个正常人的生活会以一种尊贵的方式演进而最后得以正常结束。

没有人能够说，由童年、成年和老年组成的人生不是一种完美的安排；就像一天有早晨、中午和晚上，一年有四季，如此存在就是美好的。人生并没有好坏之分，只要符合我们所处的阶段，生活就都是人生的大好时光。而如果我们采纳这种看待人生的生物学观点，并且，尽量依照不同的阶段来生活，那么，除了狂妄自大的蠢人或不可理喻的理想主义者之外，没有人能够否认：人生可以活得像一首诗。

(66) 本杰明·富兰克林

Franklin's life is full of charming stories which all young men should know how he peddled ballads in Boston, and stood as the guest of kings in Europe; how he worked his passage as a stowaway to Philadelphia, and rode in the queen's own litter in France; how he walked the streets of Philadelphia, homeless and unknown, with three penny rolls for his breakfast, and dined at the tables of princes, and received his friends in a palace; how he raised a kite from a cow shed, and was showered with all the high degrees the colleges of the world could give; how he was duped by a false friend as a boy, and became the friend of all humanity as a man; how he was made Major General Franklin, only to resign because, as he said, he was no soldier, and yet helped to organize the army that stood before the trained troops of England and Germany.

This poor Boston boy, with scarcely a day's schooling, became master of six languages and never stopped studying; this neglected apprentice tamed the lightning, made his name famous,

received degrees and diplomas from colleges in both hemispheres, and became forever remembered as "Doctor Franklin", philosopher, patriot, scientist, philanthropist and statesman. Self made, self taught, and self reared, the candle maker's son gave light to all the world; the street ballad seller set all men singing of liberty; the runaway apprentice became the most sought after man of two continents, and brought his native land to praise and honor him.

He built America, for what our Republic is today is largely due to the prudence, the forethought, the statesmanship, the enterprise, the wisdom, and the ability of Benjamin Franklin. He belongs to the world, but especially does he belong to America. As the nations honored him while living, so the Republic glorifies him when dead, and has enshrined him in the choicest of its niches, the one he regarded as the loftiest the hearts of the common people, from whom he had sprung and in their hearts Franklin will live forever.

富兰克林的一生充满了令人着迷的故事，所有的年轻人都应该知道：他怎样在波士顿街头叫卖叙事歌谣唱本，而后来却成为欧洲各国君主的贵客；他怎样偷偷上船，在船上靠干活抵偿船票才来到费城，而后来却坐进了法国王后的乘舆；他怎样在费城沿街瞎逛，无家可归，没人理睬，仅买得起三便士的面包卷（卷饼）当早饭，而后来却在君王的餐桌前进餐，在宫殿里接待朋友；他如何从牛棚上放起风筝，而后来却荣获世界上多所名牌大学所能授予的一切最高学位；他在童年时如何被一个虚假的朋友所蒙骗，而后来却成为全人类的朋友；他如何被授予少将军衔，但是他却辞职不干，因为他说他没有军人气度，然而就是他帮助组建了同训练有素的英德联军对阵的联邦军队。

这个波士顿的穷孩子几乎没有上过一天学，后来却掌握了六种语言，并且学习锲而不舍。这个被人忽视的学徒制服了闪电，扬名天下，获得了东西两半球各国大学的学位和证书，成为留芳百世的“富兰克林博士”、哲学家、爱国者、科学家、慈善家和政治家。这个蜡烛制造商的儿子自我奋斗、自学成才、自强自立，给全世界带来了光明；这个叙事歌谣唱本的街头叫卖者让全人类唱起了自由之歌；这个逃亡的学徒成了欧、美两块大陆最令人仰慕的人物，使他的祖国对他赞扬不已、崇敬备至。

他缔造了美国，因为我们的共和国能有今天，在很大程度上归功于本杰明·富兰克林的深谋远虑、远见卓识、治国之术、进取精神、大睿大智和精明能干。他属于全世界，但是他更属于美国。他在世时，各国人民尊敬他，他去世后，共和国同样颂扬他，把他尊奉在最珍贵的壁龛里一个他视为最崇高的位置——普通老百姓的心中。富兰克林来自于人民，他也将永远活人民的心中。

(67) 坚持不懈

Napoleon declared, "Victory belongs to the most persevering." Upon careful study we find perseverance depends upon three things - purpose, will, and enthusiasm. He who has a purpose is always concentrating his forces. By the will, the hope and the plan are prevented from evaporating into dreams. Enthusiasm keeps the interest up, and makes the obstacles seem small.

Life is in a sense a battle. The man who thinks to get on by mere smartness and by idling meets failure at last. Perseverance is the master impulse of the firmest souls, and holds the key to those treasure-houses of knowledge from which the world has drawn its wealth both of wisdom and of moral worth.

Great men never wait for opportunities; they make them. They seize upon whatever is at hand, work out their problem, and master the situation. The greatest thing a man can do in this world is to make the most possible out of the stuff that has been given to him. This is success and there is no other.

One of the important lessons of life is to learn how to get victory out of defeat. It takes courage and stamina, when mortified by humiliating disaster, to seek in the ruins the elements of future conquest. Yet this measures the difference between those who succeed and those who fail. We cannot measure a man by his failures. We must know what use he makes of them. The man who has not fought his way upward and does not bear the scar of desperate conflict does not know the highest meaning of success.

拿破仑宣称，“胜利属于坚持不懈的人”。经过仔细研究，我们会发现，坚持不懈取决于三个方面——目标，意志和热情。一个目标明确的人总是能够集中他的精力。有了坚定的决心，就能够避免希望和计划在梦想中化为泡影。而冲天的热情，能够让人永远兴致勃勃，藐视一切艰难险阻。

从某种意义上讲，生活是一场战役。那种妄想凭借小聪明闲混到出人头地的人最终只会落得失败的下场。坚持不懈是那些信念坚定的人主导性的精神动力，其把持着开启那些知识宝库的钥匙，全世界的人都可以从中获取智慧和道德的财富。

伟大的人们从不坐等机会；他们会自行创造。他们会抓住一切手边的机会，解决遇到的难题，并且自己掌控局面。在这个世界上，一个人所能做的最伟大的事情就是，从给予他的有限的机会之中进行最大可能的发掘。这便是成功，仅此而已。

人生最重要的一课，便是学会如何从失败之中迈向成功。身负失败的屈辱和不幸，我们需要勇气和毅力，在失败的废墟中寻找未来获胜的要素。而这恰能衡量出成功者与失败者的不同。我们不能用失败来衡量一个人。我们必须了解他如何利用这些失败。一个不思上进、

没有绝望挣扎的伤痕烙在心头的人，无法体会成功的最高意境。

(68) 巴黎:浪漫之都

Ah, beautiful Paris. For centuries this city has attracted the admiration of the world. The allure and charm of Paris captivate all who visit there.

Where can you discover the charm of Paris for yourself? Is it in the legacy of all the French rulers who worked to beautify their beloved city? Is it in the famous castles, palaces, statues and monuments, such as the Eiffel Tower? Can you find it in the world-class museums, such as the Louvre? Perhaps Paris' allure lies in the zest and style of the Parisians.

When you visit Paris, you don't have to spend all of your time visiting museums and monuments. They are certainly worthy of your time, but ignore them for a day. First take some time to look around and experience life in Paris. You'll find it charming.

Take a stroll along the Seine River. Browse through the art vendors' colorful paintings. Peek through delicate iron gates at the well-kept gardens. Watch closely for the French attention to detail that has made France synonymous with good taste. You will see it in the design of a doorway or arch and in the little fountains and quaint balconies. No matter where you look, you will find everyday objects transformed into works by art.

Spend some time in a quiet park relaxing on an old bench. Lie on your back on the green grass. When you need refreshment, try coffee and pastries at a sidewalk cafe.

Strike up a conversation with a Parisian. This isn't always easy, though. With such a large international population living in Paris, true natives are hard to find these days.

As evening comes to Paris, enchantment rises with the mist over the riverfront. You may hear music from an outdoor concert nearby: classical, jazz, opera or chansons, those French folk songs. Parisians love their music. The starry sky is their auditorium. You can also hear concerts in the chateaux and cathedrals. In Paris the Music never ends.

Don't miss the highlight of Paris evening: eating out. Parisians are proud of their cuisine. And rightly so; it's world famous. Gourmet dining is one of the indispensable joys of living. You need a special guidebook to help you choose one of the hundreds of excellent restaurants. The capital of France boasts every regional specialty, cheese and wine the country has to offer. If you don't know

what to order, ask for the suggested menu. The chef likes to showcase his best dishes there. Remember, you haven't tasted the true flavor of France until you've dined at a French restaurant in Paris.

After your gourmet dinner, take a walking tour of the floodlit monuments. Cross the Pont Neuf, the oldest bridge in the city, to the Ile de la Cite. The most famous landmark of Paris looms up in front of you: the Notre Dame Cathedral (Cathedral of Our Lady). Stand in the square in front of the cathedral. Here, you are standing in the center of France. All distances are measured from the front of Notre Dame. Every road in France leads to her front door. All French kings and leaders have journeyed here to commemorate important occasions and give thanks. Notre Dame is the heart of Paris and the heart of France.

Your visit in Paris has only just begun. You've just started to discover the charm of this old city. May the rest of your journey be unforgettable. When it is time to leave, you will go reluctantly. You will say with the French, "A bientot, Paris, a bientot!" (See you again soon, Paris!)

啊！美丽的巴黎！几个世纪以来，这个城市一直受到世人的倾慕。巴黎的诱惑与魅力令所有到此游玩的人深深着迷。巴黎之于你，其魅力究竟何在？是在历任的法国统治者美化他们所钟爱的城市所留下的传统里？还是在那些著名的城堡、皇宫、雕像和纪念碑，例如艾菲尔铁塔之中？你能否在世界一流的博物馆，如卢浮宫中找到它？或许巴黎的诱惑力就在于巴黎人的特殊品味和风格吧。

当你到巴黎游玩时，不必把时间全都花在看博物馆和纪念碑上面。当然，它们很值得你花些时间，但今天权且忘掉它们吧。首先到四处看看，体验一下巴黎的生活。你会发现它的迷人之处。

沿着塞纳河散散步。沿途浏览一下卖美术作品人们色彩缤纷的绘画，透过那些精致的铁门，可以瞥见里面精心照看的花园。仔细留心法国人对于细节的独具匠心，这使得法国成为高雅品位的代名词。而这些在门廊或拱门以及小巧的喷泉和奇妙的阳台的设计上就可见一斑。无论你向哪里看，你都会发现日常物品都已变成了艺术品。

花些时间，在一座宁静的公园里的古旧长椅上放松一下，或躺在青青的草地上休憩一番。想吃点儿点心的时候，就尝尝路边咖啡馆的咖啡和糕点。找一个巴黎人聊聊天，不过这也不容易。在国际人口如此密集的巴黎，如今要找到一个真正的当地人是很困难的。

傍晚来临之时，随着河岸上升起的雾气，巴黎的魅力也随之而起。你会听到附近露天音乐会所演奏的乐曲：古典乐、爵士乐、歌剧或是香颂即法国的民歌。巴黎人热爱自己的音乐。繁星点缀的天空，就是他们演奏的大礼堂。你也可以在城堡或教堂里聆听音乐会。在巴黎，音乐是从不会止息的。

别错过了巴黎夜晚的亮点：下馆子。巴黎人对他们的烹饪引以为荣。理应如此，因为它驰名世界。美食本来就是与生活享乐不可分割的。为了帮你从几百所绝佳的餐厅中做选择，你需要一本特别的指南。法国的首都以全国各地的特色风味、乳酪和酒著称于世，如果你不知道要叫什么，就看看推荐的菜谱。大厨喜欢在此将他最拿手的菜作一番展示。请记住，没到巴黎的法国餐厅吃饭之前，都不算尝过真正的法国风味。

在你的晚餐美食之后，可以到一片灯海照耀的纪念碑走一趟。穿过“第九桥”（此城市中最古老的桥），到达“城市之岛”。巴黎最有名的标志性建筑就隐约地呈现在你面前：圣母院。站在教堂前面的广场，在这里，你即处于法国的正中心。所有的距离皆是以圣母院前门开始测算的。法国的每一条道路都通往它的前门。法国所有的国王和统治者都曾经到此来纪念重要的节日或表示感恩。圣母院是巴黎的中心，也是法国的中心。

你的巴黎之旅才刚刚开始呢。你才刚刚开始发现这个古老城市的魅力。祝愿你剩余的旅程将令你难以忘怀。当你该启程回家的时候，你会依依不舍。你将会用法语说道：“后会有期，巴黎！”

(69) 狗的颂歌

Gentlemen of the jury, the best friend a man has in this world may turn against him and become his enemy. His son or daughter that he has reared with loving care may prove ungrateful.

Those who are nearest and dearest to us, those whom we trust with our happiness and our good name, may become traitors to their faith. The money that a man has, he may lose. It flies away from him perhaps when he needs it most. A man's reputation may be sacrificed in a moment of ill-considered action.

The people who are prone to fall on their knees to do us honor when success is with us may be the first to throw the stone of malice when failure settles its cloud upon our heads.

The one absolutely unselfish friend that a man can have in this selfish world, the one that never deserts him and the one that never proves ungrateful or treacherous is his dog.

Gentlemen of the jury, a man's dog stands by him in prosperity and in poverty, in health and in sickness. He will sleep on the cold ground where the wintry winds blow and the snow drives fiercely, if only he may be near his master's side. He will kiss the hand that has no food to offer, he will lick the wounds and sores that come in encounters with the roughness of the world. He guards the sleep of his pauper master as if he were a prince.

