



南京航空航天大学
NANJING UNIVERSITY OF AERONAUTICS AND ASTRONAUTICS

外国语学院

晨读英语经典篇目

Morning Reading of Classic English Texts



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CONTENTS

Youth 青春	3
What I Have Lived For 我为何而生	4
If I Rest, I Rust 业精于勤	6
Universities and Their Function (excerpt) 大学及其功能 (节选)	8
What is Your Recovery Rate 你的恢复速率是多少	13
Clear Your Mental Space 清理心灵空间	15
Of Studies 论读书	17
The Goodness of Life 生命之美	20
Memorial on Sending Out the Troops 出师表	23
Burial of Fallen Flowers 葬花吟	26
Companionship of Books 以书为伴	29
Ambition 抱负	31
When Love Beckons You 爱的召唤	33
The Road to Success 成功之路	35
Be Happy 快乐起来	37
Abundance is a Life Style 活出丰盈的人生	39
Three days to see 假如给我三天光明	41



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 aerials 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 aerials are up, to catch waves of optimism, there is hope you may die young at 80.

¹ supple ['sɒp(ə)l] adj. 柔软的。

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

³ predominance [prɪ'dɒmɪnəns] n. 优势。

⁴ desert ['deɪzə(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

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



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.

Love and knowledge, so far as they were possible, led upward toward the heavens⁹. 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 be¹⁰. 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.

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。

⁹ 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。

¹⁰ 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 treasure 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;

¹ inscription n.题字。

² afflict vt.折磨。

³ toil vi. 苦干。

⁴ vanquish v.征服，击败。



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.

⁵ spasmodic adj. 间歇性的。

⁶ unremitting adj. 不懈的。

⁷ vigilance 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

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。



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 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

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。

⁶ Fools act... imagination: 蠢夫们无知地凭想象行事, 学究们死抠知识、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。

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 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,

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。

¹³ It 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, 不是出自于固执己见, 而是理智地权衡各种相关选择方案, 从而变得果断的结果。



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.

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

¹⁴ its 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、机械的工作削弱了想象力。



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.

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.

¹ respiratory adj. 呼吸的。

² reckon vt. 以...计算, 估计。



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, "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.

¹ paralyze v.使瘫痪，使麻痹。

² exhale vi.呼气，发出。



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:

Stop. Immerse for one minute. Do I want to keep this negativity? Breathe 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 retiring¹; for ornament, is in discourse; and for ability, is in the judgment and disposition of business². For expert men can execute, and perhaps judge of particulars, one by one³; but the general counsels, and the plots⁴ and marshalling of affairs⁵, 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 rules⁶, is the humor of a scholar⁷. 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 experience⁸. Crafty men⁹ condemn studies, simple¹⁰ 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 observation¹¹. 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

¹ privateness and retiring: 独处幽居之时。

² in the judgment and disposition of business: 判断、处理事物。

³ 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。

⁴ plots=plans。

⁵ marshalling of affairs: 安排事物。

⁶ by their rules: 按书本里的条条框框。

⁷ the humor of a scholar: 学者的癖性。

⁸ 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。

⁹ crafty men = men of skill: 有一技之长者。

¹⁰ Simple: 此处意为“头脑简单”。

¹¹ 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。



only in parts; others to be read, but not curiously¹²; and some few to be read wholly, and with diligence and attention. Some books also may be read by deputy¹³, and extracts made of them by others; but that would be only in the less important arguments¹⁴ and the meaner sort of books, else distilled books are like common distilled waters, flashy things¹⁵. Reading maketh a full man; conference¹⁶ a ready man; and writing an exact man. And therefore, if a man write little¹⁷, he had need have¹⁸ a great memory; if he confer little, he had need have a present wit;¹⁹ and if he read little, he had need have much cunning, to seem to know that he doth not²⁰. Histories make men wise; poets witty; the mathematics subtle; natural philosophy²¹ deep; moral²² grave; logic and rhetoric able to contend. “*Abeunt studia in mores*”²³. Nay, there is no stond or impediment in the wit but may be wrought out by fit studies²⁴; like as²⁵ diseases of the body may have appropriate exercises. Bowling is good for the stone and reins²⁶, shooting for the lungs and breast; gentle walking for the stomach; riding for the head; and the like²⁷. So if a man’s wit be wandering, let

