

金牌励志
双语典藏
全新升级版

Three Days to See

假如给我三天光明

重获信心与希望，珍惜生命中的美好

影响历史，改变人生的励志典范
世界文学史上无与伦比的杰作

[美]海伦·凯勒 著
房利娟等 译



其作品被翻译成上百种语言——

荣获国家“五个一工程奖”
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一个美丽的人生 一个伟大的奇迹
这不只是一部励志经典，更是一首生命的颂歌



中国宇航出版社

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1880年6月27日，海伦·凯勒（Helen Keller）出生于亚拉巴马州北部一个叫塔斯坎比亚的小镇。19个月时，一场疾病夺去了她的视力和听力。从此，海伦陷入了一个漆黑寂静的世界。7岁的时候，沙利文老师出现了。她的到来，仿佛为海伦黑暗的世界开启了一扇大门，把一个光明的世界展现在海伦的面前。在沙利文老师的帮助下，海伦克服了常人难以想象的重重困难，学会了用盲文阅读，学会了通过读唇和别人进行沟通，甚至完全凭借手触摸到的嘴唇和舌位的变化学会了发音和说话！她不仅学习了一个正常孩子应该学习的所有课程，还熟练掌握了法语、德语、拉丁语和希腊语等几门外语，通过了哈佛大学拉德克里夫学院的入学考试，并以优异的成绩毕业，成为世界上第一个完成大学教育的盲聋人，并最终成为了一名学识渊博的著名作家和教育家。她走遍美国各地和世界许多国家，为盲人学校募集资金，建立慈善机构。同时也致力于保护妇女权益和争取种族平等社会活动，被美国《时代周刊》评选为“20世纪美国10大英雄偶像”之一。海伦也赢得了世界各国人民的尊敬和赞扬，并得到许多国家政府的嘉奖。美国著名作家马克·吐温这样评价她：“19世纪有两个奇人，一个是拿破仑，另一个就是海伦·凯勒。”

海伦虽然被幽闭在黑暗无声的世界里，却从未放弃对生活的热情和对生命的热爱，她有着广泛的兴趣爱好。她热爱大自然，总是用自己独特的方式——触摸和丰富的想象力去欣赏和领略大自然的美；用触摸和感受的方式，她甚至比健全的人“看”到和“听”到得更多。除了大自然，书是她的最爱。她博览群书，嗜书如命。她的阅读范围之广，让许多健全之人都难以望其项背。除此以外，海伦还喜欢游泳、骑马、滑雪、下棋，喜欢欣赏戏剧演出，参观博物馆和名胜古迹。在海伦走过的88个春秋里，她的每一天都是那么热烈，那么生机勃勃。她那昂扬的斗志，积极进取的人生，和她对生命的热爱，值得世间每一个四肢健全之人学习。

在大量阅读的同时，海伦也笔耕不辍，一生写了14部作品。主要作品有：《假如给我三天光明》《我生活的故事》《我的老师》《冲出黑暗》《敞开的门》《我的后半生》。本书收录的是她的著名散文《假如给我三天光明》和处女作《我生活的故事》。《我生活的故事》一发表就在美国引起了轰动，被称为“世界文学史上无与伦比的杰作”。到目前为止，出版版本已超过百种，在世界范围内引起巨大反响。这部自传体著作生动、翔实地记叙了海伦·凯勒不屈不挠而又丰富多彩的前半生和她对人生的思考。译者在此以译

注形式将这两部伟大的励志作品献给广大读者。在翻译海伦·凯勒作品的过程中，译者还收录了很多海伦的名言警句，在此和读者一并分享。

亲爱的读者，现在你能拿起这本书，你就是幸福的，因为海伦在她的散文《假如给我三天光明》中这样写道：

我，作为一个盲人，想给那些视觉正常的人一个启示，我想忠告那些愿意充分利用自己视觉天赋的人：充分利用你的眼睛吧，仿佛你明天就会失明一样。同样的道理也适用于其他的感官。去细品那美妙的音乐，聆听鸟儿的鸣唱，欣赏管弦乐队的优美旋律吧，仿佛你明天就会失聪一样。去抚摸你想触摸的每个物体吧，就像你明天就会失去触觉一样。去嗅一嗅鲜花的芳香，品一品美味佳肴吧，就像你明天再也不能闻到，再也无法品尝一样。将你的所有感官都充分调动起来吧，充分运用上天赋予你的所有感官方式，你就会感受到世上各种不同的愉悦和美丽。然而，我相信在所有的感觉之中，也许视觉是能给人带来最多愉悦的。

