

以清净心看世界，

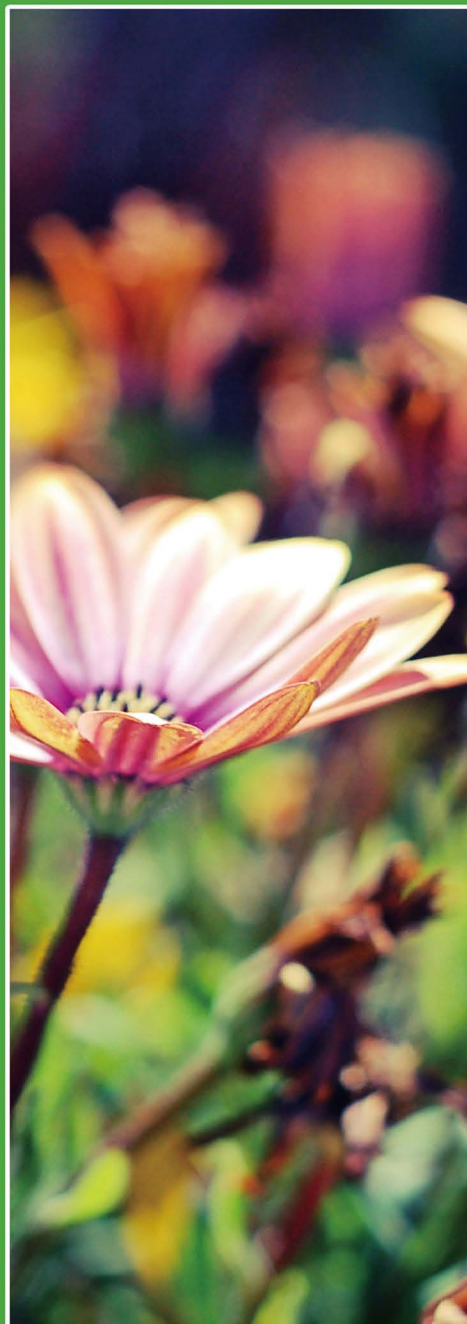
以欢喜心过生活，

以平常心生情味，

以柔软心除挂碍。

一花一世界，

细微处品味真生活。



守望一朵花开

The Catcher For A Bloom

每天读点好英文

Everyday English Notes

常青藤语言教学中心 编译

读故事 · 记单词 · 学语法
阅读能力 · 单词强化 · 语法巩固
美文赏析 · 翻译提升 · 内容记忆

3000个必备单词
2000个实战短语
1000个翻译测试

**升级版
大全集**

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别让明天为今天后悔

Don't Let Tomorrow Regret for Today

假装的快乐

The Happy Door

米尔德里德·克拉姆 / Mildred Cram

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

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

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

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

It works. Before long you will find that instead of repelling people, you attract them. You discover how deeply rewarding it is to be the center of wider and wider circles of good will.

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

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

快乐就像一枚鹅卵石突然掉入池塘中，激起一圈又一圈的涟漪，并不断向外围扩散。正如史蒂文森说的，快乐是一种责任。

快乐没有确切的定义。快乐的理由成千上万，而关键并不在于财富或健康。因为我们发现，乞丐、残疾人和所谓的失败者也能过得无比快乐。

快乐会有一种意想不到的收获，而保持快乐的心境是一种成就，是灵魂和性格的升华。事实上，追求快乐并非自私的表现，而是对自己和他人的一种责任。

郁闷就像一种传染病，人们往往对郁闷的人退避三舍。他们很快也会感到孤独、痛苦和难过。但是，有一种看似简单的治疗方法，虽然乍看似乎有些荒谬，如果你觉得不快乐，就假装快乐吧！