When all other friends desert, he remains. When riches take wings and reputation falls to pieces, he is as constant in his love as the sun in its journey through the heavens.

If fortune drives the master forth an outcast in the world, friendless and homeless, the faithful dog asks no higher privilege than that of accompanying him to guard against danger, to fight against his enemies, and when the last scene of all comes, and death takes the master in its embrace and his body is laid away in the cold ground, no matter if all other friends pursue their way, there by his graveside will the noble dog be found, his head between his paws, his eyes sad but open in alert watchfulness, faithful and true, even to death.

陪审团诸君：世上亲如手足的挚友可能会疏远叛离，反目成仇。含辛茹苦的父母面临的也许是儿女的忘恩负义。

有些人备受我们尊敬和爱戴，有些人是我们幸福之所依，声誉之所系；即便如此，他们也会背信弃义。人的钱财会失去，而且可能在急需之时偏偏散失殆尽。人的名誉也会因为一

时的考虑不周而荡然无存。

当胜利与我们同行时，有些人往往向我们俯伏下跪，称颂致敬；但是当风云突变，失败的黑云压顶之时，最先落井下石的或许就是他们。

在这个私欲横流的世界里，一个人可能拥有的绝对无私的朋友乃是他的狗。它从不抛弃主人，永不忘恩负义，也永不心怀鬼胎。

陪审团诸君：无论在主人富裕之日还是贫困之时，也无论主人健康无恙还是病入膏肓，守卫在他身边的始终是他的狗。

只要它能够贴近于主人，它就宁愿蜷伏于冰冷之地面，任寒风刺骨，冰雪袭身。它愿意亲吻主人的手，即便主人并未施与食物。它会舔舐主人在与这个粗暴的世界奋战中留下的伤口和痛处。它守候着睡梦中的赤贫如洗的主人就如同守候着君主王侯一般。

当所有的朋友都弃主人而去，唯有它仍留守在主人身旁。即使主人倾家荡产、身败名裂，它依然爱心如常宛若日行中天。

一旦主人遭遇不幸被众人抛弃而举目无亲之时，忠贞不渝的狗别无他求，唯以伴随主人抵御危险和抗击敌人作为荣。待到主人大限临近，最终被死神揽入怀抱，尸入凉冢，长眠黄泉，任凭其他朋友各奔东西，趴在主人墓旁的仍是这只高尚的狗。它的头伏于双爪之间，警觉地圆睁着抑郁的双眼，竭诚尽职，死而后已。

(70) 独身生活的回报

For me the most interesting thing about a solitary life, and mine has been that for the last twenty years, is that it becomes increasingly rewarding. When I can wake up and watch the sun rise over the ocean, as I do most days, and know that I have an entire day ahead, uninterrupted, in which to write a few pages, take a walk with my dog, lie down in the afternoon for a think (Why does one think better in a horizontal position?), read and listen to music, I am flooded with happiness.

I am lonely only when I am overtired, when I have worked too long without a break, when for the time being I feel empty and need filling up. And I am lonely sometimes when I come back home after a lecture trip, when I have seen a lot of people and talked a lot, and am full to the brim with experience that needs to be sorted out.

Then for a little while the house feels huge and empty, and I wonder where myself is hiding. It has been recaptured slowly by watering the plants, perhaps, and looking again at each one as though it were a person, by feeding the two cats, by cooking a meal.

It takes a while, as I watch the surf blowing up in fountains at the end of the field, but the moment when the world falls away, and the self emerges again from the deep unconsciousness, bringing back all I have recently experienced to be explored and slowly understood, when I can converse again with my hidden powers, and so grow, and so be rewarded, till death do us part.

对我而言, 独身生活中最有趣的一一也是我最近20年以来深有体会的一一就是它使生活变得越来越有情调了。当我早晨醒来看到太阳从大海上冉冉升起的时候——尽管我几乎每天都是如此——我就知道面前将有没人打搅的整整一天时间了。在这一天里, 我可以悠闲地写几页文章, 可以带着狗散散步, 午后还可以躺下来思考思考问题 (为什么平躺的时候更加有利于思考呢?), 看看书, 听听音乐, 心中洋溢着快乐之情。

只有在我过度疲劳的时候, 或是在我工作太久而没有休息的时候, 或是在我当时觉得空虚因而需要充实的时候, 我才会感到孤独。而有时, 当我在外地演讲后赶回家的时候, 当我和许多人见面并且交谈甚多的时候, 当许多经历多得要溢出来, 因而需要整理的时候, 我才会感到孤独。

那个时候, 房子一度让人觉得太大、太空, 而我却不知道自我藏身于何处。也许通过给花草浇水, 并对其逐一端详, 好像端详人一样; 也许通过喂那两只猫和做一餐饭, 我才能又慢慢捕捉到自我了。

过了 一会儿，我看到地平线的尽头海浪如泉水般喷涌，那一刻，世界消逝殆尽了，而自我从深层的无意识中再一次浮现，这才使我想起最近所经历的一切，让我去探究、去慢慢了解。此时，我又能与隐藏的力量交流了，于是我又在成长，并在成长中得到回报，直到死亡将我们分开。

(71) 生活是一场游戏

Image life as a game in which you are playing some five balls in the air. You name them - work, family, health, friends and spirit, and you're keeping all these balls in the air.

You understand that work is a rubber ball. If you drop it, it will bounce back. But the other four balls are made of glass. If you drop one of these, it will be irrevocably scuffed, marked, damaged or even broken into pieces. They will never be the same. You must learn to strive for balance in your life. How?

Don't undermine your worth by comparing yourself to others. It is because we are different that each of us is special.

Don't set your goals by what other people consider important. Only you know what is best for you.

Don't take for granted the things closest to your heart. Hold on to them as you would to life, for without them, it's meaningless.

Don't give up when you still have something to give. Nothing is really over until the moment you stop trying.

Don't be afraid to admit that you are less than perfect. It is this fragile thread that binds us to each other.

Don't be afraid to encounter risks. It is by taking chances that we learn how to be brave.

Don't shut love out of your life by saying it's impossible to find. The quickest way to receive love is to give it; the fastest way to lose love is to hold it too tightly; and the best way to keep love is to give it wings.

Don't forget, a person's greatest emotional need is to feel appreciated.

Don't be afraid to learn. Knowledge is weightless, a treasure you can always carry easily.

Don't use time or words carelessly. Neither can be retrieved.

Don't let life slip through your fingers by living in the past or in the future. By living your life one day at a time, you live all the days of your life.

Don' t run through life so fast that you forget not only where you' ve been, but also where you are going.

Life is not a race, but a journey to be enjoyed slowly each step of the way. Yesterday is history, tomorrow is a mystery, and today is a gift. That' s why we call it - the present.

想像生活就是一场游戏，在这个游戏中，你向空中抛出五个球。你点着它们的名字：工作，家庭，健康，朋友和心境，而你正在让这些球保持在空中。

你明白工作是一个橡胶球。既使你没有接住它，它也会反弹回来。但是其他四个球都是用玻璃制成的。如果你掉落其中一个，它将会无法挽回地留下划痕和缺口，甚或是摔得粉碎。它们永远都不会恢复到原来的样子了。你必须努力学会权衡生活。怎样去做呢？

不要因为和他人比较而使自己的价值逐渐削弱，因为我们每个人都是与众不同的。

不要把目标定在别人所认为重要的事情上。因为只有你才知道什么最适合自己的。

不要把什么事情都看作心中最紧要的。并依靠它们去活命，因为它们有时候毫无意义。

不要在你尚可给予的时候放弃. 因为没有任何事情会在你尝试之前失败。

不要担心承认你不够完美。因为正是这根脆弱的细线将我们联结在一起。

不要畏惧遭遇冒险。因为这正是使我们学会勇敢的机会。

不要说不可能找到爱就把爱关在生活的门外，因为最快得到爱的方式就是付出爱，最快失去爱的方式就是把爱抓得太紧，而保持爱的最好方式是让它插上翅膀。

不要忘记，一个人最大的情感需求是得到欣赏（赏识）。

不要害怕去学习。因为知识是没有重量，并且总是能够轻易随身携带的财富。

不要轻率地使用时间或者言辞。因为两者都不可能被收回。

不要因生活在过去或者将来而让生命从你的指尖滑过。一天接一天踏实地去生活，那你生活的每一天都是自己的生活。

不要过快地穿越生活而忘记了你身在何处，将向何方。

生活不是跑步比赛，而是沿途每一步都值得慢慢欣赏的旅行。昨天已是历史，明天还是一个谜，而今天则是一份礼物。因此我们称它为“present”。

(72) 全球化

What exactly does globalization mean? Concepts related to globalization include internationalization, “multidomestic marketing”, and “multinational or transnational marketing”, suggesting that the basic criterion is transactions across national boundaries. In the marketing and strategic management literature, globalization is conceptualized as a means to gain competitive advantage by locating different stages of production in different geographic regions according to the particular region’s comparative advantages. This conceptualization focuses only on the economic aspects of globalization; social, cultural and political factors are only considered in the context of achieving economic advantage.

Thus, being “culturally sensitive” in global markets is being able to sell one’s product with enough ingenuity to avoid possible pitfalls arising from the seller’s ignorance of local customs. International marketing textbooks discuss such cultural pitfalls in great detail; however, the cultural context of globalization is always framed by the economic.

Broader conceptualizations of globalization can be found in other disciplines such as sociology and anthropology. Waters defined globalization as “a social process in which the constraints of geography on social and cultural arrangements recede and in which people become increasingly aware that they are receding.” This conceptualization with its much broader scope, allows for the examination of a number of consequences of globalization, not just economic but social, cultural and political ones.

While there are a few different conceptualizations of globalization, researchers seem to be in agreement that there are at least three dimensions of globalization: economic, political and cultural. The economic aspects of globalization stem from the spread of the capitalist world economy and the resulting expansion of geographical boundaries for the production and consumption of goods and services. The need for cheap raw materials, cheap labor and new markets saw the expansion of the capitalist world economy from one that was primarily Eurocentric to one that encompassed the entire world. This process was achieved by various means and often involved overcoming political resistances (frequently through military means) in the new “markets”. The political aspects of globalization involved establishing control over markets and raw materials through either the use of direct military power or the establishment of international institutions (through diplomacy) that control such markets. The rise of the nation state is an example of the political aspect of globalization,

although it is argued that advances in telecommunications and information systems and the resulting constructions of institutions that transcend territorial boundaries are making the nation state obsolete.

If the economic and political aspects of globalization involve material and power exchanges, the cultural of globalization involves the expression of symbols that represent facts, meanings, beliefs, preferences, tastes and values. In fact, these symbolic exchanges are increasingly displacing economic and political exchanges in the spread of global mass culture. Traditional barriers of language pose no problems to modern means of cultural production such as satellite television and film. However, the new “global culture”, despite its manifestations through consumption of global products and symbols in different parts of the globe, is essentially the culture of dominant groups centered in the West.

Thus, despite its worldwide connotation, globalisation is essentially a western notion inextricably linked with economic development. It's a western world view which in economic terms define the world as a market that can be exploited to generate wealth.

全球化究竟意味着什么？与全球化相关的概念包括“国际化”，“多国国内营销”，多国或跨国营销”，这意味着全球化的基本标准是跨越国界的交易。在营销和战略管理文献中，全球化的概念是，根据特定地区的比较优势，确立不同地区生产的不同阶段，从而获得竞争优势的一种手段。这一概念只强调了全球化的经济方面，而社会、文化及政治因素只在取得经济优势的背景下才加以考虑。因此，在全球市场中的“文化敏感”，就是指销售者要尽量避免由于不了解当地风俗习惯而可能遇到的陷阱，要别出心裁地把自己的产品销售出去。尽管国际营销教科书对这类文化陷阱阐述得十分详尽，然而全球化的文化进程总是受经济的制约。

关于全球化更广义的概念可见之于其他诸如社会学和人类学等学科中。沃特斯把全球化定义为“一种社会进程，在此进程中，反映在社会和文化方面在地域上的限制减少了，而且在这一进程中人越来越认识到这种限制正在减少。”具有更为广阔含义的这一概念在考察全球化的后果时，不仅仅包括经济方面的，而且包括社会、文化及政治方面的后果。

尽管全球化有不同的概念，但研究者们似乎一致认为全球化至少有三个层面：经济的，政治和文化的。经济全球化方面起源于资本主义世界经济的扩张以及由此产生了为扩大产品和服务的生产及消费而出现的地理边界的扩张。对廉价原材料、劳动力和新市场的需要，使得资本主义世界经济从主要以欧洲为中心进而囊括了整个世界。这一全球化进程是通过各种手段来实现的，其中包括克服来自新“市场”的政治对抗（通常通过军事手段）。政治全球化方面包括通过直接动用军事力量或者（通过外交）建立能控制这些市场的国际机构，来达到对市场和原材料的控制。民族国家的兴起就是政治全球化方面的一个例证，尽管也有人认为，电讯及信息系统的进步以及由此建立的超越领土边界的机构正在使得民族国家过时了

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如果说全球化的经济和政治方面涉及物质和权力的交换，全球化的文化方面则指那些代表着事实、意义、信仰、喜好、趣味及价值取向的一系列象征意义的表达。事实上，在全球大众文化的传播中，这些象征意义的交流正日益取代经济和政治方面的交流。传统的语言障碍对诸如卫星电视、电影等现代手段的文化产品并不构成任何问题。然而，新的“全球文化”，尽管它以消费全球产品和在不同地区的象征意义表现出来，其本质仍然是以西方为中心的大国集团的文化。

因此,重要的是要认识到尽管有者“世界范围”的含义，但全球化本质上仍然是一个和经济发展必然联系在一起的西方观念,是一种西方世界观，这种世界观用经济学术语，把世界定义为一个可以开发以便产生财富的市场。

(73) 自制

Self-control is essential to happiness and usefulness. It is the master of all the virtues, and has its root in self-respect. Let a man yield to his impulses and passions, and from that moment he gives up his moral freedom.