金牌励志系列丛书第一版从上市至今受到广大读者的热烈欢迎，如今将金牌励志系列四本经典作品《假如给我三天光明》《林肯传》《富兰克林自传》《世界上最神奇的24堂课》全新升级改版，希望能继续得到读者朋友们的支持。

译者

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Part One

Three Days to See

第一部分

假如给我三天光明





All of us have read thrilling^① 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 twenty-four 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^② 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^③ 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 a gentleness, a vigor, and a keenness^④ of appreciation^⑤ which are often lost when time stretches before us in the constant panorama^⑥ of more days and months and years to come. There are those, of course, who would adopt the Epicurean^⑦ motto of “Eat, drink, and be merry”, but most people would be chastened by the certainty of impending^⑧ 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^⑨ spiritual values. It has often been noted that those who live, or have lived, in the shadow of death bring a mellow^⑩ 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^⑪ 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^⑫ tasks, hardly aware of our listless^⑬ attitude toward life.



我们大家对这样一些扣人心弦的故事可能都不陌生：故事里的主人公在这个世界上已经去日无多，有的可能最多还活一年，有的生命可能只剩24小时。这个时候，我们往往都饶有兴趣地继续看下去，想知道这个注定很快就作别人世的主人公将决定怎样度过他一生中这短暂的最后几天或者最后几个小时的时光。当然，我在这里所指的主人公是那些有自由之身、有权独自作出选择的人，不包括那些因被判刑而人身自由受到严格限制的罪犯。

这样的故事引人深思。我们不禁会想，如果自己身处此情此地，我们该怎么办？作为终有一死的人，在我们生命最后的短短几个小时里，纷至沓来的会是什么？我们会有什么样的经历？又会见到怎样的人和事？在回首历历往事时，我们会回忆到哪些幸福时刻？又念及何样的人生遗憾？

有时候，我忍不住想，如果我们都抱着明天就是生命终点的态度去过好生命中的每一天，那将是多么积极的生活法则啊。这样的人生态度将会更加彰显出生命的价值。我们一定会在每一天中都举止优雅、精力充沛、心怀感激，而所有这些，都是我们平日生活中容易忘却和丧失的，因为我们总以为在自己未来前面将有无尽的岁月和时日在延伸。当然，世上有一些人，在生活中信奉伊壁鸠鲁“今朝有酒今朝醉”的享乐主义人生信条；而大多数的人，却常常被凡人终有一死这一宿命所折磨。

故事里那注定要死的主人公却往往会在生命的最后一刻因机缘巧合而得救，而他的人生观也从此彻底改变。他更加珍爱生命，越发珍视生命价值中亘古不变的精神层面。我们也常常注意到，那些生活在或者曾经生活在死亡阴影中的人反而在他们的一言一行、一举一动中透着从容、淡定与甜蜜。

然而，大多数人很少切身感受到生命何等可贵。我们都知道自己终有一天会死去，但却往往以为这一天只会发生在遥不可及的未来。我们生龙活虎的时候，死亡这个概念在我们的词典中从不存在，我们连想都很少想到它。生命的时日在我们面前无穷无尽地延展，于是我们在琐碎的事务中忙碌穿梭，甚至意识不到自己对待生命的懒散倦怠态度。

注释

- ① thrilling 惊心动魄的，使人感动的，使人激动的
- ② condemned 已被定罪的
- ③ mortal 终有一死的
- ④ keenness 敏锐
- ⑤ appreciation 感激
- ⑥ panorama 风景的全貌
- ⑦ Epicurean 伊壁鸠鲁学说的。伊壁鸠鲁(Epicurus)，古希腊哲学家，他认为生活的主要目的是享乐，而终极的享受只有通过合理的生活，比如节制自己的欲望等才能达到。而后世将生活享乐这一目的过分强调，却忽视了他所强调的达此目的手