这个方法很管用，不久你就会发现，自己会吸引他人，而不是令人反感。你拥有一个以自我为中心的、日趋宽广的友好交际圈。这会是多么有益的事。

于是，假装的快乐就成为事实。你掌握了平和心境的秘诀，并且，在愉悦他人的过程中，自己也变得忘乎所以。

一旦意识到，保持快乐的心境是一种责任，并形成了习惯，它就能开启秘密花园的大门，那里云集着无数满怀感激的朋友。

心灵小语

快乐是一天，不快乐也是一天，那我们为什么不天天快乐呢？即使是假装的快乐，也会感染他人。久而久之，大家就真地变得快乐了！

词汇笔记

pebble ['pebl] *n.* 鹅卵石

Most of the roads in this old town is made of pebble.
这个古镇的大多数道路是由鹅卵石铺成的。

invalid [in'vælid] *n.* 病人；残疾者

Many invalids are still very optimistic!
很多残疾人还是很乐观的！

triumph ['traɪəmf] *n.* 凯旋；欢欣；升华

Marriage is the triumph of imagination over intelligence.
婚姻是想象力战胜智慧的功绩。

ridiculous [ri'dikjuləs] *adj.* 荒谬的；可笑的

Who made this ridiculous rule?
这条荒唐的规则是谁定的？

快乐的理由成千上万，而关键并不在于财富或健康。

保持快乐的心境是一种成就，是灵魂和性格的升华。

不久你就会发现，自己会吸引他人，而不是令人反感。

...it causes people to shrink away from the suffer.

away from: 离开；远离；不在

Before long you will find that instead of repelling people...

before long: 不久以后；很快；不久

一切总会好的

A Lesson of Life

佚名 / Anonymous

“Everything happens for the best,” my mother said whenever I faced disappointment. “If you can carry on, one day something good will happen. And you’ll realize that it wouldn’t have happened if not for that **previous** disappointment.”

Mother was right, as I discovered after graduating from college in 1932, I had decided to try for a job in radio, then work my way up to sports announcer. I hitchhiked to Chicago and knocked on the door of every station—and got turned down every time.

In one studio, a kind lady told me that big stations couldn’t risk hiring inexperienced person—“Go out in the sticks and find a small station that’ll give you a chance.” she said.

I thumbed home to Dixon, Illinois. While there was no radio-announcing jobs in Dixon, my father said Montgomery Ward had opened a store and wanted a local **athlete** to manage its sports department. Since Dixon was where I had played high school football, I applied. The job sounded just right for me. But I wasn’t hired.

My disappointment must have shown. “Everything happens for the best.” Mom reminded me. Dad offered me the car to job hunt. I tried WOC Radio in Davenport, Iowa. The program director, a wonderful Scotsman named Peter MacArthur, told me they had already hired an announcer.

As I left his office, my frustration boiled over. I asked aloud, “How can a fellow get to be a sport announcer if he can’t get a job in a radio station?”

I was waiting for the **elevator** when I heard MacArthur calling, “What was that you said about sports? Do you know anything about football?” Then he stood me before a microphone and asked me to broadcast an imaginary game.

The preceding autumn, my team had won a game in the last 20 seconds with a 65-yard run. I did a 15-minute **buildup** to that play, and Peter told me I would be broadcasting Saturday’s game!

On my way home, as I have many times since, I thought of my mother’s words, “If you carry on, one day something good will happen. Something wouldn’t have happened if not for that previous disappointment.” I often wonder what direction my life might have taken if I’d gotten the job at Montgomery Ward.

每当我遇到困难时，母亲就对我说：“如果你坚持下去，一切都会好的。不经历风雨，怎能见彩虹？”

直到1932年大学毕业，我才发现母亲是对的。当时，我已决意在电台谋求发展，努力成为一名体育节目播音员。我搭便车抵达芝加哥后，开始奔波于各个电台之间——但被一一拒绝。

一位在播音室里工作的好心女士告诉我，大型的电台是不会冒险接纳毫无经验的新人的——“到乡下去，找家能给你机会的小电台吧。”她说。

我乘车返回了家乡伊利诺伊州的迪克森。当时，家乡还没有电台播音员。父亲告诉我，蒙哥马利·沃德新开了家商店，正需要管理体育部的当地运动员。上中学时，我曾在迪克森打过橄榄球，于是我申请了这份工作。我似乎挺适合做这项工作的，结果却被拒绝了。

我失望极了。“一切总会好的。”母亲提醒我。为了方便找工作，父亲送了我一辆汽车。我去爱荷华州的达文波特，到当地电台求职。那里的电台节目总监，苏格兰人彼得·麦克阿瑟告诉我，播音员已有合适的人选。

当我走出他的办公室时，挫折感油然而生。我大声说道：“如果在电台都找不到工作，又怎么能当体育节目的播音员呢？”

等电梯时，麦克阿瑟的声音传入我的耳畔：“你说什么体育呢？你懂橄榄球吗？”然后，他让我站在话筒前，想象一场比赛，并为其解说。

去年秋天，我们的球队赢得了一场比赛——在最后20秒的时间里以65码的距离获胜，我用15分钟将那场精彩的比赛解说下来。彼得对我说，我可以解说周六的一场比赛。

回家途中，母亲的话又在我的耳边响起：“坚持下去，一切都会好的。不经历风雨，怎能见彩虹？”我常想，当年，如果我能到蒙哥马利·沃德那里工作，我的人生又会驶向何方？

词汇笔记

previous [ˈpri:vjəs] *adj.* 在……之前；先；前；以前的

Has Jake had previous career experience?