It is the self-discipline of a man that enables him to pursue success with superior diligence and sobriety. Many of the great characters in history illustrate this trait. In ordinary life the application is the same. He who would lead must first command himself. The time of test is when everybody is excited or angry, then the well-balanced mind comes to the front.

There is a very special demand for the cultivation of his trait at present. The young men who rush into business with no good education or drill will do poor and feverish work. Endurance is a much better test of character than act of heroism.

A fair amount of self-examination is good. Self-knowledge is a preface to self-control. Too much self-inspection leads to morbidness; too little conducts to careless and hasty action. There are two things which will surely strengthen our self-control. One is attention to conscience; the other is a spirit of good will. The man who would succeed in any great undertaking must hold all his faculties under perfect control; they must be disciplined and drilled until they quickly and cheerfully obey the will.

自制是幸福快乐与有所作为所不可或缺的。它主宰着一切美德，并根植于自尊之中。假若一个人屈服于其冲动突兀和感情用事，则从那一刻起他便放弃了他的道德自由。

正是自律使人能够更加勤奋和冷静地去追求成功。历史上的许多伟人都例证了这种特质。在日常生活之中，自律的运用也同样如此。想要领导他人的人必须先要攀控自我。每个人激动或是生气的时候，考验的时刻便到了，这时心平气和的心态便应冲锋陷阵了。

目前是特别需要培养这种特质的时候。没有受过良好教育或训练的年轻人匆匆进入商界，做起事情来一定既差劲又毛躁。忍耐要比逞英雄更能考验人的品格。

适度的自我检讨是可取的。若有自知之明方可自我制约。过度的自我检讨会导致病态；检讨不足则会使得行事粗心草率。不过，有两样东西肯定会增强我们的自制力。其一是注重良知，其二是心怀善意。不管一个人从事多么伟大的事业，要想成功就必须妥善掌控自己的才能；这些才能必须先加以约束和磨炼，而后它们才会迅速而又令人愉快地服从人的意愿。

(74) 论四大自由

In the future days, which we seek to make secure, we look forward to a world founded upon four essential human freedoms.

The first is freedom of speech and expression - everywhere in the world.

The second is freedom of every person to worship God in his own way - everywhere in the world.

The third is freedom from want - which, translated into world terms, means economic understandings which will secure to every nation a healthy peace time life for its inhabitants - everywhere in the world.

The fourth is freedom from fear - which, translated into world terms, means a world wide reduction of armaments to such a point and in such a thorough fashion that no nation will be in a position to commit an act of physical aggression against any neighbor - anywhere in the world.

That is no vision of a distant millennium. It is a definite basis for a kind of world attainable in our own time and generation. That kind of world is the very antithesis of the so called new order of tyranny which the dictators seek to create with the crash of a bomb.

To that new order we oppose the greater conception - the moral order. A good society is able to face schemes of world domination and foreign revolutions alike without fear.

Since the beginning of our American history we have been engaged in change - in a perpetual peaceful revolution - a revolution which goes on steadily, quietly adjusting itself to changing conditions - without the concentration camp or the quicklime in the ditch. The world order which we seek is the cooperation of free countries, working together in a friendly civilized society.

This nation has placed its destiny in the hands and heads and hearts of its millions of free men and women; and its faith in freedom under the guidance of God. Freedom means the supremacy of human rights everywhere. Our support goes to those who struggle to gain those rights and keep them. Our strength is in our unity of purpose.

To that high concept there can be no end save victory.

在未来的日子里,我们将试图寻求安宁稳定,我们将期待在人类四项必不可少的自由的基础之上建立一个新世界。 第一项自由,是在世界上的每一个地方,人人都享有言论自由。第二项自由,是在世界上的每一个地方,每个人都有以自己的方式信奉上帝的自由。

第三项自由,是在世界上的任何地方脱离贫困的自由。从全球意义上说,就是达成经济上的相互理解,以确保任何一个国家的居民都可以过上健康与祥和的生活。

第四项自由,是在世界上的任何地方远离恐惧的自由。从全球意义上说,就是进行世界范围内的彻底裁军,从而使得任何一个国家都不会向其邻国采取武力侵略行动。

这并非对于遥远的太平盛世的幻想。在我们这个时代,我们这一代人有能力在这个确定的基础之上建立一个新世界。这样的世界,与那些独裁者企图用炸弹创造所谓的“新秩序”暴政 截然对立。

我们用一种更加伟大的观念来对抗那种“新秩序”——这就是道德观念。一个良好的社会,能够毫不畏惧地面对主宰世界和在别国发动叛乱的种种阴谋企图。

自从美国有史以来,我们就一直致力于变革——致力于长期不断的和平革命,这场革命持续稳定地进行着,并沉静地调整其自身以适应不断变化的形势。我们的革命没有集中营,也没有万人坑。我们所寻求的世界秩序,是自由国家彼此合作,是在友好文明的社会中携手工作。

我们这个国家已经将其命运放在千百万自由的男男女女手中、头脑中和心中,并将其自由的信念置于上帝的指引之下。自由意味着无论在何处,人权都是至高无上的。我们坚决支持那些为争取或者捍卫人权而奋斗的人们。共同的目标使我们坚强有力。

为了实现这一崇高的设想,我们必定以胜利而告终。

(75) 人生礼赞

Tell me not, in mournful numbers,
Life is but an empty dream!
For the soul is dead that slumbers
And things are not what they seem.
Life is real! Life is earnest!
And the grave is not its goal;
Dust thou art, to dust returnest,
Was not spoken of the soul.
Not enjoyment, and not sorrow,
Is our destined end or way;
But to act, that each to-morrow
Find us farther than to-day.
Art is long, and Time is fleeting,
And our hearts, though stout and brave,
Still, like muffled drums, are beating
Funeral marches to the grave.
In the world's broad field of battle,
In the bivouac of Life,
Be not like dumb, driven cattle!
Be a hero in the strife!
Trust no Future, howe'er pleasant!
Let the dead Past bury its dead!
Act, act in the living Present!

Heart within, and God o' erhead!
Lives of great men all remind us
We can make our lives sublime,
And, departing, leave behind us
Footprints on the sands of time;
Footprints, that perhaps another,
Sailing o' er life' solemn main,
A forlorn and shipwrecked brother,
Seeing, shall take heart again.
Let us, then, be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labour and to wait.

事物的外表并不等同于真相，
灵魂麻木却是与死去没有什么两样，
因此请别用绝望的诗句哀叹：

“人生只不过是梦一场！”

坟地荒山并非它真正的归宿：

灵魂无时不在，躯壳的写照才是：

“质本尘土，回归尘土。”

行动起来，每一个明天，

都会有超越今天的进步。

我们的心再充满刚勇坚毅，

也无从阻止丧钟那鼓点般的声音。

要在斗争中做一名无畏的闯将， 别学哑口无言、
任人驱使的牛羊， 整个世界都是我们的战场，
到处都是人生扎寨的营帐。

过去的让它过去， 把握今天，
行动起来, 从现在开始，

趁着赤心在胸、 苍天在上！

伟人们的一生告诉我们，

人活着就应该活得崇高纯洁，

在人生大海航行中受挫的后来者，

或许会沿着我们的足迹，

重新站起, 重新振奋精神。

在劳动中迎接胜利的到来。

(76) 英国人的保守

Conservatism refers to the acceptance of anything familiar and refusal of anything strange or foreign. There are numerous facts that tell the conservatism of the Englishmen.

The monarchy as nominal head of the state still exists in the highly developed capitalist country.

The national anthem was, is and will be in the near 1000 years the old "God Save the King (or Queen)".

English judges as usual wear long wigs in law courts, as shown in many films shot in Hong Kong. (As a colony of the British Empire, Hong Kong was once forced to adopt the British legal system.)

Despite the fact that the feudal class is a term of only history significance,

noble titles are conferred on distinguished persons, who would accept the titles as something of the greatest honor.

Many Englishmen still spend lots of money keeping dummy fireplaces that are of no value at all, although their rooms are heated by gas or electric fire. They find it difficult to say goodbye to the past.

As the first country to complete the industrial revolution, Britain refused to introduce decimal system until 1971. Pence, shilling, pound and inch, foot, yard... all these are hard to be forgotten.

English people are always suspicious of any new plans of the government. Today they are still doubtful of the Europe integration plan, thus they are reluctant to allow pound to be integrated into Euro Dollars.

Never talk about any kind of reform to an Englishman, he would surely be silent and keep away from you!

保守是指一种乐于接受熟悉的东西、而拒绝陌生或新奇事物的心态。有很多的事实可以证明英国人是多么的保守：在这样一个高度发达的资本主义国家，君主作为国家名义上的统治者而仍然存在。

英国的国歌过去是、现在是、也许再过1000年还是那首古老的“上帝拯救国王（或女王）”。

正如在香港拍摄的许多电影里所看到的那样，英国的法官在法庭上依然戴着长长的假发。（香港曾经作为英国的殖民地 而被迫采用英国的法律制度。）

虽然在事实上，封建阶级早已成为历史意义上的专用名词，但是英国仍给声名显赫的人授予贵族封号，而他们也把这种封号视作莫大的荣誉。

虽然许多英国人的房子早就用暖气或者电暖器取暖了，但是他们还在大把大把地花费金钱去保养毫无价值的仿制壁炉。对他们而言，和过去告别难上加难。

作为世界上第一个完成工业革命的国家，英国直到1971年还拒绝采用十进制。便士、先令、英镑，英寸、英尺、码……这些实在让他们难以忘怀。

英国人对政府制定的任何新政策总是持怀疑态度。直到今天，他们对欧洲的统一计划仍然心存疑虑。因而，他们不愿意把 英镑纳入欧元计划之中。

千万别跟英国人谈论任何种类的改革——对此他们必定会沉默不语，并对你避而远之！

(77) 你是你的所为

If the past has taught us anything, it is that every cause brings effect - every action has a consequence. This thought, in my opinion, is the moral foundation of the universe; it applies equally in this world and the next.

We Chinese have a saying: "If a man plants melons, he will reap melons; if he sows beans, he will reap beans." And this is true of every man's life: good begets good, and evil leads to evil.

True enough, the sun shines on the saint and sinner alike, and too often it seems that the wicked wax and prosper. But we can say with certitude that, with the individual as with the nation, the flourishing of the wicked is an illusion, for, unceasingly, life keeps books on us all.

In the end, we are all the sum total of our actions. Character cannot be counterfeited, nor can it be put on and cast off as if it were a garment to meet the whim of the moment. Like the markings on wood which are ingrained in the very heart of the tree, character requires time and nurture for growth and development.

Thus also, day by day, we write our own destiny, for inexorably we become what we do. This, I believe, is the supreme logic and the law of life.

假如说过去的日子曾经教给我们一些什么的话，那就是有因必有果——每一个行为都有一种结果。在我看来，这种想法是全宇宙的道德基础；它不仅适用于今生，也适用于来世。

我们中国人有一句俗语说：“种瓜得瓜，种豆得豆。”而这就是每个人生活的真实写照：善有善报，恶有恶报。

说实在话，圣人与罪人皆会受到阳光的披泽，而且常常似乎是恶者大行其道。但是我们可以确信地说，不管是对个人或是对国家而言，恶人猖獗只是一种幻象，因为生活无时无刻不在将我们的所作所为像账本一样一笔一笔记记录下来。

最终，我们就是我们行为的总和。品性是无法伪装的，也无法像衣服一样随兴地穿上或脱下来丢在一旁。就像木头的纹路发端于树木深邃的中心，品性的生长与发育也需要时间和滋养。

也因此，我们日复一日地写下我们自身的命运，因为我们的所作所为毫不留情地决定着我们的命运。我坚信，这就是人生的最高逻辑和法则。

(78) 愚人节

While popular in the U.S., the April Fool's Day tradition is even more prevalent in European countries, such as France and Great Britain. Although the roots of the traditional trickings are unclear, the French and the British both have claims on the origin of the celebration.

One theory holds that the first April Fool's Day was on April 1 of the year when King of France instituted the new calendar. This new system placed the day that had formerly been the first day of a new year on April 1. Many people were reluctant to adjust to the new calendar and continued to celebrate New Year's Day on what had become the first day of April. Thus, they became the first April fools. Others began to give gag gifts on the day to mock the foolishness of those who continued to celebrate the new year on April 1.

An English story about the day, however, holds that it began sometime during the 1200s. At the time, King John of England was in the habit of making a road out of nearly every path he walked regularly. The citizens of one particular farm village were aware of this. To avoid having their green meadows and pastures disturbed with one of the king's roads, they built a fence that prevented the king from walking through their countryside. The king sent a group of messengers to inform the villagers that they must remove the barrier. Upon hearing that the king was planning to do this, however, the villagers developed a plan of their own. When the messengers arrived, they found what appeared to be a community of lunatics, with people behaving in a bizarre manner, throwing things and running around wildly. The messengers, alarmed at what they had found, reported to King John that these people were so mad as to be beyond punishment. So, the villagers saved their farmland by tricking the King. In Great Britain, tradition only allows April Fool's tricks from midnight to noon on April 1. Those who try to play tricks in the afternoon become the fools themselves.

