



南京航空航天大学

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Youth

Samuel Ullman

Youth is not a time of life; it is a state of mind: it is not a matter of rosy cheeks, red lips and supple¹ 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 temperamental² predominance³ 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 deserting⁴ 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 spirit back to dust.

Whether 60 or 16, there is in every human being's heart the lure of wonder, the unfailing childlike appetite for 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 Infinite⁵, so long are you young.

When the aeries are down, and your spirit is covered with snows of cynicism⁶ and the ice of pessimism, then you are grown old, even at 20; but as long as your aeries are up, to catch waves of optimism, there is hope you may die young at 80.

¹ supple ['sap(a)l] adj. 柔软的。

² temperamental [temp'ra'ment(a)l] adj. 由气质引起的。

³ predominance [pr'ɒdɪnəns] n. 优势。

⁴ desert ['deza(r)t] vt. 抛弃，放弃。

⁵ the Infinite: 上帝。

⁶ cynicism ['sɪntsɪz(a)m] n. 玩世不恭。

What I Have Lived For¹

Bertrand Russell

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 great ocean of anguish, reaching to the very verge of despair².

I have sought love, first³, because it brings enthusiasm---enthusiasm so great that I would often have sacrificed all the rest of life for a few hours of this joy. I have sought it, next, because it relieves loneliness---that terrible loneliness in which one shivering consciousness looks over the rim of the world into the cold unfathomable lifeless abyss⁴. 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 imagined⁵. 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 passion⁶ I have sought knowledge. I have wished to understand the hearts of men⁷. I have wished to know why the stars shine. And I have tried to comprehend the Pythagorean power by which number holds sway above the flux⁸. A little of this, but not much, I have achieved.

¹ What I Have Lived For: 本文是《罗素自传》的序言，因此作者在此用了现在完成时，表示这是对自己一生探索人生真谛的一段小结。同时也有继往开来，不断求索的涵义。

² These passions...despair: 这三种因素，有如三股强劲的狂飙，卷着我到处飘零，倏忽不定，飞越深深的苦海，濒临绝望的边缘。hither and thither: 到处。In a wayward course: 沿着飘忽不定的轨迹。very: 起加强语气作用。

³ first: 与下面的 because 连用，意为“首先是因为……”。下文中的 next, finally 亦然。

⁴ that terrible.....abyss: 在那种可怕的孤寂之中，灵魂颤抖着从世界的边缘上窥视过去，却只见那天寒地冻、深不可测、毫无生气的深渊。consciousness: 灵魂。Cold unfathomable lifeless abyss: 指死亡的世界。意即：当人处在极度的孤寂中时，只觉得天寒地荒，不由得想到彼岸世界的可怕。

⁵ because in...imagined: 因为在爱的欢聚中，我看到圣者和诗人们在想象中所预见的天堂景象的神秘缩影。the union of love: 爱的聚合，即可以指男欢女爱的相聚，亦可指人的爱心对世间一切的包容。in a mystic miniature: 指圣者和诗人想象中神秘的天堂景象的缩影。prefiguring vision: 预想到的情景。

⁶ with equal passion: 同样热心执著地。

⁷ the hearts of men: 此段谈罗素对知识的追求，因此“人心”在这里不仅是一个心理学上的概念，而且也指反映人类内心活动和情感的哲学、艺术和文学上的概念。

⁸ And I...flux: 我也曾努力理解毕达哥拉斯赋予数的力量，在他那里，数主宰了万物的流变。Pythagorean: 毕达哥拉斯的。number: 数（这里指抽象的非实体的概念）。hold sway above: 控制（主宰）某物。The flux: 指世间万物的变易。毕达哥拉斯（Pythagoras，生年不详，卒于公元前 497 年），希腊哲学家、数学家。在他的哲学中，“数”是宇宙的本体，万物始于“一”，由“一”生“二”，从而化成了大千世界。他的“数”是形而上学的实体。罗素也精通数学，这里他指出，自己之所以研究数学，是受了毕达哥拉斯的影响，是为了探求宇宙万物变易的奥秘。

Love and knowledge, so far as they were possible, led upward toward the heavens¹. 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 burden to their sons, and the whole world of loneliness, poverty, and pain make a mockery of what human life should be². I long to alleviate this 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.