- 段，所以伊壁鸠鲁的信徒一词已经具有贬义，用来形容那些追求享乐的人们。他有一句名言常常为人所引用：“吃喝享乐吧，因为也许明天你就会死去(Eat, Drink and be Merry, for tomorrow you may die)。”
- ⑧ impending (常指不快之事) 逼近的，即将发生的
 - ⑨ permanent 永久性的，耐久的，固定不变的
 - ⑩ mellow (人格、思想等) 老练的，完美的
 - ⑪ buoyant 轻快的，活泼的
 - ⑫ petty 小的，渺小的，次要的，微不足道的
 - ⑬ listless 冷淡的，倦怠的

The same lethargy^①, I am afraid, characterizes the use of all our faculties and senses. Only the deaf appreciate hearing, only the blind realize the manifold^② 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 impairment^③ 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.

Now and then I have tested my seeing friends to discover what they see. Recently I was visited by a very good friend who had just returned from a long walk in the woods, and I asked her what she had observed. "Nothing in particular," she replied. I might have been incredulous^④ had I not been accustomed to such responses^⑤, for long ago I became convinced that the seeing see little.

How was it possible, I asked myself, to walk for an hour through the woods and see nothing worthy of note? I who cannot see find hundreds of things to interest me through mere touch. I feel the delicate symmetry of a leaf. I pass my hands lovingly about the smooth skin of a silver birch, or the rough, shaggy^⑥ bark of a pine. In the spring I touch the branches of trees hopefully in search of a bud, the first sign of awakening Nature after her winter's sleep. I feel the delightful, velvety^⑦ texture of a flower, and discover its remarkable convolutions^⑧; and something of the miracle of Nature is revealed to me. Occasionally, if I am very fortunate, I place my hand gently on a small tree and feel the happy quiver^⑨ of a bird in full song. I am delighted to have the cool waters of a brook rush through my open fingers. To me a lush^⑩ carpet of pine needles or spongy grass is more welcome than the most luxurious^⑪ Persian rug. To me the pageant^⑫ of seasons is a thrilling and unending drama, the action of which streams through my finger tips.

At times my heart cries out^⑬ with longing to see all these things. If I can get so much pleasure from mere touch, how much more beauty must be revealed by sight. Yet, those who

我想，因为太习以为常，我们同样也漠视了各种感官固有的机能。只有失聪者才会珍视听觉，唯有失明者才能体会拥有视觉的幸福。那些在成年阶段失聪和失明的人对此可能体会更深，而那些从未遭受视觉或听觉损伤之苦的人却很少充分利用这些天赐的感官功能，他们草草地将目之所及、耳之所听都鱼龙混杂地收入脑中，未经辨别，不加鉴赏。正如俗语所言，只有失去时，才意识到自己所拥有的是何等珍贵，不到生病时，意识不到健康的重要。

我常常想，如果每个人在他年轻时都能有几天突然失聪和失明，未尝不是一件幸事：黑暗会使他更加珍惜视觉，而寂静则让他体会能听到声音的喜悦。

我时常询问那些视觉正常的朋友，问他们都看到了什么。最近，一个要好的朋友来看我，她刚刚在一片森林里漫步了许久，我问她看到了什么，她却回答说：“没什么特别的。”这样的回答我已经习以为常，见怪不怪了，因为许久以来我就确信：明眼的人却往往因熟视无睹看不到什么。

我不禁自问，这怎么可能？独自一人，在林子里漫步了整整一小时却没有看到任何值得注意的东西呢？我自己，一个双目失明的人，仅仅通过触觉，都能发现许许多多令我饶有兴味的东西。我能感知到一片树叶具有的完美对称性。当我用手抚摸一棵树木，我能心怀喜悦地感受到白桦那光滑的树干或者松树粗糙的外皮。春天，我抚摸着树干的枝条，满怀希望地摸索嫩芽和花苞，因为那是大自然经过严冬沉睡后苏醒的第一个迹象。我抚摸着花朵，欣喜地感受到它那天鹅绒般光滑的质地和那曼妙的舒卷，大自然向我展现了它奇妙的一面。偶尔，我也很幸运，把手轻轻搭在一棵小树的枝丫，还能通过树枝的微微颤动感受到一只小鸟在枝头引吭高歌；当清凉的溪涧流水穿过我张开的指缝欢畅流淌，我心旷神怡。于我而言，林间那大片厚厚的松针叶或松软的草地远比世间最雍容华贵的波斯地毯更为舒适。而四季永无休止的轮回，更是一部激动人心的戏剧，一幕一幕都顺着我的指尖涌现出来。