杰克有过工作经验吗？

athlete [ˈæθlit] *n.* 运动员

This athlete has a powerful frame.

这位运动员有着魁梧的体格。

elevator [ˈeliveɪtə] *n.* 电梯；飞机升降舵

You should never take the elevator.

你绝对不可以搭电梯。

buildup [ˈbɪldʌp] *n.* 组织；组成；增强

Nuclear buildup was unlike any other arms race in history.

核力量的增长不像历史上的任何军备竞赛。

不经历风雨，怎能见彩虹？

直到1932年大学毕业，我才发现母亲是对的。

坚持下去，一切都会好的。

If you can carry on, one day something good will happen.

carry on: 从事；经营；进行；继续

...and got turned down every time.

turn down: 拒绝

为乐趣而生活

Are We Having Fun Yet

佚名 / Anonymous

We've all been brainwashed! We were all taught the work ethic! "Work (and suffer) till you die, or if you're lucky retire. We don't have time to waste on frivolities. We have responsibilities to fulfill. We have to be serious, work hard, rise in our career, make lots of money, and make earning money and advancing in our career a **priority**."

I wish to change that **programming** in my life. I know that when I do the things I enjoy doing, things work out better for me. I know that when I do something against my will, against my heart, it doesn't work out well. I know that stressing myself out to try to get a job done usually takes twice as long as taking time out and doing that same task at some other time in a **relaxed** manner.

We can change the criteria by which we decide what to do in our lives. Instead of "Will it bring in lots of money or advance my career", we need to ask ourselves, "Will I enjoy doing this? Will this be fun? Am I looking forward to getting started on this?"

If you can't answer "yes" to these questions, then quite possibly this is not the task for you!

If it is something that must be done, i.e. taxes, dishes, etc, the solution is to find someone else to do them for you. There are some people who will enjoy and love to do what you prefer not to do. Really! For example, I am not the world's best housekeeper. I do not really enjoy cleaning, washing floors, windows, etc. Yet there are some people who enjoy the meditative aspect of this work and who really get satisfaction from a job well done. It is to my benefit to pay someone to do this work so I can take that time earning money doing things that I enjoy.

We are all very different and different things appeal to each one of us. Just because someone else enjoys a particular thing does not mean that you must. We can trust what I call the "fun index" to assist us in knowing if a particular action is the one for us. We can break away from the rule of thumb that judges things by whether they bring money or career advancement. We can change that to making our decisions based on whether an action will bring us pleasure and personal satisfaction. Does the work you do leave you feeling proud and pleased with yourself? Are you following the voice of "should's" or the one of "want to"?

Yet, the programming is strong. I find myself struggling over a task and it ends up dragging itself out. Have you noticed that the things that you dislike doing are the ones that seem to take forever to get done? As for the opposite viewpoint, well as the saying goes, "Time flies when you're having fun!"

Learning to go against that old programming and trusting the "fun **index**" is an ongoing project. Every small step is, at the same time, a big leap. Each step will move you away from dissatisfaction with your life and closer to self-love, self-acceptance, self-esteem and joy in your everyday existence.

Anytime you ignore that inner prompting, you accumulate self-loathing and disappointment in your being. Your inner child once again feels letdown and unimportant. Each letdown reinforce the inner child's belief that everybody else's wishes are more important than its own. Once again its desires are relegated to the lowest priority on the list.

Yet, it's your life! Why let someone else dictate how you "should" live it? Ask yourself what steps you want to take! Listen to the voice within which will tell you what would really make you feel fulfilled and satisfied. You are the boss of

your life! After all, it's yours, isn't it?