¹ led upward toward the heavens: 将我引向高高的天空。led upward...=led me upward...这里作者的意思是: 由于爱和智慧都是积极的东西, 因此使人忘却了人世间的忧患, 仿佛使人超凡脱俗了似的。the heavens: 这里并非是指宗教意义上的天堂 (Heaven), 而是指超越了凡俗世界后的境界。

² make a...be: 意即人类生活应更加美好, 但这一切 (指上述诸多苦难) 却与此相悖, 成为对人类理想的讽刺。human life should be: 人类生活理当成为的样子。should 既有虚拟意味, 又带有强烈的主观色彩, 表示人对生活的理想。

If I Rest, I Rust

Orison Marden

The significant inscription¹ found on an old key---“if I rest, I rust” ---would be an excellent motto for those who are afflicted² with the slightest bit of idleness. Even the most industrious person might adopt it with advantage to serve as a reminder that, if one allows his faculties to rest, like the iron in the unused key, they will soon show signs of rust and, ultimately, cannot do the work required of them.

Those who would attain the heights reached and kept by great men must keep their faculties polished by constant use, so that they may unlock the doors of knowledge, the gates that guard the entrances to the professions, to science, art, literature, agriculture --- every department of human endeavor.

Industry keeps bright the key that opens the treasury of achievement. If Hugh Miller, after toiling³ all day in a quarry, had devoted his evenings to rest and recreation, he would never have become a famous geologist. The celebrated mathematician, Edmund Stone, would never have published a mathematical dictionary, never have found the key to science of mathematics, if he had given his spare moments to idleness. Had the little Scotch lad, Ferguson, allowed the busy brain to go to sleep while he tended sheep on the hillside, instead of calculating the position of the stars by a string of beads, he would never have become a famous astronomer.

Labor vanquishes⁴all --- not inconstant, spasmodic⁵or ill-directed labor; but faithful, unremitting⁶, daily effort toward a well-directed purpose. Just as truly as eternal vigilance⁷ is the price of liberty, so is eternal industry the price of noble and enduring success.

¹inscription n.题字。

²afflict vt.折磨。

³toil vi. 苦干。

⁴vanquish v.征服，击败。

⁵spasmodic adj. 间歇性的。

⁶unremitting adj. 不懈的。

⁷vigilance n. 警惕。

Universities and Their Function (excerpt)

Alfred North Whitehead

The universities are schools of education, and schools of research. But the primary reason for their existence is not to be found either in the mere knowledge conveyed to the students or in the mere opportunities for research afforded to the members of the faculty¹.

The justification for a university is that it preserves the connection between knowledge and the zest of life, by uniting the young and the old in the imaginative consideration of learning². The university imparts information, but it imparts it imaginatively. At least, this is the function which it should perform for society. A university which fails in this respect has no reason for existence. This atmosphere of excitement, arising from imaginative consideration, transforms knowledge. A fact is no longer a bare fact: it is invested with all its possibilities. It is no longer a burden on the memory: it is energizing as the poet of our dreams, and as the architect of our purposes³.