¹² curiously: 仔细地。

¹³ read by deputy: 由人代读。

¹⁴ arguments: 内容。

¹⁵ flashy things: 平淡无味的东西。

¹⁶ conference: 谈话, 交谈。

¹⁷ 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。

¹⁸ had need have = would need to have.

¹⁹ 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.

²⁰ that he doth not = that he does not.

²¹ natural philosophy: 物理学。

²² moral = moral philosophy: 伦理学。

²³ 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。

²⁴ There is...studies: 凡智力有障, 只要学习得法, 皆可消除。wrought out: 消除。

²⁵ like as = as.

²⁶ the stone and reins: 结石和肾脏。

²⁷ riding for...the like: 骑马有利于大脑, 如此等等。



him study the mathematics; for in demonstrations²⁸, if his wit be called away never so little, he must begin again²⁹. If his wit be not apt to distinguish or find differences, let him study the Schoolmen³⁰; for they are *Cyminisectores*³¹. If he be not apt to beat over matters³², 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 receipt³³.

²⁸ demonstrations: 演算数学题。

²⁹ If...again: 哪怕他开半点小差, 他又得从头开始。never so little=ever so little.

³⁰ the schoolmen: 中世纪欧洲经院哲学家。

³¹ Cyminisectores: [拉], 意为 hair-splitters。

³² beat over matters: 思考问题。

³³ 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

¹ outweigh v(在重量或价值等上)超过。

² setback n.挫折，退步。



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.

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 has 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 sleep 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）



Companionship of Books

Samuel Smiles

A man may usually be known by the books he reads as well as by the company he keeps; for there is a companionship of books as well as of men; and one should always live in the best company, whether it be of books or of men.

A good book may be among the best of friends. It is the same today that it always was, and it will never change. It is the most patient and cheerful of companions. It does not turn its back upon us in times of adversity or distress. It always receives us with the same kindness; amusing and instructing us in youth, and comforting and consoling us in age.

Men often discover their affinity¹ to each other by the mutual love they have for a book just as two persons sometimes discover a friend by the admiration which both entertain for a third. There is an old proverb, “Love me, love my dog.” But there is more wisdom in this:” Love me, love my book.” The book is a truer and higher bond of union. Men can think, feel, and sympathize with each other through their favorite author. They live in him together, and he in them.

A good book is often the best urn² of a life enshrining³ the best that life could think out; for the world of a man's life is, for the most part, but the world of his thoughts. Thus the best books are treasuries of good words, the golden thoughts, which, remembered and cherished, become our constant companions

¹ affinity n.密切关系；吸引力；共鸣。

² urn n.瓮；宝器。

³ enshrining v.珍藏；铭记（enshrine 的现在分词）。



and comforters.

Books possess an essence of immortality⁴. They are by far the most lasting products of human effort. Temples and statues decay, but books survive. Time is of no account with great thoughts, which are as fresh today as when they first passed through their author's minds, ages ago. What was then said and thought still speaks to us as vividly as ever from the printed page. The only effect of time have been to sift out the bad products; for nothing in literature can long survive but what is really good.

Books introduce us into the best society; they bring us into the presence of the greatest minds that have ever lived. We hear what they said and did; we see them as if they were really alive; we sympathize with them, enjoy with them, grieve with them; their experience becomes ours, and we feel as if we were in a measure actors with them in the scenes which they describe.

The great and good do not die, even in this world. Embalmed⁵ in books, their spirits walk abroad. The book is a living voice. It is an intellect to which one still listens.