我太渴望能用眼睛观察到这一切了，甚至有时不由难过地失声痛哭。如果我仅仅通过抚摸就能感受到这么多美妙的事物，那么有了视觉又该看到多少更加美丽的东西啊！

注释

- ① lethargy 昏睡，瞌睡，无力气
- ② manifold 繁多的，种种的，多方面的，多种形式的
- ③ impairment 故障，缺陷，损害，损伤
- ④ incredulous 不肯轻信的，表示怀疑的
- ⑤ response 回答
- ⑥ shaggy 表面粗糙的

- ⑦ velvety 天鹅绒似的，柔软的
- ⑧ convolution 盘旋，回旋，旋转
- ⑨ quiver 轻微的颤抖，抖动，颤动
- ⑩ lush 草木茂盛的
- ⑪ luxurious 奢侈的，豪华的
- ⑫ pageant 连续的变化或发展
- ⑬ cry out 迫切需要

have eyes apparently see little. The panorama of color and action which fills the world is taken for granted. It is human, perhaps, to appreciate little that which we have and to long for that which we have not, but it is a great pity that in the world of light the gift of sight is used only as a mere convenience rather than as a means of adding fullness to life.

If I were the president of a university I should establish a compulsory course in “How to Use Your Eyes.” The professor would try to show his pupils how they could add joy to their lives by really seeing what passes unnoticed before them. He would try to awake their dormant^① and sluggish^② faculties.

Perhaps I can best illustrate by imagining what I should most like to see if I were given the use of my eyes, say, for just three days. And while I am imagining, suppose you, too, set your mind to work on the problem of how you would use your own eyes if you had only three more days to see. If with the on-coming darkness of the third night you knew that the sun would never rise for you again, how would you spend those three precious intervening^③ days? What would you most want to let your gaze rest upon?

I, naturally, should want most to see the things which have become dear to me through my years of darkness. You, too, would want to let your eyes rest on the things that have become dear to you so that you could take the memory of them with you into the night that loomed^④ before you.

If, by some miracle, I were granted three seeing days, to be followed by a relapse into darkness, I should divide the period into three parts.

On the first day, I should want to see the people whose kindness and gentleness and companionship have made my life worth living. First I should like to gaze long upon the face of my dear teacher, Mrs. Anne Sullivan Macy, who came to me when I was a child and opened the outer world to me. I should want not merely to see the outline of her face, so that I could cherish it in my memory, but to study that face and find in it the living evidence of the sympathetic tenderness and patience with which she accomplished the difficult task of my education. I should like to see in her eyes that strength of character which has enabled her to stand firm in the face of difficulties, and that compassion^⑤ for all humanity which she has revealed to me so often.

I do not know what it is to see into the heart of a friend through that “window of the soul”, the eye. I can only “see” through my finger tips the outline of a face. I can

然而，那些视觉正常的人显然却什么都没有看见，他们对世间绚丽的色彩和万千的景象已经熟视无睹。或许，人类共有的特点就是这样吧，已经拥有的东西不会去珍惜，却反而去渴求得不到的。然而，这多么让人遗憾啊，在光明的世界里，天赋的视觉仅仅被人们当做方便的工具来使用，却没有作为一种方式让我们体会更美好的人生。

如果我是一所大学的校长，我一定要开设一门必修课——如何运用你的眼睛。这门课的教授应当向学生展示该如何运用眼睛，如何学会真正用眼睛去观察那些他们以前熟视无睹的一切，从而增添生活的乐趣；如何唤醒他们沉睡或呆滞的感官。

或许，这样说更能清楚地表达我的感受：想象一下，如果我能拥有视觉，比如，哪怕仅仅只有3天，我最渴望看见什么？在我这样想象的时候，你也可以设想一下同样的问题：如果你只剩下3天的时间能够看得见，你将用自己的眼睛去看什么呢？如果第3日夜晚的沉沉黑暗即将来临，你知道，在你的世界里太阳永远都不会再次升起，你会如何度过这珍贵的3天呢？你的目光最想落在哪里？