Imagination is not to be divorced from the facts: it is a way of illuminating the facts. It works by eliciting the general principles which apply to the facts, as they exist, and then by an intellectual survey of alternative possibilities which are consistent with those principles⁴. It enables men to construct an intellectual vision of a new world, and it preserves the zest of life by the suggestion of satisfying purposes.⁵

Youth is imaginative, and if the imagination be strengthened by discipline this energy of imagination can in great measure be preserved through life. The tragedy of the world is that those who are imaginative have but slight experience, and those who are experienced have feeble imaginations. Fools act on imagination without

¹ But the ... faculty: 但它们存在的首要原因既不在于纯粹向学生传授知识,也不在于为教员的研究提供机会。

² The justification ... learning: 大学之所以有理由存在,是因为它使老少两代在富于想象力的学习中,保持了知识与对生活的热情之间的联系。

³ it is ... purposes: 它充满活力,犹如能描绘我们梦境的诗人,能实现我们意图的建筑师。

⁴ It works ... principles: 想象是通过引出适用于具体事实本身的一般规律,并随之对与这些规律一致的种种可能性进行理性概括而起作用的。

⁵ it preserves ... purposes: 通过暗示令人满意的目标,来使人保持对生活的热情。

knowledge; pedants act on knowledge without imagination⁶. The task of a university is to weld together imagination and experience.

These reflections upon the general functions of a university can be at once translated in terms of the particular functions of a business school⁷. We need not flinch from the assertion that⁸ the main function of such a school is to produce men with a greater zest for business.

.....In a simpler world, business relations were simpler, being based on the immediate contact of man with man and on immediate confrontation with all relevant material circumstances. Today business organization requires an imaginative grasp of the psychologies of populations engaged in differing modes of occupation⁹; of populations scattered through cities, through mountains, through plains; of populations on the ocean, and of populations in mines, and of populations in forests. It requires an imaginative grasp of conditions in the tropics, and of conditions in temperate zones. It requires an imaginative grasp of the interlocking interests of great organizations, and of the reactions of the whole complex to any change in one of its elements¹⁰. It requires an imaginative understanding of laws of political economy, not merely in the abstract, but also with the power to construe them in terms of the particular circumstances of a concrete business. It requires some knowledge of the habits of government, and of the variations of those habits under diverse conditions¹¹. It requires an imaginative vision of the binding forces of any human organization, a sympathetic vision of the limits of human nature and of the conditions which evoke loyalty of service¹². It requires some knowledge of the laws of health, and of the laws of fatigue, and of the conditions for sustained reliability. It requires an imaginative understanding of the social effects of the conditions of factories. It requires a

⁶ Fools act... imagination: 蠢夫们无知地凭想象行事, 学问们死抠知识、缺乏想象。

⁷ These reflections ... school: 关于大学之一般功能的见解, 可立即用某所商业学校的特定功能来说明。

⁸ We need not flinch from the assertion that...: 我们无须讳言.....。

⁹ engaged ... occupation: 从事不同职业。

¹⁰ It requires ... elements: 它要求凭想象把握各大企业之间交织着的利益关系, 以把握整个综合企业对其各分企业任何变化的反应。

¹¹ It requires some knowledge of...conditions: 它要求能对政府的决策规律有所了解, 并对在不同条件下这些规律的变化有所了解。

¹² It requires an imaginative vision service: 要求能够设想各组织机构的种种制约力、合情合理地预见人的局限性和激发人的耿耿忠心的条件。

sufficient conception of the role of applied science in modern society. It requires that discipline of character which can say 'yes' and 'no' to other men, not by reason of blind obstinacy, but with firmness derived from a conscious evaluation of relevant alternatives¹³.

The universities have trained the intellectual pioneers of our civilization --- the priests, the lawyers, the statesmen, the doctors, the men of science, and the men of letters. They have been the home of those ideals which lead men to confront the confusion of their present times. The Pilgrim Fathers left England to found a state of society according to the ideals of their religious faith; and one of their earlier acts was the foundation of Harvard University in Cambridge, named after that ancient mother of ideals in England, to which so many of them owed their training. The conduct of business now requires intellectual imagination of the same type as that which in former times has mainly passed into those other occupations; and the universities are the organizations which have supplied this type of mentality for the service of the progress of the European races.