我们都被洗脑了！我们被灌输了这样的职业道德：“工作（和忍受）到生命的最后一刻，幸运的话，直到退休。我们没有时间浪费在无聊的事情上。我们有体现自身价值的责任。我们一定要认真而努力地工作，在事业上进步，赚更多的钱，并把赚钱和事业进步看做生活的首要目标。”

我希望变更自己的人生计划。我知道，做自己感兴趣的事，我会做得很好；做自己憎恶的事，我会做得一塌糊涂；在压力下工作，通常会事倍功半；在轻松的环境中做，同样的工作却会事半功倍。

我们可以改变生活中衡量某事是否该做的标准。我们需要扪心自问的不应是“它是否会赚大钱或能否让事业更上一层楼”，而是“我对这些感兴趣吗？这件事有意思吗？我要大干一番吗？”

如果你不能肯定地回答这些问题，那么，这些很有可能就不是你该做的事情！

如果是诸如纳税、洗碗等你必须做的事情，解决的办法就是找别人代你做，你不喜欢做的事情自然有人喜欢做。的确如此！举个例子来说，我并非世界上最棒的家庭主妇，我讨厌打扫卫生、擦地板和窗户等家务活，可偏偏有些人喜欢这种冥想性质的工作，并能在工作圆满完成后获得真正的满足。如果我雇人来做这些事，我就可以利用这些时间去自己喜欢的事情来赚钱，这对我大有裨益。

人各有不同，不同的人适合做不同的事。某人喜欢做特定的某件事，这并不意味着你也必须要去喜欢。我所谓的“乐趣指数”可以用来帮助我们了解某一行业适合哪些人去做。判断一件事情是否该去做，不能只凭它能否带来物质利益和事业进步等经验主义，而应看此事是否能给我们带来乐趣并使我们获得满足感。你的工作带给你自豪感和满足感了吗？你是在执行“应该”指令，还是依照“想做”的意愿呢？

然而，这种程式是异常强大的。我发现，勉强自己做事的结果就是能拖则拖，没完没了。你留意过吗？做自己不喜欢的事情，似乎总也做不完。反之，则如俗语所云：“乐在其中，浑然不知所谓何日。”

我们要反对旧的程式，并相信“乐趣指数”是一个流动工程。每一个小的进步，同时也是一个大的飞跃。每一步都会淡化你对生活的不满情绪，强化你的自爱、自我认同和自尊感，让你更易感知生活中的乐趣。

不论何时，你都不能忽视这种内在激励。否则，你会日益陷入自厌与自责的泥潭，再次感到消沉没落。每一次失望都会强化心中的那个信念：别人的愿望比自己的更加重要。于是，你内在的欲求便会再次被压抑到最低位置。

但是，这就是你的生活！为何要让他人指示你“应该”怎样生活呢？问问你自己，你想怎样规划自己的人生！聆听内心的声音，它会告诉你什么会真正充实和满足你。要知道，你才是自己生活的主宰者！毕竟，这是你的生活，不是吗？

心灵小语

只有我们在做自己感兴趣的事情时，才会释放激情。只有做喜欢的事，才能最大限度地实现自己的人生价值。人生最悲惨的事，莫过于做自己不喜欢的事。

词汇笔记

priority [praɪˈbɪti] *n.* 优先权；优先顺序；优先

Studying is your priority now.

现在，学习是你的当务之急。

programming ['prəʊgræmɪŋ] *n.* 规划; 设计

He has no programming in his life.
他的人生没有规划。

relaxed [rɪ'læksɪd] *adj.* 松懈的; 轻松的

She's a bit too knowing for me to feel relaxed with her.
她有点儿世故, 和她相处我觉得不自在。

index ['ɪndeks] *n.* 索引; 指针; 指数

Do you know the price index in the city?
你知道这个城市的物价指数吗?

做自己感兴趣的事, 我会做得更好; 做自己憎恶的事, 我会做得一塌糊涂。

你不喜欢做的事情自然有人喜欢做。

你会日益陷入自厌与自责的泥潭, 再次感到消沉没落。

We can change the criteria by which we decide what to do in our lives.
decide to do : 决定做……

Once again its desire are relegated to the lowest priority on the list.
relegate to : 使归属于; 委托给; 移交给

快乐不必认真

The Importance of Doing Things Badly

佚名 / Anonymous

I. A. Williams was born in England and educated at Cambridge. After World War I he served as a correspondent for the London Times. Williams wrote several books on eighteenth-century poetry and drama, published widely in journals and magazines, and published collections of his own poetry. The following article first appeared in London's The Outlook in 1923.

Perhaps the greatest threat to productivity in both work and play is the fear of doing things badly or wrong. This article offers some comfort. Williams points out that there are many things worth doing badly, and that our lives are enriched and our personalities **enhanced** by these activities. Two central examples, sports and music, are valuable to most people in proportion to how enthusiastically they do them, rather than how well.