毫无疑问，我最想看到的，是因为多年的沉沉黑暗而变得弥足珍贵的一切；而你，也一定想将目光停留在你最珍惜的人和物上，因为这样你就能带着对他们的美好回忆进入逼近的漫漫黑夜。

如果，由于某种奇迹，我能获得3天的光明，而随后又深陷茫茫黑暗之中，我将把这段时间分为3个部分去使用。

第1天，我要看人，是他们的善良、亲切和他们的陪伴使我觉得生命值得活下去。首先，我要长久地凝视我亲爱的老师安妮·沙利文·梅西夫人的面庞。当我还是一个幼童时，她来到我面前，向我展现出外面的世界。我不仅要记住她脸部轮廓，把它深深地珍藏在我的记忆中，我还要仔细端详这张脸，从上面找到是什么赋予了她同情心、温柔和耐心，让她完成教育我这个艰巨的任务。我想看到她眼睛里那深藏的性格力量，是它让她在困难面前如此坚定；我还想看到我常常从她身上感受到的那种博大的同情心。

人们常说，透过“心灵的窗户”——眼睛，能够看透一个朋友的内心，我不知道这是什么样子。而我只能用我的指尖去“看”一张面孔的轮廓，从中察觉到欢笑、悲伤和许多

注释

- ① dormant 休眠的，蛰伏的，处于睡眠状态的
- ② sluggish 懒散的，反应迟钝的
- ③ intervening 中间的，插入的

- ④ loom (危险、忧虑等) 逼近
- ⑤ compassion 同情，怜悯

detect laughter, sorrow, and many other obvious emotions. I know my friends from the feel of their faces. But I cannot really picture their personalities by touch. I know their personalities, of course, through other means, through the thoughts they express to me, through whatever of their actions are revealed to me. But I am denied that deeper understanding of them which I am sure would come through sight of them, through watching their reactions to various expressed thoughts and circumstances, through noting the immediate and fleeting^① reactions of their eyes and countenance^②.

Friends who are near to me I know well, because through the months and years they reveal themselves to me in all their phases; but of casual friends I have only an incomplete impression, an impression gained from a handclasp, from spoken words which I take from their lips with my finger tips, or which they tap into the palm of my hand.

How much easier, how much more satisfying it is for you who can see to grasp quickly the essential qualities of another person by watching the subtleties of expression, the quiver of a muscle, the flutter of a hand. But does it ever occur to you to use your sight to see into the inner nature of a friend or acquaintance? Do not most of you seeing people grasp casually the outward features of a face and let it go at that?

For instance, can you describe accurately the faces of five good friends? Some of you can, but many cannot. As an experiment, I have questioned husbands of long standing about the color of their wives' eyes, and often they express embarrassed confusion and admit that they do not know. And, incidentally, it is a chronic^③ complaint of wives that their husbands do not notice new dresses, new hats, and changes in household arrangements.

The eyes of seeing persons soon become accustomed to the routine^④ of their surroundings, and they actually see only the startling and spectacular. But even in viewing the most spectacular sights the eyes are lazy. Court records reveal every day how inaccurately "eye-witnesses" see. A given event will be "seen" in several different ways by as many witnesses. Some see more than others, but few see everything that is within the range of their vision.

Oh, the things that I should see if I had the power of sight for just three days!

The first day would be a busy one. I should call to me all my dear friends and look long into their faces, imprinting upon my mind the outward evidences of the beauty that is within them. I should let my eyes rest, too, on the face of a baby, so that I could catch a vision of the eager, innocent beauty which precedes the individual's consciousness^⑤ of the conflicts which life develops.