There is one great difficulty which hampers all the higher types of human endeavor. In modern times this difficulty has even increased in its possibilities for evil¹⁴. In any large organization the younger men, who are novices, must be set to jobs which consist in carrying out fixed duties in obedience to orders. No president of a large corporation meets his youngest employee at his office door with the offer of the most responsible job which the work of that corporation includes. The young men are set to work at a fixed routine, and only occasionally even see the president as he passes in and out of the building. Such work is a great discipline. It imparts knowledge, and it produces reliability of character; also it is the only work for which the young men, in that novice stage, are fit, and it is the work for which they are hired. There can be no criticism of the custom, but there may be an unfortunate effect-prolonged routine work dulls the imagination¹⁵.

¹³It requires that ... alternatives: 在性格上必须受过这样的训练, 即对别人的看法表示赞同或反对时, 不是出于固执己见, 而是理智地权衡各种相关选择方案, 从而变得果断的结果。

¹⁴its possibilities for evil: 产生弊端的可能性。

¹⁵ There can ... imagination: 这种惯例本身无可指摘, 但可能有令人遗憾的副作用——长期、机械的工作削弱

The way in which a university should function in the preparation for an intellectual career, such as modern business or one of the older professions, is by promoting the imaginative consideration of the various general principles underlying that career. Its students thus pass into their period of technical apprenticeship with their imaginations already practiced in connecting details with general principles. The routine then receives its meaning, and also illuminates the principles which give it that meaning. Hence, instead of a drudgery issuing in a blind rule of thumb, the properly trained man has some hope of obtaining an imagination disciplined by detailed facts and by necessary habits¹⁶.

Thus the proper function of a university is the imaginative acquisition of knowledge. Apart from this importance of the imagination, there is no reason why business men, and other professional men, should not pick up their facts bit by bit as they want them for particular occasions¹⁷. A university is imaginative or it is nothing --- at least nothing useful.

了想象力。

¹⁶ Hence ... habits: 因此, 训练有素的人所面临的不再是单调乏味的工作所导致的墨守成规, 而是有希望获得一种受详尽的事实和必要习惯所规范的想象力。

¹⁷ Apart from ... occasions: 排除了这一想象的重要性, 从事商业或其他职业的人们就完全有理由依照各种场合的需要去就事论事了。

What is Your Recovery Rate

Graham Harris

What is your recovery rate? How long does it take you to recover from actions and behaviors that upset you? Minutes? Hours? Days? Weeks? The longer it takes you to recover, the more influence that incident has on your actions, and the less able you are to perform to your personal best. In a nutshell, the longer it takes you to recover, the weaker you are and the poorer your performance.

You are well aware that you need to exercise to keep the body fit and, no doubt, accept that a reasonable measure of health is the speed in which your heart and respiratory¹ system recovers after exercise. Likewise the faster you let go of an issue that upsets you, the faster you return to an equilibrium, the healthier you will be. The best example of this behavior is found with professional sports people. They know that the faster they can forget an incident or missed opportunity and get on with the game, the better their performance. In fact, most measure the time it takes them to overcome and forget an incident in a game and most reckon² a recovery rate of 30 seconds is too long!

Imagine yourself to be an actor in a play on the stage. Your aim is to play your part to the best of your ability. You have been given a script and at the end of each sentence is a full stop. Each time you get to the end of the sentence you start a new one and although the next sentence is related to the last it is not affected by it. Your job is to deliver each sentence to the best of your ability.

Don't live your life in the past! Learn to live in the present, to overcome the past. Stop the past from influencing your daily life. Don't allow thoughts of the past to reduce your personal best. Stop the past from interfering with your life. Learn to recover quickly.

Remember: Rome wasn't built in a day. Reflect on your recovery rate each day. Every day before you go to bed, look at your progress. Don't lie in bed saying to you,

¹respiratory adj. 呼吸的。

²reckon vt. 以...计算, 估计。

“I did that wrong.” “I should have done better there.” No. Look at your day and note when you made an effort to place a full stop after an incident. This is a success. You are taking control of your life. Remember this is a step by step process. This is not a make-over. You are undertaking real change here. Your aim: reduce the time spent in recovery.