Charles Lamb wrote a series of essays upon popular **fallacies**. I do not, at the moment, carry them very clearly in my memory; but, unless that treacherous servant misleads me more even than she usually does, he did not write of one piece of proverbial so-called wisdom that has always seemed to me to be peculiarly pernicious. And this saw, this scrap of specious advice, this untruth masquerading as logic, is one that I remember to have had hurled at my head at frequent intervals from my earliest youth right up to my present advanced age. How many times have I not been told that "If a thing is worth doing at all, it is worth doing well"?

Never was there a more untruthful word spoken in **earnest**. For the world is full of things that are worth doing, but certainly not worth doing well. Was it not so great a sage as Herbert Spencer who said to the young man who had just beaten him at billiards, "Moderate skill, sir, is the sign of a good eye and a steady hand, but skill such as yours argues a youth misspent?" Is any game worth playing supremely well, at the price of constant practice and application?

Against the professional player I say nothing; he is a public entertainer, like any other, and by his skill in his particular sport he at least fulfills the first social duty of man—that of supporting himself and his family by his own legitimate exertions. But what is to be said of the crack amateur? To me he seems one of the most contemptible of mankind. He earns no money, but devotes himself, for the mere selfish pleasure of the thing, to some game, which he plays day in day out; he breaks down the salutary distinction between the amateur and the professional; eventually his skill deserts him, and he leaves behind him nothing that is of service to his fellow men—not a brick laid, not an acre ploughed, not a line written, not even a family supported and educated by his labor.

It is true that he has provided entertainment for a certain number of persons, but he has never had the pluck to submit himself to the test by which we demand that every entertainer should justify his choice of a calling—the demonstration of the fact that the public is willing to pay him for his entertainment. And, when his day is over, what is left, not even to the world, but to himself? Nothing but a name that is at once forgotten, or is remembered by stout gentlemen in clubs.

The playing of games, certainly, is a thing which is not worth doing well. But that does not prove that it is not worth doing at all, as the proverb would, by implication, persuade us. There is nothing more agreeable and salutary than playing a game which one likes, and the circumstance of doing it badly interferes with the pleasure of no real devotee of any pastime.

The man who minds whether or not he wins is no true sportsman—which observation is trite, but the rule it implies is seldom observed, and comparatively few people really play games for the sheer enjoyment of the playing. Is this not proved by the prevalence and popularity of **handicaps**? Why should we expect to be given points unless it be that we wish to win by means other than our own skill?

“Ah! but,” my reader may say, “the weaker player wants to receive points in order that he may give the stronger one a better game.” Really, I do not believe that that is so. Possible, sometimes, a strong and vainglorious player may wish to give points, in order that his victory may be the more notable. But I do not think that even this is the true explanation. That, I suspect, was given to me the other day by the secretary of a lawn-tennis tournament, in which I played. “Why all this nonsense of handicaps? Why not let us be squarely beaten, and done with it?” I asked him. “Because,” He replied, “if we did not give handicaps, none of the less good players would enter.” Is that not a confession that the majority of us have both realized the true value doing a trivial thing badly, for its own sake, and must needs have our minds buoyed and cheated into a false sense of excellence?

Moreover it is not only such intrinsically trivial things as games that are worth doing badly. This is a truth which, oddly enough, we accept freely of some things—but not of others—and as a thing which we are quite content to do will let me instance acting. Acting, at its best, can be a great art, a thing worth doing supremely well, though its worth, like that of all interpretative arts, is lessened by its evanescence. For it works in the impermanent medium of human flesh and blood, and the thing that the actor create—for what we call an interpretative artist is really a creative artist working in a perishable medium—is an impression upon, an emotion or a thought aroused in, the minds of an audience, and is incapable of record.

Acting, then, let me postulate—though I have only sketched ever so briefly the proof of my belief—can be a great art. But is anyone ever deterred from taking part in amateur theatricals by the consideration that he cannot act well? Not a bit of it! And quite rightly not, for acting is one of the things about which I am writing this essay—the things that are worth doing badly.

Another such thing is music; but here the proverbial fallacy again exerts its power, as it does not, for some obscure and unreasoning discrimination, in acting. Most people seem to think that if they cannot sing, or play the piano, fiddle, or sackbut, admirably well, they must not do any of these things at all. That they should not indiscriminately force their inferior performances upon the public, or even upon their acquaintances, I admit. But that there is no place “in the home” for inferior musical performances, is an untruth that I flatly deny.