愚人节的习俗在美国是很流行的,在欧洲国家如法国和英国就更是如此了。虽然这种愚弄人习俗的起源不甚清楚,但是法国人和英国人却都宣称这种庆祝活动是由他们开始的。

有一种说法认为,第一个愚人节始于法国国王设立新历法那一年的4月1日。这种新历法将以前新的一年的第一天定在4月1日。很多人都不愿意按照新的历法行事,还继续在根据新的历法已经是4月的第一天庆祝新年,于是他们就成了第一批愚人。另有一些人开始在这一天送戏弄人的礼物来取笑那些继续在4月1日庆祝新年的人。

然而关于愚人节这一天,英国的一则故事却认为它始于13世纪的某一天。那时,英格兰的约翰国王习惯于将他经常走的几乎每条小道都修成一条路。有一个乡村的居民觉察到了这一点。为了保护他们绿油油的草地和牧场免受国王修路所造成的破坏,他们筑了一道篱笆来

阻挡国王在他们的乡间穿行。国王派遣了一队使者去通报村民们必须撤掉障碍。在听到国王正要打算这么做时，村民们也想出了自己的办法。当使者到达的时候，他们看到这里的人像一群疯子似的，举止古怪，乱扔东西，并且四下疯跑。此情此景令使者们惊恐万分，后来赶紧向约翰国王报告说，这些人疯疯癫癫的，根本没办法处置。村民们就这样骗过了国王，保护了自己的农田。在英国，按习俗在4月1日这一天只允许从子夜到中午的这段时间搞恶作剧，到下午还这么做的人自己就成了愚人了。

(79) 比尔·盖茨在清华大学的演讲(1)

It's great to be here and have a chance to share some of my excitement with you.

I got involved with computers at 18. And the computer was a very limited teletype that had to be connected through a phone lineup to a mainframe like computer, but my friends and I became fascinated with understanding what the computer can do, what was the future, and how would it be used. When we found out about chip technology, and the miracle of being able to improve the power of the chip exponentially, we realized that computers had a very bright future. We spent a lot of our time writing software because we loved writing software, because we thought that the software being written by a lot of big hardware companies wasn't as good as what we could do.

I was 19 when I realized that if I wanted to be the first to do a software company for these new cheap computers, I needed to get my friends together and start right away, so Microsoft became the first company doing software for these new machines. Our vision was a computer on every desk and in every home. In the last 20 years, that vision is certainly becoming a reality. If we had to change it today, we would simply add that now we also want to have a computer in every pocket, every car - many other places that we had not thought about when we first started doing development. I believe software is the key element that really unlocks the power of all this technology, and the idea of making it easy to find information, easy to create information, easy to communicate with other people. Software is at the center of that, and so software will be the fastest growing industry in the world and one that will create lots and lots of great jobs. Certainly here in China the opportunity for hundreds of thousands of great jobs should be very exciting because there is a global shortage in terms of computer skills.

The personal computer revolution got started in 1975, that's when I left college and started Microsoft. These last 22 years have really been amazing, every prediction we've made about improvements have all come true. As we look ahead, that pace of innovation is not slowing down, in fact if anything it's speeding up. Very high speed processors like 300MHz Pentiums, or new 64 bit processors that we're already developing Windows NT for; incredible storage capacity, which will let us store, not just data, but also digital video as well; great screen technology to create a tablet like device that would be good enough for reading and writing; advanced graphics and now the ability to connect computers together at very high speed.

The Internet is the way that all these machines can be connected together. And those standards, and the improvement of those standards, is very very important. Some people like to think about how the computer industry compares to other industries. I've shown before what the cost of the typical car was in 1980 in US, and that rose up to be about from 8,000 to 19,000 today, and likewise cereal has increased in price. How does that compare to PCs? If the same model was followed for PCs, can buy a car for 27 cents and cereal for less than one cent, so there's no other area of the economy that has this rapid improvement, and people just aren't used to it. You almost have to tell people, "What would you do if Internet computing power was free." Because that's what we'll be able to deliver with all these improvements.

Microsoft's vision of computing is global computing. We see PCs connected to the Internet making the world a smaller place, and that's positive in so many ways: to build understanding between people, to share research in key science areas, including medicine, to allow world commerce to work very well. And the Internet is driving this already. Microsoft has set up cooperations around the world, and we are very pleased with the success we're having here in China. We are doing significant software development on products here, and that will continue to increase, and key for us is having very very high quality software people, and we've been lucky to hire a great number of people from this university. Really I'd say that the core of the teams we've put together have come from here, and I've listed some of those employees here, and we certainly hope that in the future this list will increase dramatically, and the quality of our work continues to rise. (To be continued)

十分高兴来到这里并有机会与诸位分享我的兴奋之情。

我是在18岁的时候开始接触电脑的。当时的电脑只是一台功能很有限的电传打字机，并需要通过电话线连接在一台类似于大型机（主机）的计算机上。但是，我的朋友们和我都被电脑深深地吸引住了。我们急于想知道，电脑能够做些什么，它的前景怎样，并且人们将如何使用电脑。当我们发现了芯片技术，以及人们可以奇迹般地以几何级的速度增强芯片的功能时，我们认识到电脑的前景无限广阔。我们花了很多时间编写软件，因为我们喜欢编写软件，并且因为我们觉得许多大的硬件公司编写的软件不如我们编写得好。

在我19岁的时候，我认识到如果我想要创办第一家专为新型的便宜的电脑开发软件的公司，就必须召集我的朋友，然后马上开始行动，于是微软作为第一家软件公司就此诞生了。我们当时的设想是让每一张办公桌上、每一个家庭里都拥有一台电脑。在过去的20年当中，这个设想无疑变成了现实。假如我们今天要修改一下这个设想的话，我们只是想补充一点，那就是现在我们还想让每个人的口袋里，每辆车中，以及在我们起初开始发展时没想到的许多其他地方都摆放一台电脑。我相信，软件是能够真正开发电脑技术潜力的关键因素，并是

使电脑帮助人们更简便地查询信息、创造信息、与他人交流信息的好方法。软件处于其核心地位，因此，软件将成为世界上发展最快的产业，并且它将创造许许多多巨大的就业机会。在中国，当然也不例外，数以十万计的绝佳的就业机会将是十分激动人心的，因为全球都急需计算机领域的人才。个人电脑的革命起步于1975年，那时候我刚刚离开大学并开始创办微软。过去的这22年实在令人惊讶，我们关于电脑发展的一切预言都变成了现实。放眼未来，我们发现，革新的步伐非但没有减慢，而且事实上还在加快。超高速处理器，如300兆赫的奔腾处理器或新的64位（比特）处理器，我们已经在为它们开发Windows NT操作系统；令人难以置信的存储容量，不但可以存储数据，还可以存储数字视频；妙不可言的屏幕技术能创造出一种适于读和写的刻录装置；此外还有先进的图像技术以及现有的电脑非常快速的联网能力。

因特网是能够使所有电脑联接起来的方法。至于这些标准及其完善，是非常非常重要的。有些人想知道计算机产业较之其他产业是怎样的一种状况。以前我曾经指出一辆典型的汽车1980年在美国的价格，如今这个价格已经涨到大概8000至19000美元；同样，谷物也在涨价。与它们相比，个人电脑的价格如何呢？如果按照个人电脑价格的下跌方式计算，你只要花27美分就可以买到一辆汽车了，而谷物则还不到1美分，所以没有什么经济领域有电脑业这样快的发展速度，只是人们还不太习惯而已。你差点儿就得告诉人们如果因特网免费，你打算怎么办呢？”因为随着电脑业的发展，我们将能够做到这一点。

微软公司在计算机业发展的前景是全球计算机化。我们看到，联上因特网的个人电脑正在使世界变小，而这在许多方面会起到积极作用：架起人与人之间理解的桥梁，分享包括医学在内的重点科学领域的研究成果，保证世界贸易的顺利进行。而因特网正在朝着这个方向努力。微软公司也和世界各地的人们建立了合作关系，并且我们对于和中国的合作成功感到十分高兴。我们在中国的软件发展非常迅速，而且速度还将继续提升。对我们来讲，其关键是要拥有高素质的软件工程师，而我们很幸运地从贵校聘请到了很多人才。的确，我想说，我们这个团队的核心成员都毕业于贵校。我在此列出了其中一些雇员的名单，当然我们希望将来这个名单上的名字会大大增加，而我们的工作质量也会进一步提高。（未完待续）

(80) 比尔·盖茨在清华大学的演讲(2)

Microsoft believes in doing a lot of research because the software of today is not adequate for tomorrow. It's come a long way, such as the graphics interface, the application, and the way we deal with linguistics; it's much better than it was a year ago. Building the Internet into the software has come a long way. Some of the more ambitious things, like teaching the computer to speak or listen or see, still require a lot of software work that's not yet done, and so we've been investing in research, and building the number of research locations which will be increasing in the years ahead. One advance is teaching the computer to pick up sentences and understand them, and not just think of them as a series of characters.

Here we have an example where the word processor is looking at an English sentence, and suggesting that the grammar is not correct, and showing exactly how the grammar might be fixed. That kind of thing has proven to be extremely popular, and (it's just a step on the road to getting computers to actually understand what's going on) in the same way that humans do. That pursuit of artificial intelligence is the most exciting thing in computer science. Although the progress in that has been fairly slow, I'm confident that that will be accelerating quite a bit.

Another interesting area that I think people aren't expecting is computer vision. The actual digital cameras that allow you to have an image and scan that image are going down in cost; and software to recognize users, see what they're looking at, what kind of gestures they're making, that kind of software is coming along quite well. In fact I brought a short little film of a demonstration that someone from our vision group did, so let's take a quick look at some of the progress that's been made.

That just gives you a glimpse of one area that is expected to make the personal computer really disappear into the environment and connect up in a rich way. Tomorrow's PC will be quite different from what we have today, tomorrow's Internet will be much better than what we have today, but it will all evolve out of this technology that we have right now.

It's clear that the reason we refer to this as the information age is that the capabilities available in the information age will let people reach out and get what they need, whether it's business, learning, or for entertainment. Microsoft feels in a very lucky position to be helping to drive these things, and key for us is working with other software companies so that they can build other

applications on top of the system. Every industry needs a lot of software work there, and so I talk about the software industry creating so many great jobs in the years ahead. I think you picked a great field to be in, and we look forward to working with you.

微软坚信还有大量的研究工作要做，因为今天的软件到明天就不够用了。我们在这方面的工作由来已久，例如图形界面、应用程序以及我们处理语言学的方式。与一年之前相比，我们已经取得了很大进步。我们在把因特网编制成软件方面也取得了长足进步。一些更加宏伟的计划，如教电脑说、听、看，仍然需要做很多现在还没有做的软件工作。因此，我们一直在研究 开发软件、增加研究网点，在今后几年里，研究网点的数量还会继续堆加。我们已经取得的一个进展是教电脑识别和理解句子，而不仅仅是把它们看成一串串字符。

这里有一个例子，说的是文字处理程序看到一个英语句子，可以指出其语法错误，并准确地提出应该如何予以改正。像这类东西已经被证明极受人们欢迎，但是这仅仅是我们在使电脑像人那样真正知道发生了什么新的情况方面向前迈出了一小步。人工智能的探究是计算机科学中最为激动人心的部分。尽管这方面的进展还相当缓慢，但是我深信它会有很大进步的。

我猜想，另一个人们没料到的有趣领域是计算机视觉。能够用来照相和扫描的数码相机的价格正在下跌；而能够识别用户、注意用户正在看什么以及用户手势的这些软件的开发进展很快。事实上，我带来了一小段演示影片，它是我们视觉小组的人员制作的，那么，让我们快速看一下我们研究的进展情况吧。

诸位看到的只是未来个人电脑发展的一个方面。未来的个人电脑将完全融入环境之中，并以各种方式互相联接起来。明天的个人电脑将和我们今天的大不相同，明天的因特网要比我们今天的好得多，但是它们都将由我们现有的技术发展而来。

显然，我们之所以称今天的时代为信息时代，是因为在信息时代里，人们可以获取所需要的一切信息，无论是商业、学习还是娱乐信息。微软很幸运地处在这样的个位置，它将有助于促进这些事物的发展。对我们来讲，关键在于和其他软件公司进行合作，使其能够在这个系统之上组建其他应用程序。每种产业都需要许多软件工作，所以我说，未来的软件产业将创造很多巨大的就业机会。我认为你们选择了一个伟大的发展领域，而我们期待着与诸位的合作。

(81) 热爱生活

However mean your life is, meet it and live it; do not shun it and call it hard names. It is not as bad as you are. It looks poorest when you are richest. The faultfinder will find faults even in paradise. Love your life, poor as it is. You may perhaps have some pleasant, thrilling, glorious hours, even in a poor house. The setting sun is reflected from the windows of the almshouse as brightly as from the rich man's abode; the snow melts before its door as early in the spring. I do not see but a quiet mind may live as contentedly there, and have as cheering thoughts, as in a palace. The town's poor seem to me often to live the most independent lives of any. Maybe they are simply great enough to receive without misgiving. Most think that they are above being supported by the town; but it often happens that they are not above supporting themselves by dishonest means, which should be more disreputable. Cultivate poverty like a garden herb, like sage. Do not trouble yourself much to get new things, whether clothes or friends. Turn the old, return to them. Things do not change; we change. Sell your clothes and keep your thoughts.