The way forward?

Live in the present. Not in the precedent.

Clear Your Mental Space

Jeniffer Givler

Think about the last time you felt a negative emotion--- like stress, anger, or frustration. What was going through your mind as you were going through that negativity? Was your mind cluttered with thoughts? Or was it paralyzed¹, unable to think?

The next time you find yourself in the middle of a very stressful time, or you feel angry or frustrated, stop. Yes, that's right, stop. Whatever you're doing, stop and sit for one minute. While you're sitting there, completely immerse yourself in the negative emotion.

Allow that emotion to consume you. Allow yourself one minute to truly feel that emotion. Don't cheat yourself here. Take the entire minute --- but only one minute to do nothing else but feel that emotion. When the minute is over, ask yourself, "Am I willing to keep holding on to this negative emotion as I go through the rest of the day?"

Once you've allowed yourself to be totally immersed in the emotion and really feel it, you will be surprised to find that the emotion clears rather quickly.

If you feel you need to hold on to the emotion for a little longer, that is OK. Allow yourself another minute to feel the emotion.

When you feel you've had enough of the emotion, ask yourself if you're willing to carry that negativity with you for the rest of the day. If not, take a deep breath. As you exhale², release all that negativity with your breath.

This exercise seems simple --- almost too simple. But, it is very effective. By allowing that negative emotion the space to be truly felt, you are dealing with the emotion rather than stuffing it down and trying not to feel it. You are actually taking away the power of the emotion by giving it the space and attention it needs. When you immerse yourself in the emotion, and realize that it is only emotion, it loses its control. You can clear your head and proceed with your task.

Try it. Next time you're in the middle of a negative emotion, give yourself the space to feel the emotion and see what happens. Keep a piece of paper with you that says the following:

¹paralyze v.使瘫痪，使麻痹。

²exhale vi.呼气，发出。

Stop. Immerse for one minute. Do I want to keep this negativity? Breath deep, exhale, release. Move on!

This will remind you of the steps to the process. Remember, take the time you need to really immerse yourself in the emotion. Then, when you feel you've felt it enough, release it ---really let go of it. You will be surprised at how quickly you can move on from a negative situation and get to what you really want to do!

Of Studies

Francis Bacon

Studies serve for delight, for ornament, and for ability. Their chief use for delight is in privateness and retiring³; for ornament, is in discourse; and for ability, is in the judgment and disposition of business.⁴For expert men can execute, and perhaps judge of particulars, one by one;⁵ but the general counsels, and the plots⁶ and marshalling of affairs,⁷ 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 rules⁸, is the humor of a scholar⁹. 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.¹⁰Crafty men¹¹condemn studies, simple¹²men 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 observation¹³. 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;¹⁴ and some few to be read wholly, and with diligence and attention. Some books also may be read by deputy¹⁵, and extracts made of them by others; but that would be only in the less important arguments¹⁶and the meaner sort of books, else

³ privateness and retiring: 独处幽居之时。

⁴ in the judgment and disposition of business: 判断、处理事物。

⁵ expert men ... one by one: 有经验的人善于实践, 并能一一辨别细节。expert men: 有经验的人。

⁶ plots=plans。

⁷ marshalling of affairs: 安排事物。

⁸ by their rules: 按书本里的条条框框。

⁹ the humor of a scholar: 学者的癖性。

¹⁰ and studies...by experience: 书本所提供的启示, 若不以经验约束之, 则会不着边际。except they be=except they should be.