⁴ immortality n.不朽；永生。

⁵ embalmed v.被保存；被铭记（embalm 的过去分词，原义为使尸体防腐）。

Ambition

Joseph Epstein

It is not difficult to imagine a world short of ambition. It would probably be a kinder world: with out demands, without abrasions¹, without disappointments. People would have time for reflection. Such work as they did would not be for themselves but for the collectivity. Competition would never enter in. conflict would be eliminated, tension become a thing of the past. The stress of creation would be at an end. Art would no longer be troubling, but purely celebratory in its functions. Longevity would be increased, for fewer people would die of heart attack or stroke caused by tumultuous² endeavor. Anxiety would be extinct. Time would stretch on and on, with ambition long departed from the human heart.

Ah, how unrelieved³ boring life would be!

There is a strong view that holds that success is a myth, and ambition therefore a sham. Does this mean that success does not really exist? That achievement is at bottom empty? That the efforts of men and women are of no significance alongside the force of movements and events. Now not all success, obviously, is worth esteeming, nor all ambition worth cultivating. Which are and which are not is something one soon enough learns on one's own. But even the most cynical⁴ secretly admit that success exists; that achievement counts for a great deal; and that the true myth is that the actions of men and women are useless. To believe otherwise is to take on a point of view that is likely to be

¹ abrasions n.摩擦; 冲突; 磨损。

² tumultuous adj.喧闹的; 激烈的; 动荡的。

³ unrelieved adj.无缓解的; 纯粹的。

⁴ cynical adj.愤世嫉俗的; 怀疑的。



deranging. It is, in its implications, to remove all motives for competence, interest in attainment, and regard for posterity⁵.

We do not choose to be born. We do not choose our parents. We do not choose our historical epoch, the country of our birth, or the immediate circumstances of our upbringing. We do not, most of us, choose to die; nor do we choose the time or conditions of our death. But within all this realm of choicelessness, we do choose how we shall live: courageously or in cowardice⁶, honorably or dishonorably, with purpose or in drift. We decide what is important and what is trivial in life. We decide that what makes us significant is either what we do or what we refuse to do. But no matter how indifferent⁷ the universe may be to our choices and decisions, these choices and decisions are ours to make. We decide. We choose. And as we decide and choose, so are our lives formed. In the end, forming our own destiny is what ambition is about.

⁵ posterity n.子孙后代；后裔。

⁶ cowardice n.怯懦；胆小。

⁷ indifferent adj.冷漠的；漠不关心的。



When Love Beckons¹ You

Kahlil Gibran

When love beckons to you, follow him, though his ways are hard and steep. And when his wings enfold you, yield to him, though the sword hidden among his pinions² may wound you. And when he speaks to you, believe in him, though his voice may shatter your dreams as the north wind lays waste the garden.

For even as love crowns you so shall he crucify³ you. Even as he is for your growth so is he for your pruning. Even as he ascends to your height and caresses your tenderest branches that quiver in the sun, so shall he descend to your roots and shake them in their clinging to the earth.

But if, in your fear, you would seek only love's peace and love's pleasure, then it is better for you that you cover your nakedness and pass out of love's threshing-floor⁴, into the seasonless world where you shall laugh, but not all of your laughter, and weep, but not all of your tears. Love gives naught⁵ but it self and takes naught but from itself. Love possesses not, nor would it be possessed, for love is sufficient unto love.

Love has no other desire but to fulfill itself. But if you love and must have desires, let these be your desires:

To melt and be like a running brook that sings its melody to the night.

To know the pain of too much tenderness.