其他明显的情感。凭着抚摸朋友们的脸庞，我能了解他们，但却不能仅凭触摸描绘出他们的性格。当然，我可以通过其他方式来了解他们是什么样的人，比如通过他们向我表露的思想，以及我所感觉到的他们的各种行为，但我却不能更深刻地了解他们。因为我相信，这种深刻地了解必须通过目光的注视，通过观察他们在各种情景下对别人表达的思想做出的反应，通过观察他们的眼睛和面部表情转瞬即逝的变化才能达到。

对于自己身边的朋友，我是熟知的，因为长年累月待在一起，我了解他们在不同阶段的样子。而对那些偶然认识的朋友，我只有一个模模糊糊的印象，这种印象可能来自一次握手，来自我指尖在他们的双唇上触摸到的话语，或者来自他们在我手掌心拼写的话语。

一个视觉正常的人，能够观察到细微的表情变化——肌肉的抽搐或是手的颤动等，从而迅速了解这一个人的品质，这是多么轻而易举又多么惬意的事情啊！然而，你可曾用你的视觉去观察一个朋友或熟人的内在品质？只是很随便地观看这张脸的外部特征却再也不去仔细观察了，难道这不是大多数人在看人的时候的惯常做法吗？

举例来说，你能准确描述5个好朋友的面貌吗？有些人能，但大多数人却做不到。我曾做过这样一个实验：我曾问过一些结婚多年的男士：他们妻子的眼睛是什么颜色。他们常常十分窘迫，含糊其辞，承认他们不知道。无独有偶，妻子们也经常抱怨丈夫们从不注意她们换上的新衣服、新帽子和她们对家具摆设的重新布置。

明眼人的眼睛很容易就对自己所看到的一切习以为常，他们实际上只去注意那些稀奇古怪之事抑或壮观雄伟之景。即使看到最雄伟壮观的景象，他们的眼睛也对此不以为然。法庭记录表明那些“目击证人”看到的实际上是不准确的。某一个特定的事件，可能会被不同的人从不同的角度“看到”；有的人比别人会观察到更多，而没有人能将他们视线范围内的所有一切都看到。

唉，哪怕我只有3天的光明，有多少事我能看到啊！

第1天将是繁忙的一天。我要把我所有亲爱的朋友们都叫到面前，长久地注视他们的面容，我要把他们内在美表露出的所有外在迹象都深深印在自己的脑海中。我一定要仔细地端详一个婴儿的面容，从中了解一个人在经历各种纷繁芜杂的世事之前，那热切而又澄澈的目光是什么样子。

注释

- ① fleeting 疾驰的，短暂的，飞逝的
- ② countenance 面容，容貌，面部表情
- ③ chronic (=chronical) 长期的，积习成癖的

- ④ routine 常规，日常工作，惯例，例行公事
- ⑤ consciousness 意识，知觉，自觉

And I should like to look into the loyal, trusting eyes of my dogs—the grave, canny little Scottie^①, Darkie^②, and the stalwart, understanding Great Dane^③, Helga, whose warm, tender, and playful friendships are so comforting to me.

On that busy first day I should also view the small simple things of my home. I want to see the warm colors in the rugs under my feet, the pictures on the walls, the intimate trifles^④ that transform a house into home. My eyes would rest respectfully on the books in raised type which I have read, but they would be more eagerly interested in the printed books which seeing people can read, for during the long night of my life the books I have read and those which have been read to me have built themselves into a great shining lighthouse, revealing to me the deepest channels of human life and the human spirit.

In the afternoon of that first seeing day, I should take a long walk in the woods and intoxicate^⑤ my eyes on the beauties of the world of Nature, trying desperately to absorb in a few hours the vast splendor which is constantly unfolding itself to those who can see. On the way home from my woodland jaunt^⑥ my path would lie near a farm so that I might see the patient horses ploughing^⑦ in the field (perhaps I should see only a tractor!) and the serene^⑧ content of men living close to the soil. And I should pray for the glory of a colorful sunset.

When dusk had fallen, I should experience the double delight of being able to see by artificial light which the genius of man has created to extend the power of his sight when Nature decrees^⑨ darkness.

In the night of that first day of sight, I should not be able to sleep, so full would be my mind of the memories of the day.

The next day—the second day of sight—I should arise with the dawn and see the thrilling miracle by which night is transformed into day. I should behold with awe the magnificent panorama of light with which the sun awakens the sleeping earth.

This day I should devote to a hasty glimpse of the world, past and present. I should want to see the pageant of man's progress, the kaleidoscope^⑩ of the ages. How can so much be compressed into one day? Through the museums, of course. Often I have visited the New York Museum of Natural History to touch with my hands many of the objects there exhibited, but I have longed to see with my eyes the condensed history of the