¹¹ crafty men = men of skill: 有一技之长者。

¹² Simple: 此处意为“头脑简单”。

¹³ for they...by observation: 因为书本本身并不教人用书之道, 用书之道是一种智慧, 不在书内而在书外, 由观察而得之。

¹⁴ curiously: 仔细地。

¹⁵ read by deputy: 由人代读。

¹⁶ arguments: 内容。

distilled books are like common distilled waters, flashy things¹⁷. Reading maketh a full man; conference¹⁸ a ready man; and writing an exact man. And therefore, if a man write little¹⁹, he had need have²⁰ a great memory; if he confer little, he had need have a present wit;²¹ and if he read little, he had need have much cunning, to seem to know that he doth not²². Histories make men wise; poets witty; the mathematics subtle; natural philosophy²³ deep; moral²⁴ grave; logic and rhetoric able to contend. “*Abeunt studia in mores*”.²⁵ Nay, there is no stond or impediment in the wit but may be wrought out by fit studies²⁶; like as²⁷ diseases of the body may have appropriate exercises. Bowling is good for the stone and reins²⁸, shooting for the lungs and breast; gentle walking for the stomach; riding for the head; and the like.²⁹ So if a man’s wit be wandering, let him study the mathematics; for in demonstrations³⁰, if his wit be called away never so little, he must begin again³¹. If his wit be not apt to distinguish or find differences, let him study the Schoolmen;³² for they are *Cyminisectores*³³. If he be not apt to beat over matters³⁴, 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 receipt³⁵.

¹⁷ flashy things: 平淡无味的东西。

¹⁸ conference: 谈话, 交谈。

¹⁹ If a man write little: 此处为虚拟语气, 凡以 if, though 等引起的句子, 其动词须用虚拟语气, 下文中的 confer, read 等均如此。

²⁰ had need have = would need to have.

²¹ If he confer...apresent wit: 如果他很少与人谈话, 那他必须有敏捷的机智。present wit = ready wit.

²² that he doth not = that he does not.

²³ natural philosophy: 物理学。

²⁴ moral = moral philosophy: 伦理学。

²⁵ Abeunt studia in mores: [拉], 语出古罗马诗人奥维德的《女英雄书信集》, 意为一切学问都对性格有所影响。

²⁶ There is...studies: 凡智力有障, 只要学习得法, 皆可消除。wrought out: 消除。

²⁷ like as = as.

²⁸ the stone and reins: 结石和肾脏。

²⁹ riding for...the like: 骑马有利于大脑, 如此等等。

³⁰ demonstrations: 演算数学题。

³¹ If...again: 哪怕他开半点小差, 他又得从头开始。never so little=ever so little.

³² the schoolmen: 中世纪欧洲经院哲学家。

³³ Cyminisectores: [拉], 意为 hair-splitters。

³⁴ beat over matters: 思考问题。

³⁵ so every...receipt: 凡智力上有缺陷, 皆有医治的良方。receipt=recipe。

The Goodness of Life

Ralph Marston

Though there is much to be concerned about, there is far, far more for which to be thankful. Though life's goodness can at times be overshadowed, it is never outweighed¹.

For every single act that is senselessly destructive, there are thousands more small, quiet acts of love, kindness and compassion. For every person who seeks to hurt, there are many, many more who devote their lives to helping and to healing.

There is goodness to life that cannot be denied.

In the most magnificent vistas and in the smallest details, look closely, for that goodness always comes shining through.

There is no limit to the goodness of life. It grows more abundant with each new encounter. The more you experience and appreciate the goodness of life, the more there is to be lived.

Even when the cold winds blow and the world seems to be covered in foggy shadows, the goodness of life lives on. Open your eyes, open your heart, and you will see that goodness is everywhere.

Though the goodness of life seems at times to suffer setbacks², it always endures. For in the darkest moment it becomes vividly clear that life is a priceless treasure. And so the goodness of life is made even stronger by the very things that would oppose it.

Time and time again when you feared it was gone forever you found that the goodness of life was really only a moment away. Around the next corner, inside every moment, the goodness of life is there to surprise and delight you.