How many sons and daughters have not, with a very small talent, given their parents—and even the less fondly prejudiced ears of their friends—great pleasure with the singing of simple songs? Then one day there comes to the singer the serpent of dissatisfaction; singing lessons are taken, and—if the pupil is of moderate talent and modest disposition—limitations are discovered. And then, in nine cases out of ten, the singing is dropped, like a hot penny. How many fathers have not banished music from their homes by encouraging their daughters to take singing lessons? Yet a home may be the fresher for singing that would deserve brickbats at a parish concert.

I may pause here to notice the curious exception that people who cannot on any account be persuaded to sing in the drawing-room, or even in the bath, will without hesitation uplift their tuneless voices at religious meetings or in church. There is a perfectly good and honorable explanation of this, I believe, but it belongs to the realm of metaphysics and is beyond my present scope.

This cursed belief, that if a thing is worth doing at all, it is worth doing well, is the cause of a great impoverishment in our private life, and also, to some extent, of the lowering of standards in our public life. For this tenet of proverbial faith has two effects on small talents: It leads modest persons not to exercise them at all, and immodest persons to attempt to do so too

much and to force themselves upon the public. It leads to the decay of letter-writing and of the keeping of diaries, and, as surely, it leads to the publication of memoirs and diaries that should remain locked in the writers' desks.

It leads Mr. Blank not to write verses at all—which he might very well do, for the sake of his own happiness, and for the amusement of his friends—and it leads Miss Dash to pester the overworked editors of various journals with her unsuccessful imitations of Mr. de la Mare, Mr. Yeats, and Dr. Bridges. The result is that our national artistic life now suffers from two great needs: A wider amateur practice of the arts, and a higher, more exclusive, professional standard. Until these are achieved we shall not get the best out of our souls.

The truth is, I conceive, that there is for most of us only one thing—beyond, of course, our duties of citizenship and our personal duties as sons, or husbands, or fathers, daughters, or wives, or mothers—that is worth doing well—that is to say, with all our energy. That one thing may be writing, or it may be making steam-engines, or laying bricks. But after that there are hundreds of things that are worth doing badly, with only part of our energy, for the sake of the relaxation they bring us, and for the contacts which they give us with our minds. And the sooner England realizes this, as once she did, the happier, the more contented, the more gracious, will our land be.

There are even, I maintain, things that are in themselves better done badly than well. Consider fishing, where one's whole pleasure is often spoiled by having to kill a fish. Now, if one could contrive always to try to catch a fish, and never to do so, one might—But that is another story.

I. A. 威廉姆斯生于英格兰，在剑桥受过教育。第一次世界大战后，他成为伦敦《泰晤士报》的一名记者。威廉姆斯写了几本关于18世纪诗歌和戏剧方面的书，发表在各种期刊和杂志上，出版了他自己的诗集。以下这篇文章最早出现在1923年伦敦的《展望》一书中。

或许，对工作和创作而言，最大的威胁莫过于唯恐做得不好或者害怕做错。对于这个问题，这篇文章就是一种安慰了。威廉姆斯认为，很多事情都应该草草行事，这样，我们的生活才有意义，我们的个性才能得以发展完善。运动和音乐就是两个很好的例子，大多数人都酷爱运动和音乐，它们的确能给人带来乐趣，仅是这一点就够了，人们并不需要有多深的造诣。

查尔斯·拉姆写了一系列有关时下谬误的文章。可惜我一时记不清了。如果不是狡猾的仆人突然误导我，我倒不觉得他写过什么公众交口称赞而我却认为有害的文章。下面这句似是而非的忠告，我从孩提时就印在脑海中：“如果一件事情值得去做，那么，就应该好好去做。”

从没有哪一个谬论让人们如此热衷。因为世界上有很多事情都值得去做，但并不是事事都应该好好去做。伟大的哲人赫伯特·斯宾塞曾对刚在台球桌上战胜他的年轻人说：“先生，一般球技表现为好的眼力和稳定的手法，但从你的球技上看，你浪费了很多时间。”是否每一种游戏都值得持之以恒地练习和应用呢？