无论你的生活如何卑微,你都得面对与度过;不要逃避,也莫以恶言相加。生活不像你认为的那般坏。当你富甲天下之时,生活却显得贫瘠乏味。即使在天堂,吹毛求疵之人也能挑出缺点。即使生活贫穷,你也该热爱生活,因为就是在贫济院,你也有自己快乐、激动与光荣的岁月。夕阳照在贫济院窗上的反光与富人宅第上的一样夺目;其门前的积雪同样是在早春融化。我只是看到,一个心绪宁静的人就算居住在贫济院,生活起来也会心满意足,思想愉悦,如同生活在皇宫中一样。在我看来,城镇中的贫民大凡过着最为无拘无束的生活。或许他们只是超乎寻常,不然岂会毫无疑惧地接受这一切。大多数人认为自己超凡脱俗而无须依赖城镇的资助,然而情况往往是,他们谋生靠的是不正当的手段,这更会让他们声名扫地。如圣人一般,视贫穷如园中的花草去慢慢地耕耘吧。不要自找麻烦地去追求新花样——衣服也好,朋友也好。翻开故往,回归故往。万物未变,我们在变。你的衣装可以卖掉,但要保留你的思想。

(82) 隐私如国境

There are quite a few questions that are supposed never to be asked about. It is impolite or rude even to mention them in a conversation. These topics include one's age, income, marriage, religious belief and political position as well as any other fields of privacy.

In order to understand the American or western idea of a personal concept of privacy, one may think of the concept of "territory". As well known, a nation has borders or boundaries with other countries and everything within the border belongs to the nation alone and no one else.

One's home - one's castle

Is one able to enter another country without a passport - a permit from another? Absolutely not. It is the same for one's home.

If one enters someone else's home without asking for permission, he is likely to be charged with trespassing or even burglary. Inside the house everything is within the territory of the owner, no one else. A bedroom is his or her castle. No one may visit it without permission.

Inside the room - confidential

No one has the right to open a closet, desk or drawer in the room - these are something secret in the host or hostess' castle. On top of the desk there may be letters, business papers or exercise books, these too are within the owner's territory. Never touch them or read them! Similarly never read over one's shoulder when he or she is reading something!

You don't want to behave like a spy, do you? Anything one is reading is his or her private property. Don't invade it!

Income - a top secret

In the United States, one's income is the top secret. Never even try to ask any questions about it! Avoid asking for dishonor. In the same way, it is impolite to inquire about one's property or the cost of some articles. You may say how cool something is, but never ask about the price.

Age - taboo for everyone

Age is considered a taboo, especially for the ladies. They hate any topics about age, simply because they hate to get old, because they want to stay young

forever! They are very sensitive to questions like: “When were you born?” or “Do you have artificial teeth?”

Never make any comment like “You have grey hair”, otherwise the males and females alike will beat you black and blue.

Religion – sensitive

Religion is what one believes in personally. It is totally a personal matter. Never ask, “Why do you worship as a Christian”, it is none of your business. Everyone has the freedom to believe as they choose in belief.

Politics – big men’s affairs

Politics is a sensitive topic too. It’s completely of personal opinion. There is no argument about taste, anyway. Besides, such questions as “Do you believe Israel will accept the conditions for peace talks?” should be on the agenda of those “big men”, not for a “nobody” like you and me.

有一些话题在谈话中永远不要涉及，提一提都是无礼、甚或粗鲁的行为。这些话题包括一个人的年龄、收入、婚姻状况、宗教信仰、政治立场以及其他个人领域的事物。为了理解美国以及其他西方国家有关个人隐私的观念，我们不妨从“领土”这个概念说起。众所周知，一国总以边境或边界与他国为界，而之内的一切事物仅属于该国所有，别国不得侵犯。

假如没有护照（进入一国的许可证），任何人能够进入他国吗？绝不可能。同理，进入他人住宅也必须得到许可。

如果未经允许就闯进别人家里，轻则告你“撞闯民宅”，重则告你“入室行窃”。同样，家里的一切都是主人领土上的财产，他人不得擅动。而卧室简直就是他或她的“城堡”——未经允许不得参观。

任何人都无权乱翻他人室内的衣柜、书桌或者抽屉——这些是主人城堡里的秘密！书桌上也许有信件、商务文函或练习本——这些也是他人境内的财产。千万别碰它们，也别拿来读。同样，当别人在阅读什么的时候，千万不要站在别人后面“偷”看！你不想成为一个间谍，是吧？别人正在阅读的一切都是他的私人财产，千万不要侵犯！

在美国，个人收入是最高机密。你甚至不要试图去打听有关的问题，不要自讨没趣！同样，询问他人的财产或某件物品的价格也是不礼貌的。你可以说某样东西多么多么酷，但就是别问价格！

年龄是一个非常忌讳的问题，对于女士尤其如此。她们讨厌任何与年龄有关的话题，只因为她们害怕衰老，总想永葆青春！她们对和年龄有关的问题十分敏感，诸如“您什么时候出生的？”或者“您戴假牙吗？”。千万不要说“您的头发都白了一类的话，否则人家会把你揍得鼻青脸肿！

宗教纯粹属于个人信仰，其完全是个人的事情。千万别问“您为什么信仰基督教”之类的话，这不关你的事。再说，人人都有信仰自由。

政治也是一个敏感的话题。它完全属于个人看法，无论如何也没什么好争论的。更何况，诸如“您认为以色列会接受和谈条件吗？”之类的问题是“大人物”们关心的事，不是我这样的“无名小卒”该管的。

(83) 论读书

Studies serve for delight, for ornament, and for ability. 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. 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. 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 humour of a scholar. They perfect nature, and are perfected by experience: for natural abilities are like natural plants, that need pruning by study; and studies themselves do give forth directions too much at large, except they be bounded in by experience. 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. Read not to contradict and confute; nor to believe and take for granted; nor to find talk and discourse; but to weigh and consider. 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. Some books also may be read by deputy, and extracts made of them by others; 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.

Reading maketh a full man; conference a ready man; and writing an exact man. 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. Histories make men wise; poets witty; the mathematics subtle; natural philosophy deep; moral grave; logic and rhetoric able to contend. *Abeunt studia in mores*. 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. 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. 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. If his wit be not apt to distinguish or find differences, let him study the Schoolmen; for they are cymini sectores. 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. So every defect of the mind may have a special receipt.

读书足以怡情，足以傅彩，足以长才。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。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。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。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。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。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。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。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。

读书使人充实，讨论使人机智，笔记使人准确。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。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。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。滚球利睾肾，射箭利胸肺，慢步利肠胃，骑术利头脑，诸如此类。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；如不能辨异，可令读经院哲学，盖是辈皆吹毛求疵之人；如不善求同，不善以一物阐证另一物，可令读律师之案卷。如此头脑中凡有缺陷，皆有特药可医。

(84) 紧迫性

June 24 If a man is ever going to admit that he belongs to the earth, not the other way round, it probably will be in late June. Then it is that life surpasses man's affairs with incredible urgency and outreaches him in every direction. Even the farmer, on whom we all depend for the substance of existence, knows then that the best he can do is cooperate with wind and weather, soil and seed. The incalculable energy of chlorophyll, the green leaf itself, dominates the earth, and the root in the soil is the inescapable fact. Even the roadside weed ignores man's legislation.

The urgency is everywhere. Grass blankets the earth, reaching for the sun, spreads its roots, flowers and comes to seed. The forest widens its canopy, strengthens its boles, nurtures its seedlings, ripens its perpetuating nuts. The birds nest and hatch their fledglings. The beetle and the bee are busy at the grassroot and the blossom, and the butterfly lays eggs that will hatch and crawl and eat and pupate and take to the air once more. Fish spawn and meadow voles harvest the wild meadows, and owls and foxes feed their young. Dragonflies and swallows and nighthawks seine the air where the minute winged creatures flit out their minute life spans.

And man, who glibly calls the earth his own, neither powers the leaf nor energizes the fragile wing. Man participates, but his dominance is limited. It is the urgency of life, or growth, that rules. Late June and early Summer are the ultimate, unarguable proof.

如果一个人愿意承认他是属于地球的而不是地球属于他，那很可能就是在6月份的早些时候。这个时候，自然生机那种只争朝夕的精神比起人类事务来真是紧迫得令人难以置信，在各方面都胜人类一筹。就连农民（我们依靠他们生产的东西 维持生存）也知道这时候最好是能顺应风雨天候，照料土壤种子。主宰着大地的是叶绿素无法估算的能量以及绿叶本身，土壤中有根的存在，这是自不待言的。即使是路边的野草也都冲破人为的制约蔓生开来。

那种只争朝夕的紧迫感无处不在。草如绿毯，铺满大地，一直伸向太阳；它四处伸延根须，开花结籽。森林拓展其华盖，强固其主干，给其秧苗输送养分，并使长了许久的坚果渐趋成熟。鸟雀筑巢并孵化雏鸟。甲虫在草根旁奔忙，蜜蜂在花丛中飞逐。蝴蝶则在产卵，将来孵出的小虫从爬行、吃食、化蛹到振翅飞舞 再经历一次循环。鱼儿也在产卵，田鼠则在野生的牧场上采获食物。猫头鹰和狐狸给它们的幼仔喂食。蜻蜓、燕子和夜鹰在天空中像围网似地捕食，而极小的有翼动物在空中轻快地飞来飞去，顷刻间其短暂的生命便结束了。

然而，人类扬言地球属于他们，可是既不能给叶片以能量又不能给脆弱的翅膀以力量。人类只是参与其中，而其主导地位是有限的。驾御一切的是生命或生长只争朝夕的紧迫性。6月份早些时候的初夏时节从根本上无可争辩地证明了这一点。

(85) 快乐之门

Happiness is like a pebble dropped into a pool to set in motion an ever-widening circle of ripples. As Stevenson has said, being happy is a duty.

There is no exact definition of the word happiness. Happy people are happy for all sorts of reasons. The key is not wealth or physical well-being, since we find beggars, invalids and so called failures who are extremely happy.

Being happy is a sort of unexpected dividend. But staying happy is an accomplishment, a triumph of soul and character. It is not selfish to strive for it. It is, indeed, a duty to ourselves and others.

Being unhappy is like an infectious disease; it causes people to shrink away from the sufferer. He soon finds himself alone, miserable and embittered. There is, however, a cure so simple as to seem, at first glance, ridiculous: If you don't feel happy, pretend to be!

It works. Before long you will find that instead of repelling people, you attract them.

You discover how deeply rewarding it is to be the center of wider and wider circles of good will.

Then the make-believe becomes a reality. You possess the secret of peace of mind, and can forget yourself in being of service to others.

Being happy, once it is realized as a duty and established as a habit, opens doors into unimaginable gardens thronged with grateful friends.

快乐好似掷入池塘里的一枚鹅卵石, 会激起不断扩散的一圈圈涟漪。正如斯蒂文生所说: “快乐是一种责任。”

快乐这个字眼并没有确切的定义。快乐的人可以因种种理由而快乐。其关键并非在于财富或健康, 因为我们可以发现有些乞丐、病弱的人和所谓的失败者却极其快乐。

快乐是一种意料不到的收益。而能保持快乐则是一项成就, 也是灵魂与品性的胜利。努力追求快乐算不上是自私。事实上, 追求快乐不仅是对我们自己, 也是对别人的一种责任。

闷闷不乐就像是一种传染病; 染上这种疾病的人大家都避之如蛇蝎。这种人很快就会发现自已感到孤单、痛苦和难过。然而, 有一种很简单的治疗方法, 乍看起来似乎荒谬可笑, 那就是如果你觉得不快乐, 就假装快乐吧!

这个方法很有效的。不久你就会发现自己非但不会使人反感,反而还能吸引别人。你会发现能够成为广结善缘的中心人物是多么值得的事。

(86) 成功是一种选择

All of us ought to be able to brace ourselves for the predictable challenges and setbacks that crop up everyday. If we expect that life won't be perfect, we'll be able to avoid that impulse to quit. But even if you are strong enough to persist the obstacle course of life and work, sometimes you will encounter an adverse event that will completely knock you on your back.

Whether it's a financial loss, the loss of respect of your peers or loved ones, or some other traumatic event in your life these major setbacks leave you doubting yourself and wondering if things can ever change for the better again.

Adversity happens to all of us, and it happens all the time. Some form of major adversity is either going to be there or it's lying in wait just around the corner. To ignore adversity is to succumb to the ultimate self-delusion.

But you must recognize that history is full of examples of men and women who achieved greatness despite facing hurdles so steep that easily could have crashed their spirit and left them lying in the dust. Moses was a stutterer, yet he was called on to be the voice of God. Abraham Lincoln overcomes a difficult childhood, depression, the death of two sons, and constant ridicule during the Civil War to become arguably our greatest president ever. Helen Keller made an impact on the world despite being deaf, dumb, and blind from an early age. Franklin Roosevelt had polio.

There are endless examples. These were people who not only looked adversity in the face but learned valuable lessons about overcoming difficult circumstances and were able to move ahead.