¹ beckons v. 召唤；招手示意（beckon 的第三人称单数）。

² pinions n. 鸟翼；翅膀（文学用语）。

³ crucify v. 折磨；使受极大痛苦（原义为钉死在十字架上）。

⁴ threshing-floor n. 打谷场（比喻考验之地）。

⁵ naught n. 无；零；虚无（文学用语）。



To be wounded by your own understanding of love;
And to bleed willingly and joyfully.
To wake at dawn with a winged heart and give thanks for another day of
loving;
To rest at the noon hour and meditate love's ecstasy⁶;
To return home at eventide⁷ with gratitude;
And then to sleep with a prayer for the beloved in your heart and a song of
praise upon your lips.

⁶ ecstasy n. 狂喜；入迷。

⁷ eventide n. 黄昏；傍晚（文学用语）。



The Road to Success

Andrew Carnegie

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 threshold¹ 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 salutary² 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. 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.

¹ threshold n. 门槛；开端；起点。

² salutary adj. 有益的；有利的。



The concerns³ 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 speculate⁴; never indorse⁵ 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; expenditure⁶ always within revenue; lastly, be not impatient, for as Emerson says, “no one can cheat you out of ultimate success but yourselves.

³ concern n. 公司；企业（此处为商务用语）。

⁴ speculate v. 投机；投机买卖。

⁵ indorse v. 背书；担保（同 endorse）。

⁶ expenditure n. 支出；花费。

Be Happy

Lloyd Morris

“The days that make us happy make us wise.”----John Masefield

when I first read this line by England’s Poet Laureate¹, it startled me. What did Masefield mean? Without thinking about it much, I had always assumed that the opposite was true. But his sober assurance² was arresting³. I could not forget it.

Finally, I seemed to grasp his meaning and realized that here was a profound⁴ observation. The wisdom that happiness makes possible lies in clear perception, not fogged⁵ by anxiety nor dimmed by despair and boredom, and without the blind spots caused by fear.

Active happiness---not mere satisfaction or contentment ---often comes suddenly, like an April shower or the unfolding of a bud. Then you discover what kind of wisdom has accompanied it. The grass is greener; bird songs are sweeter; the shortcomings of your friends are more understandable and more forgivable. Happiness is like a pair of eyeglasses correcting your spiritual vision.

Nor are the insights⁶ of happiness limited to what is near around you. Unhappy, with your thoughts turned in upon your emotional woes, your vision is cut short as though by a wall. Happy, the wall crumbles.

The long vista is there for the seeing. The ground at your feet, the world

¹ Laureate n.桂冠诗人 (Poet Laureate 为英国王室御用诗人头衔)。

² assurance n.确信; 自信; 把握。

³ arresting adj.引人注目的; 吸引人的。

⁴ profound adj.深远的; 深刻的。

⁵ fogged adj.模糊的; 含混的。

⁶ insights n.洞察力; 见解 (insight 的复数)。



about you---people, thoughts, emotions, pressures---are now fitted into the larger scene. Everything assumes a fairer proportion. And here is the beginning of wisdom.



Abundance¹ is a Life Style

Catherine Franz

Abundance is a life style, a way of living your life. It isn't something you buy now and then or pull down from the cupboard, dust off and use once or twice, and then return to the cupboard.

Abundance is a philosophy; it appears in your physiology², your value system, and carries its own set of beliefs. You walk with it, sleep with it, bath with it, feel with it, and need to maintain and take care of it as well.

Abundance doesn't always require money. Many people live with all that money can buy yet live empty inside. Abundance begins inside with some main self-ingredients, like love, care, kindness and gentleness, thoughtfulness and compassion. Abundance is a state of being. It radiates³ outward. It shines like the sun among the many moons in the world.

Being from the brightness of abundance doesn't allow the darkness to appear or be in the path unless a choice to allow it to. The true state of abundance doesn't have room for lies or games normally played. The space is too full of abundance. This may be a challenge because we still need to shine for other to see.

Abundance is seeing people for their gifts and not what they lack or could be. Seeing all things for their gifts and not what they lack.