Take a moment to let the goodness of life touch your spirit and calm your thoughts. Then, share your good fortune with another. For the goodness of life grows more and more magnificent each time it is given away.

¹outweigh v(在重量或价值等上)超过。

²setback n.挫折，退步。

Though the problems constantly scream for attention and the conflicts appear to rage ever stronger, the goodness of life grows stronger still, quietly, peacefully, with more purpose and meaning than ever before.

《出师表》

诸葛亮

臣亮言：

先帝创业未半而中道崩殂，今天下三分，益州疲弊，此诚危急存亡之秋也。然侍卫之臣不懈于内，忠志之士忘身于外者，盖追先帝之殊遇，欲报之于陛下也。诚宜开张圣听，以光先帝遗德，恢弘志士之气，不宜妄自菲薄，引喻失义，以塞忠谏之路也。

亲贤臣，远小人，此先汉所以兴隆也；亲小人，远贤臣，此后汉所以倾颓也。先帝在时，每与臣论此事，未尝不叹息痛恨于桓、灵也。

臣本布衣，躬耕于南阳，苟全性命于乱世，不求闻达于诸侯。先帝不以臣卑鄙，猥自枉屈，三顾臣于草庐之中，咨臣以当世之事，由是感激，遂许先帝以驱驰。尔来二十有一年矣。

先帝知臣谨慎，故临崩寄臣以大事也。受命以来，夙夜忧叹，恐托付不效，以伤先帝之明，故五月渡泸，深入不毛。今南方已定，兵甲已足，当奖率三军，北定中原，庶竭驽钝，攘除奸凶，兴复汉室，还于旧都。此臣所以报先帝而忠陛下之职分也。

愿陛下托臣以讨贼兴复之效，不效，则治臣之罪，以告先帝之灵。陛下亦宜自谋，以咨诹善道，察纳雅言，深追先帝遗诏，臣不胜受恩感激。

今当远离，临表涕零，不知所言。

Memorial on Sending Out the Troops

Liang zhuge

Permit me to observe:

The late emperor was taken from us before he could finish his life's work, the restoration of the Han. Today, the empire is still divided in three, and our very survival is threatened. Yet still, the officials at court and the soldiers throughout the realm remain loyal to you, your majesty, because they remember the late emperor, all of them, and they wish to repay his kindness in service to you. This is the moment to extend your divine influence, to honor the memory of the late Emperor and strengthen the morale of your officers. It is not the time to listen to bad advice or close your ears to the suggestions of loyal men.

The emperors of the Western Han chose their courtiers wisely, and their dynasty flourished. The emperors of the Eastern Han chose poorly, and they doomed the empire to ruin. Whenever the late Emperor discussed this problem with me, he lamented the failings of Emperors Huan and Ling.

I began as a common man, farming in my fields in Nanyang, doing what I could to survive in an age of chaos. I never had any interest in making a name for myself as a noble. The late Emperor was not ashamed to visit my cottage and seek my advice. Grateful for his regard, I responded to his appeal and threw myself into his service. Now twenty-one-years has passed.

The late Emperor always appreciated my caution and, in his final days, entrusted me with his cause. Since that moment, I have been tormented day and night by the fear that I might let him down. That is why I crossed the Lu river at the height of summer, and entered the wastelands beyond. Now the south has been subdued, and our forces are fully armed. I should lead our soldiers to conquer the northern heartland and attempt to remove the hateful traitors, restore the house of Han, and return it to the former capital. This is the way I mean to honor my debt to the late Emperor and fulfill my duty to you.

My only desire is to be permitted to drive out the traitors and restore the Han. If I should let you down, punish my offense and report it to the spirit of the late Emperor.

Your Majesty, consider your course of action carefully. Seeking out good advice, and never forget the late words of the late Emperor. I depart now on a long expedition, and I will be forever grateful if you heed my advice.