我们每个人都应该让自己做好准备，迎接每天可以预见的挑战和突如其来的挫折。假如我们相信生活并非十全十美，我们就能够避免因一时冲动而放弃追求。但是即使你足够坚强并能够在生活和工作的障碍重重的道路上挺进，有时候你也会遭遇逆境，它将会在背后给你狠狠一击。

不管是出现经济损失，或是失去同辈及亲人的尊敬，或是遭受其他的生活重创，这些巨大的挫折都会使你对自己产生怀疑，并且想知道情况是否能够好转。

我们每个人都可能遭遇困境，而且它时常发生，有些灾祸不是即刻发生就是藏于角落以待时机。而忽视逆境则无异于彻头彻尾的自我欺骗。

但是你必须认识到历史上有许许多多的事例都讲述了克服重重困难之后才成为卓越不凡之人。而他们曾面对的困难如此之大，以至于足以轻易粉碎他们的意志，并让他们流落于尘俗之中。摩西曾有口吃，但他后来却成为传播上帝福音的使者。亚伯拉罕·林肯战胜了童年

的艰难困苦、绝望沮丧、丧失两子之痛以及内战中纷至沓来的嘲弄，最终成为美国历史上无可击辩的最伟大的总统。海伦·凯勒从小就双目失明，双耳失聪，又是个哑巴，但她还是对世界产生了深刻影响。而富兰克林·罗斯福则患有小儿麻痹症。

类似的例子不胜枚举。这些人不仅大胆地直面逆境，而且从中学到了征服困境的宝贵经验，然后能够勇往直前。

(87) 住在大都市

Why are so many people so anxious to get away from the small town or village where they brought up, and to make for the big cities? They usually describe their hometown as "boring" or "dead", or the harshest criticism of all as "provincial".

If we examine the question from a distance, as if we were viewing the whole country from a long way off, we start to get a clue about what it is that lures us into the big cities.

The main point to notice about big cities is that they are big: there are a lot of people, and there are a lot of things going on. If you look down on a city, literally from a great distance, from an airplane at night, you will be struck by the incredible brightness of a city: there are so many lights that you cannot help feeling that all the bright things of life are down there waiting for you. But a feeling of disappointment will set in shortly after you land, because you will discover as you drive into the city center from the airport that the lights are just that: lights, miles and miles of street lights and neon signs. They are not in themselves sources of joy and happiness: city lights are not friendly, they are merely lights. In fact, the effect will probably be to make you feel lonely and isolated.

And yet the city lures us, because it is not provincial like the dead little town we have left behind us. "Provincial" is in fact our way of describing not the town but the attitude of the people. In our little town, we know (or think we know) everybody. And what we know about them is that they do not want to go anywhere, or to do anything outside the normal routine of their everyday lives. Unlike us, they have no sense of adventure, no longing for new experiences or new horizons.

So we look down on them, pity or despise them, pack our bags, and make for the big world which we know is out there, where the bright lights are. Then a curious thing happens. We find a job, make a small circle of friends and acquaintances, and move into some cramped accommodation. Gradually we get to know our section of the city, its shops and its people, and for a while, we begin to feel at home. It is small enough, our part of the city, for us not to feel lost or anonymous. We, in effect, create another little village for ourselves within the big city. The ultimate irony comes when we rent a television set so that we can stay in at night and watch exactly the same programs that our despised country cousins watch. Soon we too become "provincial", and others who live round us will be glad to get up and leave us behind.

为什么那么多人那么急切地想离开自己从小长大的小城镇或村庄，而奔向大都市呢？他们常称自己的家乡“枯燥乏味”，或者“死气沉沉”，甚或最为刺耳地评判为“偏狭”。

假如我们从更高的层面来审视这个问题，就像我们远距离地一览整个国家一样，我们就会对到底是什么诱使我们到大城市来这个问题有一点线索了。大城市值得注意的主要一点就是“大”：人口众多，发生的事情也多。假如你确实从一个很远的距离——如夜晚航行的飞机上——俯视一座城市，你会被一座城市难以置信的明亮所打动：那么多的灯光，以至于你会情不自禁地感觉五彩缤纷的生活正在那里等着你。然而，一旦你乘坐的飞机着陆，一股失望之情便会油然而生，因为当你驱车从机场驶向市中心的时候，你会发现那种光亮不过是绵延几英里的路灯和霓虹灯招牌。它们本身并非快乐与幸福的源泉：城市之光并不友善，它们仅仅是灯光而已。事实上，其灯光效果很可能还会让你感觉到孤独与落寞。

然而，大城市依旧诱惑着我们，因为它们不像我们背弃的那个死气沉沉的小城镇那样偏狭。实际上，“偏狭”一词是我们用来描述人们态度的方式而非城镇本身。在我们的小城镇，我们认识（或者我们以为认识）那里的每一个人。我们对他们的了解就是：他们不想到任何地方去，或者不想做任何与他们的日常生活相距甚远的事情。不像我们，他们没有冒险意识，没有寻求新体验或者新视野的渴望。

所以我们瞧不起他们，可怜或者鄙视他们。于是我们自己打点好行囊，来到这个我们知道确实确实存在着的、灯火通明的大千世界。随后却发生了令人感到不解的事情。我们找到了工作，结识了一小群朋友与熟人，又搬进了拥挤的住房。渐渐地，我们了解了城市的这一区域，它的商店和它的居民。有一段时间，我们开始有了一种家的感觉。这块地方很小，我们并不感到失落或被人遗忘。实际上，我们正是在一座大都市中营造了一个小村庄。当我们租来一台电视机，我们就能够在晚上待在家里，与曾被我们藐视的乡下亲戚收看同一套节目，而这真是一个绝大的讽刺。不久，我们也变得“偏狭”了，居住在我们周围的人也会兴冲冲地准备行装而远走他乡。

(88) 牛津大学副校长科林·卢卡斯在北京大学的演说

Ladies and Gentlemen, Dear Colleagues:

Because I am the Vice Chancellor of the oldest of the foreign universities represented here today, I have been chosen to speak on their behalf. I am pleased to be their voice in presenting our heartfelt congratulations to the professors, teachers, researchers and students of Peking University on the 100th anniversary of its foundation.

Our universities form a great intellectual community round the world. Science has no nationality; knowledge belongs to everyone.

Our universities create new knowledge. They teach this knowledge, together with that of other universities and also the best of the great storehouse of knowledge, which those who came before us have uncovered, tested and accumulated.

All universities contribute to the prosperity and success of their country. They also conserve the culture and inheritance specific to their country's civilization. But, they do more. Knowledge is secure only when it is hard won by the independent tests of accuracy,

rational explanation and truth. So, when we teach our students skills, we also give them values. On the one side, these are values for personal and civic conduct. On the other side, these values underwrite the personal need for independent understanding which is the source of human creativity.

These duties give universities a high responsibility. They are rooted in a great and fine tradition of honesty, free fearless enquiry and independence. Each university is a beacon of light in its own society and, by its association with its sisters, its knowledge and its values are spread wide.

A tradition is not built easily or quickly. During one hundred years, Peking University has been fashioning its tradition. Present and future members of the University! We hope to see you elaborate and consolidate your tradition. We hope to see you become a keystone of the intellectual community. In your next century, we hope to see you contribute to the international academic movement as a whole, as more and more of your numbers come to participate in the activities of your sister universities.

Congratulations, Peking University on your first century of achievement!

女士们，先生们，亲爱的同道们：

由于我是今天在此派有代表的各外国大学中最古老的大学的副校长，我就被推选来代表他们讲话。我很高兴作为大学的代言人，在北京大学成立100周年之际，向北京大学的教授们、教师们、研究员们和学生们表示我们衷心的祝贺。

我们这些大学在全世界形成一个很大的知识型社区。科学没有国籍；知识属于每一个人。

我们这些大学创造新的知识。我们讲授这种知识，也讲授其他大学所创造的新知识，还讲授我们的前辈们所发现、试验和积累的伟大知识宝库中的最佳的知识。

所有的大学都对它们本国的繁荣和成功作出贡献。它们也保存它们国家的文明所特有的文化和遗产。但是，它们所做的比这还要多。只有经过准确、合理解释和真理的独立试验而辛苦获得的知识，才是牢靠的知识。因此，当我们教给学生技能的时候，我们也是在教给他们价值观。一方面，这些是对于个人行为和社会行为的价值观；另一方面，这些价值观强调个人需要有独立的理解力，其是人类创造力的源泉。

这些职责赋予了大学一种高度的责任。这些职责植根于诚实、自由无畏的探究和独立性这三者构成的伟大的优良传统。每一所大学是其本国社会里的一座灯塔；通过与其兄弟院校的联系交流，它的知识和价值观得以广泛传播。

传统的树立并非易事，也并非一曰之功。一百年以来，北京大学已形成了自己的传统。北大在今天和将来的成员们，我们希望看到你们精心发展和巩固你们的传统。我们希望看到你们成为这知识型社区的一块拱顶石。在你们的第二个百年中，我们希望看到，随着你们越来越多的成员参与兄弟院校的活动，你们会为整个国际学术运动作出贡献。

为了北京大学第一个百年的成就，向北大表示祝贺！

(89) 哦, 船长! 我的船长!

O CAPTAIN! my Captain! our fearful trip is done,
The ship has weather' d every rack, the prize we sought is won,
The port is near, the bells I hear, the people all exulting,
While follow eyes the steady keel, the vessel grim and daring;
But O heart! heart! heart!
O the bleeding drops of red!
Where on the deck my Captain lies,
Fallen cold and dead.
O Captain my Captain! rise up and hear the bells;
Rise up - for you the flag is flung - for you the bugle trills,
For you the bouquets and ribbon' d wreaths - for you the shores crowding,
For you they call, the swaying mass, their eager faces turning;
Here, Captain! dear father!
This arm beneath your head!
It is some dream that on the deck
You' ve fallen cold and dead.
My Captain does not answer, his lips are pale and still,
My father does not feel my arm, he has no pulse nor will;
The ship is anchor' d safe and sound, its voyage closed and done,
From fearful trip the victor ship comes in with object won;
Exult, O shores! and ring, O bells!
But I, with mournful tread,
Walk the deck my Captain lies

Fallen cold and dead.

哦，船长！我的船长！我们险恶的航程已经告终，

我们的船安然渡过惊涛骇浪，我们所寻求的奖赏已赢得手中。

港口已经不远，钟声我已听见，万千人众都在欢呼呐喊，
无数目光迎着我们的船从容返航，我们的船威严而又勇敢。 可是，心啊！心啊！心啊！

哦，殷红的血滴正流泻，

在甲板上，那里躺着我的船长，

他已倒下，已死去，已冷却。

哦，船长！我的船长！起来听听这钟声，

起来吧，——旌旗在为你招展——号角在为你长鸣。

为你，岸上挤满了人群——为你，人们准备了无数的花束、彩带和花环。

为你，熙攘的群众在呼唤，转动着多少殷切的脸。

这里，船长！亲爱的父亲！

让你的头颜枕着我的手臂！

真像是梦，在甲板上 你已倒下，已死去，已冷却。

我们的船长不作回应，他的双唇惨白、寂静，

我的父亲感觉不到我的手臂，他已没有脉搏、没有生命，我们的船已安全抛锚碇泊，航行
已完成，已告终，

胜利的船从险恶的旅途归来，我们寻求的已赢得手中。

欢呼，哦，海岸！轰鸣，哦，钟声！可是，我却轻移悲伤的步履，

在甲板上，那里躺着我的船长，

他已倒下，已死去，已冷却。

(90) 艰辛的人生

A life of slothful ease, a life of that peace which springs merely from lack either of desire or of power to strive after great things, is as little worthy of a nation as an individual.

We do not admire the man of timid peace. We admire the man who embodies victorious efforts,

the man who never wrongs his neighbor, who is prompt to help a friend, but who has those virile qualities necessary to win in the stern strife of actual life. It is hard to fail, but it is worse never to have tried to succeed. In this life we get nothing save by effort. Freedom from effort in the present merely means that there has been effort stored up in the past. A man can be freed from the necessity of work only by the fact that he or his fathers before him have worked to good purpose. If the freedom thus purchased is used aright, and the man still does actual work, though of a different kind, whether as a writer or a general, whether in the field of politics or in the field of exploration and adventure,

he shows he deserves his good fortune.

But if he treats this period of freedom from the need of actual labor as a period, not of preparation, but of mere enjoyment, even though perhaps not of vicious enjoyment, he shows that he is simply a cumberer on the earth's surface; and he surely unfits himself to hold his own place with his fellows, if the need to do so should again arise. A mere life of ease is not in the end a very satisfactory life, and, above all, it is a life which ultimately unfits those who follow it for serious work in the world.

As it is with the individual, so it is with the nation. It is a base untruth to say that happy is the nation that has no history. Thrice happy is the nation that has a glorious history. Far better it is to dare mighty things, to win glorious triumphs, even though checkered by failure, than to take rank with those poor spirits who neither enjoy much nor suffer much, because they live in the gray twilight that knows neither victory nor defeat.