Start by knowing what your abundances are, fill that space with you, and be fully present from that state of being. Your profession of choice is telling

¹ abundance n. 丰富; 充裕; 富足。

² physiology n. 生理学; 生理机能。

³ radiates v. 辐射; 发散 (radiate 的第三人称单数)。



you of knowing and possibilities. That is their gift. Consultants and customer service professionals have the ministrative⁴ assistants and virtual assistants have an abundance of coordination and time management. Abundance is all around you, and all within. See what it is; love yourself for what it is, not what you're missing, or what that can be better, but for what it is at this present moment.

Be in a state of abundance of what you already have. I guarantee they are there; it always is buried but there. Breathe them in as if they are the air you breathe because they are yours. Let go of anything that isn't abundant for the time being. Name the shoe boxes in your closet with your gifts of abundance; pull from them every morning if needed. Know they are there.

Learning to trust in your own abundance is required. When you begin to be within your own space of abundance, whatever you need will appear whenever you need it. That's just the way the higher powers set this universe up to work. Trust the universal energy. The knowing of it all will humble⁵ you to its power yet let the brightness of you shine everywhere it needs to. Just by being from a state of abundance, it is being you.

⁴ ministrative adj.管理的；行政的。

⁵ humble v.使谦卑；降低（此处作动词）。



Three Days To See

Helen Keller

All of us have read thrilling stories in which the hero had only a limited and specified time to live. Sometimes it was as long as a year, sometimes as short as 24 hours. But always we were interested in discovering just how the doomed man chose to spend his last days or his last hours. I speak, of course, of free men who have a choice, not condemned criminals whose sphere of activities is strictly delimited.

Such stories set us thinking, wondering what we should do under similar circumstances. What events, what experiences, what associations should we crowd into those last hours as mortal beings? What happiness should we find in reviewing the past, what regrets?

Sometimes I have thought it would be an excellent rule to live each day as if we should die tomorrow. Such an attitude would emphasize sharply the values of life. We should live each day with gentleness, vigor, and a keenness of appreciation which are often lost when time stretches before us in the constant panorama of more days and months and years to come. There are those, of course, who would adopt the Epicurean¹ motto of “Eat, drink, and be merry,” but most people would be chastened² by the certainty of impending³ death.

In stories the doomed hero is usually saved at the last minute by some stroke of fortune, but almost always his sense of values is changed. he becomes more appreciative of the meaning of life and its permanent spiritual values. It has often been noted that those who live,

¹ Epicurean adj./n.伊壁鸠鲁学派的；享乐主义的（古希腊哲学家伊壁鸠鲁主张生活目的在于享乐，最高享受唯通过合理的生活才能获得）。

² chastened adj.受惩戒的；被折磨的。

³ impending adj.即将发生的，逼近的。



or have lived, in the shadow of death bring a mellow⁴ sweetness to everything they do.

Most of us, however, take life for granted. We know that one day we must die, but usually we picture that day as far in the future. When we are in buoyant health, death is all but unimaginable. We seldom think of it. The days stretch out in an endless vista. So we go about our petty tasks, hardly aware of our listless attitude toward life.

The same lethargy⁵, I am afraid, characterizes the use of all our faculties and senses. Only the deaf appreciate hearing, only the blind realize the manifold⁶ blessings that lie in sight. Particularly does this observation apply to those who have lost sight and hearing in adult life. But those who have never suffered impairment⁷ of sight or hearing seldom make the fullest use of these blessed faculties. Their eyes and ears take in all sights and sounds hazily, without concentration and with little appreciation. It is the same old story of not being grateful for what we have until we lose it, of not being conscious of health until we are ill.

I have often thought it would be a blessing if each human being were stricken blind and deaf for a few days at some time during his early adult life. Darkness would make him more appreciative of sight; silence would teach him the joys of sound.

⁴ mellow adj.醇和的；柔和的；成熟的。

⁵ lethargy n.嗜睡；懒散；迟钝。

⁶ manifold adj.多种多样的；多方面的。

⁷ impairment n.损伤；损害。