Blinded by my own tears, I know not what I write.

葬花吟

(清) 曹雪芹

花谢花飞飞满天，红绡香断有谁怜？游丝软系飘春榭，落絮轻沾扑绣帘。
闺中女儿惜春暮，愁绪满怀无处诉；手把花锄出绣帘，忍踏落花来复去。
柳丝榆荚自芳菲，不管桃飘与李飞；桃李明年能再发，明岁闺中知是谁？
三月香巢初垒成，梁间燕子太无情！明年花发虽可啄，却不道人去梁空巢也倾！
一年三百六十日，风刀霜剑严相逼；明媚鲜妍能几时，一朝飘泊难寻觅。
花开易见落难寻，阶前愁杀葬花人；独把花锄偷洒泪，洒上空枝见血痕。
杜鹃无语正黄昏，荷锄归去掩重门；青灯照壁人初睡，冷雨敲窗被未温。
怪侬底事倍伤神，半为怜春半恼春；怜春忽至恼忽去，至又无语去不闻。
昨宵庭外悲歌奏，知是花魂与鸟魂？花魂鸟魂总难留，鸟自无语花自羞；
愿侬此日生双翼，随花飞到天尽头。天尽头！何处有香丘？
未若锦囊收艳骨，一杯净土掩风流；质本洁来还洁去，强于污淖陷渠沟。
尔今死去侬收葬，未卜侬身何日丧？侬今葬花人笑痴，他年葬侬知是谁？
试看春残花渐落，便是红颜老死时；一朝春尽红颜老，花落人亡两不知！

Burial of Fallen Flowers

Cao Xueqin [Qing Dynasty]

As blossoms fade and fly across the sky,
who pities the faded red, the scent that has been?
Softly the gossamer floats over spring pavilions,
Gently the willow fluff wafts to the embroidered screen.
A girl in her chamber mourns the passing of spring,
No relief from anxiety her poor heart knows;
Hoe in hand she steps through her portal,
Loath to tread on the blossom as she comes and goes.
Willows and elms, fresh and verdant,
Care not if peach and plum blossom drift away;
Next year the peach and plum blossom will bloom again,
But her chamber may stand empty on that day.
By the third month the scented nests are built,
But the swallows on the beam are heartless all.
Next year, though once again you may peck the buds,
From the beam of an empty room your nest will fall.
Each year for three hundred and sixty days,
The cutting wind and biting frost contend.
How long can beauty flower fresh and fair?
In a single day wind can whirl it to its end.
Fallen, the brightest blooms are hard to find;
With aching heart their grave-digger comes now.
Alone, her hoe in hand, her secret tears,
Falling like drops of blood on each bare bough.
Dusk falls and the cuckoo is silent;
Her hoe brought back, the lodge is locked and still;
A green lamp lights the wall as steep enfolds her,
Cold rain pelts the casement and her quilt is chill.
What causes my two-fold anguish?
Love for spring and resentment of spring;

For suddenly it comes and suddenly goes,
Its arrival unheralded, noiseless its departing.
Last night from the courtyard floated a sad song ---
Was it the soul of blossom, the soul of birds?
Hard to detain, the soul of blossom or birds,
For blossoms have no assurance, birds no words.
I long to take wing and fly,
With the flowers to earth's uttermost bound;
And yet at earth's uttermost bound,
Where can a fragrant burial mound be found?
Better shroud the fair petals in silk,
With clean earth for their outer attire;
For pure you came and pure shall go,
Not sinking into some foul ditch or mire.
Now you are dead I come to bury you;
None has divined the day when I shall die;
Men laugh at my folly in burying fallen flowers,
But who will bury me when dead I lie?
See, when spring draws to a close and flowers fall,
This is the season when beauty must ebb and fade;
The day that spring takes wing and beauty fades,
Who will care for the fallen blossom or dead maid?

（杨宪益，戴乃迭译）