一种怠惰安逸的生活，一种仅仅是由于缺少追寻伟大事物的渴望或能力而导致的悠闲生活，这对国家与个人都是毫无价值的。

我们不欣赏那种怯懦安逸的人。我们钦佩那种表现出奋力向上的人，那种永不屈待邻人，能随时帮助朋友，但是也具有那些刚健的品质，足以在现实生活的严酷斗争中获取胜利的

人。失败是难以忍受的，但更为糟糕的是从来不去努力争取成功。在人的这一生中，任何的收获都要通过努力去得到。目前不作任何的努力，只不过意味着在过去有过努力的积储。一个人不必工作，除非他或其先辈们曾经努力工作过，并取得了丰厚的收获。假如他能够把获得的这种自由加以正确地运用，仍然做些实际的工作，尽管那些工作是属于另一类的，不论是做一名作家还是将军，不论是在政界还是在探险和冒险方面做些事情，都表明了他没有辜负自己的好运。

但是，假如他未将这段需要从事实际工作的自由时期用于准备，而仅仅是用于享乐（即使他所从事的或许并非不良的享乐），那也就表明了他只是地球表面上的一个赘疣；而且如果那种需要再度出现的话，他肯定无法在闲僚之中维持自己的地位。一种纯粹安逸的生活终究并不是一种令人很满意的生活，而且，最主要的是，过那种生活的人最终肯定没有能力担当起世上之重任。

对于个人是如此，对于国家也是这样。有人说一个没有历史的国家是得天独厚的，这是根本错误的。一种得天独厚的优越感来源于一个国家所具有的光荣历史。敢于挑战非比寻常的事物，去赢得光辉的胜利，即使其中掺杂着失败，那也远胜于与那些既没有享受多大快乐也没有遭受多大痛苦的平庸之辈为伍，因为他们生活在一个既享受不到胜利也不会遭遇挫败的灰暗的境界中。

(91) 谈怕死

Perhaps the best cure for the fear of death is to reflect that life has a beginning as well as an end. There was a time when we were not: this gives me no concern—why then should it trouble us that a time will come when we shall cease to be? I have no wish to have been alive a hundred years ago, or in the reign of Queen Anne. Why should I regret and lay it so much to heart that I shall not be alive a hundred years hence, in the reign of I cannot tell whom?

To die is only to be as we were born; yet no one feels any remorse, or regret, or repugnance, in contemplating this last idea. It is rather a relief and disburdening of the mind; it seems to have been a holiday time with us then; we were not called to appear upon the stage of life, to wear robes or tatters, to laugh or cry, be hooted or applauded; we had lain perdu all this while, snug out of harm's way; and had slept out our thousands of centuries without wanting to be waked up; at peace and free from care, in a long nonage, in a sleep deeper and calmer than that of infancy, wrapped in the softest and finest dust. And the worst that we dread is, after a short fretful, feverish being, after vain hopes, and idle fears, to sink to final repose again, and forget the troubled dream of life!

也许克服对死亡恐惧的最好方法是想一想，人生有始也就必有终。在过去一段时期我们并不存在：这一事实并未让我们担心过——那为什么我们还要为了有一天将不存在而感到困扰呢？我既然不期望活在一百年之前，或是生活在安妮女王统治的时代，我何以要因为不能活在一百年以后说不出谁统治的时代，深感遗憾而耿耿于怀呢？

死亡只不过是恢复到生前状况而已。当我们在思忖这个新观念时，没有人会感到一丝丝的懊悔、遗憾或是厌烦，反而感到心灵的舒缓慰藉和如释重负。我们在生前仿佛在度假一般：我们没有被召唤而出现在人生舞台上，穿着华贵的礼袍或褴褛的衣衫、大笑或是哭嚎、被人呵斥或是接受喝彩；相反地，我们埋伏了很久很久，安详自在而且远离伤害，熟睡千百个世纪也不愿意被唤醒，平和惬意而无忧无虑，长期处于胚胎阶段，远比婴儿时期睡得更为深沉和静谧，并被最轻柔和最细致的尘埃所包裹着。而最糟糕的是，我们担心在短暂的烦躁和狂热的生存之后，在空虚的期盼以及无谓的恐惧之后，再度沉入最终的长眠，而忘却了人生烦恼痛苦的梦境！

(92) 论人类荣耀之虚渺

What then is the work of life? What the business of great men, that pass the stage of the world in seeming triumph as these men we call heroes have done? Is it to grow great in the mouth of fame and take up so many pages in history? Alas! That is no more than making a tale for the reading of posterity till it turns into fable and romance. Is it to furnish subjects to the poets, and live in their immortal rhymes as they call them? That is, in short, no more than to be hereafter turned into ballad and song and be sung by old women to quiet children, or at the corner of the street to gather crowds in aid of the pickpocket and the poor. Or is their business rather to add virtue and piety to their glory, which alone will pass them into eternity and make them truly immortal? What is glory without virtue? A great man without religion is no more than a great beast without a soul. What is honour without merit? And what can be called true merit but that which makes a person be a good man as well as a great man?

那么，人生的工作是什么？那些伟大的人物们，还有那些被我们称为英雄的人们，他们春风得意地走过世界的舞台时又做了些什么呢？难道就是要在众口喧称中变得伟大，并且还要在历史上占据许多篇章吗？唉！那只不过是编了一个故事供后人阅读，直到它变成了神话或是传奇罢了。难道就是要供给诗人们以吟咏的题材，并生活在他们那些所谓不朽的诗篇之中吗？简而言之，那只不过是在将来变成歌谣，由老奶奶唱给静心聆听的孩子，或由卖唱的在街角唱出，以吸引大批的听众，使扒手和穷人多了一个谋生机会而已。他们所应做的事情，是不是要为自己的荣耀添加上美德和虔诚呢？只有这两样东西才可以使他们进入永生，让他们真正不朽！如果没有美德，荣耀又算得了什么呢？一个没有宗教信仰的伟人只不过是一只没有灵魂的巨兽。如果没有价值存在，荣誉又算得了什么呢？而被称作真正有价值的东西，除了那种不仅把一个人造就成伟人，并且使他具有好人的品质之外，还能有什么呢？

(93) 至加西亚的信

In all this Cuban business there is one man stands out on the horizon of my memory like Mars at perihelion.

When war broke out between Spain and the United States, it was very necessary to communicate quickly with the leader of the Insurgents. Garcia was somewhere in the mountain fastnesses of Cuba - no one knew where. No mail or telegraph message could reach him. The President must secure his cooperation, and quickly. What to do?

Some said to the President, "There's a fellow by the name of Rowan who will find Garcia for you, if anybody can."

Rowan was sent for and given a letter to be delivered to Garcia. How the "fellow by the name of Rowan" took the letter, sealed it up in an oilskin pouch, strapped it over his heart, in four days landed by night off the coast of Cuba from an open boat, disappeared into the jungle, and in three weeks came out on the other side of the Island, having traversed a hostile country on foot and delivered his letter to Garcia - are things I have no special desire now to tell in detail. The point that I wish to make is this: McKinley gave Rowan a letter to be delivered to Garcia; Rowan took the letter and did not ask, "Where is he at?"

By the Eternal! There is a man whose form should be cast in deathless bronze and the statue placed in every college of the land. It is not book learning young men need, nor instruction about this and that, but a stiffening of the vertebrae which will cause them to be loyal to a trust, to act promptly, concentrate their energies: do the thing - "Carry a message to Garcia."

General Garcia is dead now, but there are other Garcias. No man who has endeavored to carry out an enterprise where many hands were needed, but has been well nigh appalled at times by the imbecility of the average man - the inability or unwillingness to concentrate on a thing and do it.

Slipshod assistance, foolish inattention, dowdy indifference, and half hearted work seem the rule; and no man succeeds, unless by hook or crook or threat he forces or bribes other men to assist him; or mayhap, God in His goodness performs a miracle, and sends him an Angel of Light for an assistant.

在所有与古巴有关的事情中，有一个人常常令我无法忘怀。美西战争爆发以后，美国必须马上与反抗军首领加西亚将军取得联系。加西亚将军隐藏在古巴辽阔的崇山峻岭中——没

有人知道确切的地点，因而无法送信或电报给他。但是，美国总统必须要尽快与他建立合作关系。怎么办呢？

有人对总统推荐说：“有一个名字叫罗文的人，假如有人能找到加西亚将军，那个人一定就是他。”

于是，他们将罗文找来，交给他一封信——写给加西亚的信。关于那个“名字叫罗文的人”如何拿了信，将它装进一个油纸袋里并打封，吊在胸口藏好，如何用4天的时间乘坐一条敞口船连夜抵达古巴海岸，而后消失在丛林之中，如何在3个星期之后出现在古巴岛的另一端，其间徒步穿越一个危机四伏的国家，将信交到加西亚手上——这些都不是我现在想要详细讲述的。我希望强调的重点是：美国总统麦金莱将一封写给加西亚的信交给了罗文，而罗文接过信后，并没有问“他在哪里？”

像罗文这样的人，我们应该为他塑造不朽的青铜雕像，将其放在美国每一所大学里。年轻人所需要的不仅仅是学习书本上的知识，也不仅仅是聆听他人的种种教诲，更需要的是对于一种责任的忠诚，能够立即采取行动，全心全意去完成任务——“把信送给加西亚”。

加西亚将军已不在人世，但是现在还有其他的“加西亚”。没有人能经营好这样的一家企业——虽然需要众多人手，但时常几乎让人惊骇的是，其中大部分人庸庸碌碌——他们要么能力不足，要么根本不愿意全心全意去工作。

懒懒散散、漠不关心、马马虎虎和心不在焉的工作态度，对于许多人来说似乎已成常态。除非苦口婆心、威通利诱地强迫他们做事，或者，请善意的上帝创造奇迹，并派一名光芒天使相助，否则，这些人将一事无成。

(94) 秋

There is no month in the whole year, in which nature wears a more beautiful appearance than in the month of August! Spring has many beauties, and May is a fresh and blooming month, but the charms of this time of year are enhanced by their contrast with the winter season. August has no such advantage. It comes when we remember nothing but clear skies, green fields and sweet smelling flowers when the recollection of snow, and ice, and bleak winds, has faded from our minds as completely as they have disappeared from the earth and yet what a pleasant time it is! Orchards and corn-fields ring with the hum of labour; trees bend beneath the thick clusters of ripe fruit, which bows their branches to the ground; and the corn, piled in graceful sheaves, or waving in every light breath that sweeps above it, as if it wooed the sickle, tinges the landscape with a golden hue. A mellow softness appears to hang over the whole earth; the influence of the season seems to extend itself to the every wagon, whose slow motion across the well-reaped field, is perceptible only to the eye,

but strikes with no harsh sound upon the ear.

一年四季之中，大自然的外貌最美不过的一个月就是八月。春天有许多美的地方，五月是新鲜和娇艳的月份，但是这种时节的媚人之处是由于和冬季的对照而加强起来的。八月没有这种有利的条件。它来的时候，我们所记得的只有晴朗的天、绿色的田野和芬芳的花——雪、冰和凜冽的寒风已经完全被我们的脑子遗忘了，正如它们已经完全从地面消失了一样，——然而这八月是何等可爱的时节啊！果园里和谷田里震荡着嘈杂的劳作的声音；结了一丛丛丰硕果实的枝条垂到地面，连树干都坠得发弯了；谷物呢，整整齐齐地束束堆着，或者被不时掠过的一阵阵的微风吹得摇摇摆摆，像是在向镰刀求爱，它们给这片风景染上一片金色。似乎有一种丰美的柔和气氛笼罩着整个地面；时节的影响像是连大车也受了感染，它在收割过的田野里缓慢地移动，唯有眼睛可以看得出来，而耳朵却听不到粗浊的声音。

(95) 致威尔士王妃戴安娜的献词

Today is our chance to say thank you for the way you brightened our lives, even though God granted you but half a life. We will all feel cheated always that you were taken from us so young, and yet we must learn to be grateful that you came along at all. Only now you are gone do we truly appreciate what we are now without and we want you to know that life without you is very, very difficult. We have all despaired at our loss over the past week and only the strength of the message you gave us through your years of giving has afforded us the strength to move forward.

There is a temptation to rush to canonize your memory, there is no need to do so. You stand tall enough as a human being of unique qualities not to need to be seen as a saint. Indeed, to sanctify your memory would be to miss out on the very core of your being, your wonderfully mischievous sense of humour with a laugh that bent you double. Your joy for life, transmitted wherever you took your smile, and the sparkle in those unforgettable eyes. Your boundless energy, which you could barely contain. But your greatest gift was your intuition and it was a gift you used wisely. This is what underpinned all your other wonderful attributes and if we look to analyse what it was about you that had such a wide appeal we find it in your instinctive feel for what was really important in all our lives...

即使上帝只赐予了你一半的生命，我们今天还是趁此机会来感谢你以自己的那种方式使我们的生命熠熠生辉。我们大家永远都会有一种上当受骗的感觉，因为你过早地香销玉殒，但是我们仍然必须学会感恩，因为你毕竟曾与我们同在。唯在此刻，当你已离我们远去，我们才真正意识到我们现在损失了什么。我们想让你知道，没有你，我们的生活会是十分、十分困难的。我们大家都在过去的一周内因为失去了你而感到绝望。在过去的岁月里，你不断给别人以奉献的启示，唯有这种启示的威力才为我们提供了朝前迈进的力量。

人们情不自禁急于想要尊你为圣徒，其实，并没有必要这么做。因为作为一个具有无与伦比特质的凡人，你足够超凡，无须被视做圣徒。确实，把你尊为圣徒来纪念，或许将会遗漏你性格的核心，那就是你用开怀大笑所表达的绝妙的童心未泯的幽默感。你对生活的欣喜，通过你的微笑和你令人难忘的双眸中的闪光，传遍了你的所到之处。还有你那几乎无法抑制的无穷的活力。但你最杰出的天赋是你的直觉，而你又把它加以睿智地使用。这种能力加强了其他一切出类拔萃的特质。假如我们特意要分析你身上的什么东西会有这么普遍的吸引力，我们就会发现你对所有我们大家生活中真正重要的东西都有一种本能的同情....

(96) 晋升的诀窍

A Chief Executive officer is not necessarily someone who has had a lot of formal training. So, I doubt more schooling would help you climb up that ladder of success.

Maybe you should try and change your work habits or character. You cannot just sit around in an organization waiting for people to promote you. You have to let people know you are ambitious and waiting for bigger and more rewarding challenges. You should tell your supervisor or boss that you want to be promoted and rise up that management ladder. A good manager will accept, even respect the fact that you wish for career development. If this is not the case, you should find a new job or new company that will allow you to grow.

You must start out small. Hoping that one day you will suddenly become director of a company is doubtful. Getting ready for a slow ascent is more likely. Accept it, and commit yourself, realizing that it may be a long climb.

You will need some skills to propel you up that ladder of success. You must be competent, that is you need to develop skills in many areas, such as marketing, human resources, public relations and finances.

You must also be a good people person, always cultivating relationships with the people around you. Having “guanxi” is a necessary characteristic of any successful CEO.

公司的首席执行官未必都是经过许多正规培训的人。所以，我认为接受更多的学校教育未必就能促使你在成功的阶梯上步步高升。

也许，你应该试着改变工作习惯或性格。不能仅仅在一个单位里坐等别人来提升你。必须让人们知道你胸怀大志，正在等待更大的、回报更多的挑战。应该告诉你的上司或老板：你想得到提拔，登上管理者的阶层。一位好经理将会理解，甚至尊重你发展事业的愿望。假如情况不是这样的话，你就应该另谋高就，以使自己得到发展。

必须从小处开始做起。幻想着有一天突然当上某公司的领导是不太现实的。作好准备慢慢地升迁，可能性更大。接受现实，全力以赴，要意识到这可能是一种漫长的攀登。

你需要掌握一些促使自己往上爬升的技能。你必须具备胜任工作的各种能力。换句话说，你必须具备诸如市场营销、人力资源、公关和财务等方面的技能。

你也必须要有良好的人缘，营造与周围的人融洽的关系，好的“关系”是任何一位成功的首席执行官必备的要素。

(97) 奥运会的另一面

The Olympics represents the noble ideal of sports overcoming the barriers of politics with champion athletes of all nations gathering in the spirit of sportsmanship. However, the stakes go beyond who wins the gold medal. Shortly after each competition, nations begin to vie afresh for the bid to host the next game. Winning the vote to host is not merely an honor, it is a political conquest in global recognition. It also spins revenue from the influx of tourists, participants and Olympic related paraphernalia.

However, all that glitters is not gold. For some residents of Beijing, the site of Olympic 2008, the impact of winning the bid cuts deep and far into their personal lives. The capital is expecting to pour billions of dollars into sports facilities and related upgrades such as roads, public transport, landscaping and sanitation. For the bustling city of bicycles and traffic jams tucked among imperial relics, the Olympics is an opportunity for urban renewal.

Yet for those within the areas, something must give way to make room for the model Olympic Village.

Decades of family homes will be uprooted and dispersed among apartments on the outskirts of the city. Although modern plumbing and sanitation will replace chamber pots, the move is an upheaval of a community and its way of life and social dynamics. It will be interesting to follow up on those and study the effects of the transplant.

The Olympics upgrades are not disposable stage props that can be easily discarded after the show. Experts are afraid that without the heartbeat of ordinary people dwelling in the ancient city, the high tech Olympic City would become culturally dry. Careful urban planning and stringent regulations such as building restrictions can preserve the impression of an intact neighborhood. Nevertheless, without the residents, aesthetic is lost and only the facade remains, waiting to be filled by tourists and businesses.

Nonetheless who can begrudge anyone a more comfortable living environment? Even without the Olympics, can the drumbeat of modernization be stopped? And whether the changes are for better or worse, who should presume to judge such things other than those whose lives bear the brunt of the impact?

奥运会所代表的崇高理想，就是各国的运动选手用运动员精神超越政治障碍聚集在一起。可是，其利害关系不仅在于谁获得金牌。每一届奥运会后不久，各国又重新开始争夺下一届奥运会的主办权。获得主办权不仅仅是一种荣誉，也代表着在政治上被全球认同的胜利。

此外，还可以通过接踵而来的游客、参赛者和和奥运会有关的设备迅速增加税收。

然而，我们不能只看其表面（该句亦可直译为“闪闪发光的未必都是金子”）。对于北京2008年奥运会场地的那些居民来说，获得主办权对他们生活的影响是深远的。首都预计要在运动设施及其相关的改进，如道路、公共交通、环境景观和公共卫生等方面投入数十亿美元。对于其皇家遗址中到处停放自行车、交通拥堵的繁忙城市，奥运会是一次都市翻新的机会。可是对于那些住在规划用地的人而言，他们必须放弃一些东西来为一个现代化的奥运村腾地儿。

几十年的家园被连根拔起，而被分散到城市郊区的公寓。虽然现代化的管道和卫生设备将取代便盆，但是迁移对一个社区及其生活方式和社会变迁过程仍然是一个大变动。追踪这些人并研究迁移给他们带来的影响将是很有意义的。

为奥运会所做的改进工程，并非是戏剧演出结束后轻易就可以丢弃的舞台小道具。专家们担心在这座古城中缺乏了普通居民的声迹，高科技的奥运城会在文化上几近枯竭。即使细心的城市规划和严厉的法规，例如建筑管制可以保留原封不动的社区外观，然而没有了居民，美感仍会失落，而只留下空壳，等待游客和商业的填充。

不过，谁能妒忌一些人较舒适的居住环境呢？即使没有奥运会，现代化的鼓点声是否会被阻挡？而且社会变迁的好与坏，除了那些深受其影响的人以外，还有谁能擅自判断呢？

(98) 自由就是秩序

Liberty is order. Liberty is strength. Look round the world, and admire, as you must, the instructive spectacle. You will see that liberty not only is power and order, but that it is power and order predominant and invincible - that it derides all other sources of strength. And shall the preposterous imagination be fostered, that men bred in liberty - the first of humankind who asserted the glorious distinction of forming for themselves their social compact - can be condemned to silence upon their rights? Is it to be conceived that men who have enjoyed, for such a length of days, the light and happiness of freedom, can be restrained, and shut up again in the gloom of ignorance and degradation? As well, sir, might you try, by a miserable dam, to shut up the flowing of a rapid river! The rolling and impetuous tide would burst through every impediment that man might throw in its way; and the only consequence of the impotent attempt would be, that, having collected new force by its temporary suspension, enforcing itself through new channels, it would spread devastation and ruin on every side. The progress of liberty is like the progress of the stream. Kept within its bounds, it is sure to fertilize the country through which it runs; but no power can arrest it in its passage; and short sighted, as well as wicked, must be the heart of the projector that would strive to divert its course.

自由就是秩序，自由就是力量。放眼寰球，你定然会对那些具有启发性的景象钦佩不已。你会看到，自由不仅仅是力量和秩序，而且是占据统治地位的不可征服的力量和秩序它使其他一切力量的源泉都相形见绌。那些在自由中被养育的人们，是人类当中第一批主张拥有订立自己的社会契约的殊荣的人，难道应该促进他们对其权利选择缄默不语的荒谬幻觉吗？试想，那些长期沐浴在自由的幸福光辉下的人们可能被压制、被重新禁锢在无知和堕落的黑暗之中吗？是的，先生，你完全可以尝试用一道可怜的堤坝去围堵奔腾湍急的河流！翻腾的急流会冲垮人们设置在河道上的任何障碍物；这种于事无补的尝试只会产生一个后果，那就是：河水经过暂时的停留而聚集了新的力量，强行冲破新的河道，会导致两岸四处受到损毁，并损毁一切。自由的前进如同河流的前进。假如它保持在自己活动的弹性范围之内，它必然会肥沃它所流经的土地；但是，任何势力都无法阻碍它按照自己的路径前进；那些力图改变其路径的谋划者必定是目光短浅而且令人憎恶之人。

(99) 我们相亲相爱

Stray birds of summer come to my window to sing and fly away.

And yellow leaves of autumn, which have no songs, flutter and fall there with a sign.

O Troupe of little vagrants of the world, leave your footprints in my words.

The world puts off its mask of vastness to its lover.

It becomes small as one song, as one kiss of the eternal.

It is the tears of the earth that keep her smiles in bloom.

The mighty desert is burning for the love of a blade of grass who shakes her head and laughs and flies away.

If you shed tears when you miss the sun, you also miss the stars.

The sands in your way beg for your song and your movement, dancing water.
Will you carry the burden of their lameness?

Her wishful face haunts my dreams like the rain at night.

Once we dreamt that we were strangers.

We wake up to find that we were dear to each other.

夏天的飞鸟，飞到我的宙前唱歌，又飞去了。

秋天的黄叶，它们没有什么可唱，只叹息一声，飞落在那里。

世界上的一队小小的漂泊者呀，请留下你们的足印在我的文字里。

世界对着它的爱人，把它浩瀚的面具揭下了。

它变小了，小如一首歌，小如一回永恒的接吻。

是大地的泪点，使她的微笑保持着青春不谢。

无垠的沙漠热烈追求一叶绿草的爱，她摇摇头笑着飞开了。如果你因失去了太阳而流泪，那么你也将失去群星了。

跳舞着的流水呀，在你途中的泥沙，要求你的歌声，你的流动呢。你肯挟殒足的泥沙而俱下么？

她的热切的脸，如夜雨似的，搅扰着我的梦魂。

有一次，我们梦见大家都不相识的。

我们醒了，却知道我们原是相亲相爱的。

(100) 天生赢家

Each human being is born as something new, something that never existed before. Each is born with the capacity to win at life. Each person has a unique way of seeing, hearing, touching, tasting and thinking. Each has his or her own unique potentials – capabilities and limitations. Each can be a significant, thinking, aware, and creative being – a productive person, a winner.

The word “winner” and “loser” have many meanings. When we refer to a person as a winner, we do not mean one who makes someone else lose. To us, a winner is one who responds authentically by being credible, trustworthy, responsive, and genuine, both as an individual and as a member of a society.

Winners do not dedicate their lives to a concept of what they imagine they should be; rather, they are themselves and as such do not use their energy putting on a performance,

maintaining pretence, and manipulating others. They are aware that there is a difference between being loving and acting loving, between being stupid and acting stupid, between being knowledgeable and acting knowledgeable. Winners do not need to hide behind a mask.

Winners are not afraid to do their own thinking and to use their own knowledge. They can separate facts from opinion and don't pretend to have all the answers. They listen to others, evaluate what they say, but come to their own conclusions. Although winners can admire and respect other people, they are not totally defined, demolished, bound, or awed by them.

Winners do not play “helpless”, nor do they play the blaming game. Instead, they assume responsibility for their own lives. They do not give others a false authority over them. Winners are their own bosses and know it.

A winner's timing is right. Winners respond appropriately to the situation. Their responses are related to the message sent and preserve the significance, worth, well-being, and dignity of the people involved. Winners know that for everything there is a season and for every activity a time.

Although winners can freely enjoy themselves, they can also postpone enjoyment, can discipline themselves in the present to enhance their enjoyment in the future. Winners are not afraid to go after what they want, but they do so in appropriate ways. Winners do not get their security by controlling others. They do not set themselves up to lose.

A winner cares about the world and its peoples. A winner is not isolated from the general problems of society, but is concerned, compassionate, and committed to improving the quality of life. Even in the face of national and international adversity, a winner's self-image is not one of a powerless individual. A winner works to make the world a better place.

每个人生来就是新的事物，是前所未有的事物。每个人天生就具有在生活中获取成功的能力。每个人都有自己观察、聆听、触摸、品尝和思考的独特方式。每个人也各有其独特潜能——各有所长也各有局限。每个人都有可能成为一个重要、好思考、头脑清醒而富于想像的人——一个创造性的人，一个赢家。

“赢家”一词和“输家”一词都有多种不同的含义。当我们认为某人为赢家，并不意味着他会让别人输掉什么。在我们看来，一个赢家不管是作为个体还是社会的一分子，他都会以可靠、诚信、感怀、坦率的态度真切地对一切作出反应。

赢家不会置身于想像他们应当成为何种人的观念之中；相反，他们就是本真的自我。因此，他们不会费神费力地装模作样，故作姿态，以及玩弄他人。他们很清楚爱与装爱、傻与装傻、真才实学与故作高深之间的区别。赢家们不需要用面具掩饰自己。

赢家们不惧怕进行独立思考和运用自身的知识。他们既能够区分事实与想法，又不会装作通晓一切。他们倾听他人意见，评估他人的言论，从而得出自己的结论。虽然赢家们能够敬佩和尊重他人，但是却不会完全被他人所限制、伤害、束缚或吓倒。

赢家们不会装作“无助”，也不会玩弄怨天尤人的把戏。相反，他们承担生活中自己应尽的责任。他们不会给别人名不符实的权威，让别人凌驾于他们之上。赢家们主宰着自己的命运，对此他们一清二楚。

赢家们擅于掌握时机，会对形势作出适当的应对。他们能根据得到的信息做出反应，维护有关人员的地位、价值、利益和尊严。赢家们知道，每件事情都有其适宜的时机，每个行动都有其恰当的时刻。

虽然赢家们能自由自在地享受生活，但是他们也能推迟享乐的时间。他们能够在目前约束自己，以便在将来享受更大的快乐。赢家们不惧怕追求心中想要的东西，但是行为方式恰如其分。赢家们不会通过控制他人来获取自身的安全感。他们不会把自己推向失败。

赢家关注世界和世间民众。赢家不会置身世外，不理睬普遍存在的社会问题，他对此充满关心和热情，并致力于改善生活的质量。即使面对全国性甚至全球性的灾难，赢家也不会显得无能为力。赢家致力于让世界变得更加美好。