对职业运动员，我无话可说。他们是公众表演者，和其他人一样，他们通过自己在某项特定运动中的技术，至少可以实现人的首要社会责任——通过自己的合法劳动维持自己及家人的生活。但对于高明的业余爱好者，我们该怎么说呢？我认为，这些人是最应受到鄙视的。他们没有赚钱，仅仅为了自私的娱乐，就日复一日地投身于这种游戏。他们忽视了业余爱好者和专业人士之间合理的区别。最终他们为自己的技术所累，他们没做出任何对社会有价值的东西，没有垒起一块砖，没有犁过一亩地，没有写过一行文字，甚至没有通过劳动来养活全家和让自己受到教育。

不可否认，他们为某些人提供了娱乐，但他们一直没有勇气去参加测试。在这种测试中，我们需要每一个表演者

证明他的职业选择是正确的——证明公众愿意为他的表演付费。当他们的辉煌期过去以后，不要说给整个世界留下什么，他们又给自己留下了什么呢？什么也没有留下，除了很快就会被遗忘的名字。也许他们的名字会被俱乐部里矮胖的绅士记住。

的确，玩游戏是一种并不值得好好去做的事情。但这并不是说全然不值得去做，就像前面的谚语暗示我们的一样。没有什么比玩自己喜欢的游戏更惬意和更有益的了，哪怕玩不好也不会影响真正喜欢它的人的心情。太在乎输赢的人并不是真正的运动爱好者——这个观点很对，但它的含义并没有被发掘。很少有人仅仅为了娱乐而玩游戏。为比赛而设的障碍为人们普遍接受，这不正好证明了这一点吗？为什么我们总是希望在自己的竞技能力之外额外得分呢？

“哦，但是，”我的读者也许会说，“弱一些的参赛者希望额外得分是为了促使强者有更好的表现。”但我并不这样认为。也许有时候，一个强壮但虚荣的参赛者希望给弱者额外加分，以使他的胜利更为显著。但我并不认为这是一个极好的解释。前些天去参加网球锦标赛时，我就把这种想法告诉了大赛秘书。“为什么要设置这些无聊的障碍呢？为什么不让我们尽情发挥呢？”我问他。“因为，”他回答道，“如果不设置这些障碍，就没有好一点的玩家参赛了。”这不就是承认了我们大多数人没有意识到草草行事的真正价值，还要固执己见、自欺欺人吗？

然而，并不是只有像游戏这样的小事才可以草草了之。虽然很奇怪，但事实是，我们易于接受草草地做某些事情，却不能接受草草地去做另一些事情。在我们认为可以草草去做的事情中，我举演戏为例，尽管演戏同其他表演艺术一样，会因其短暂性而减弱，但如果达到顶峰，也可以认为是一门伟大的艺术，一种值得好好去做的事情。演戏可以影响人类多变的情感，这就是演员所创造的东西——我们所说的表演艺术家是指能影响人类情感的有创造性的艺术家——是观众内心深处的一种印象、情感和思想，这是无法记录的。

所以，我认为，演戏可以称得上是一种艺术，虽然我只是简单地拿出了我的论据。然而，是否有人因为演得不好而不允许进入业余的戏剧表演呢？从来没有！因为演戏就像我写这篇短文一样，是一种可以草草去做的事情。

另一种就是音乐。那句谚语的谬误在音乐上得到了验证。然而，不知为何，它在演戏上并没有得到验证。很多人认为如果他们不能唱出很动听的歌，不能很娴熟地弹奏钢琴或者小提琴、竖琴，那么，他们最好不要去做这些事情。我承认，他们不应该不加选择地把低劣的表演给公众或者他们的熟人看。如果在家里也不能容忍这种低劣的音乐表演，这是我不赞成的。

没什么天赋的儿女，通过简单的歌声给他们的父母或不存在偏见的朋友带来快乐——这样的例子还少吗？然而有一天，这些小歌唱家开始因为不满足而苦恼。他们开始去学习音乐——如果他们资质平庸，性情温和——他们的局限就会暴露出来。十有八九，歌声就像一枚不值钱的硬币被抛在一边。有多少父亲为了鼓励女儿学歌而紧抓音乐不放？然而在教区音乐会上，她们可能会遭到打击。

在这里，我应该驻足观察一些奇怪的现象，有些人在画室或自家浴室从不唱歌，但在宗教集会或教堂里，他们会毫不犹豫地用那五音不全的嗓子放声高歌。我相信，要想回答这个问题，就得有一个完美的解释，但这属于神学的范畴，已经超出了我的研究范围。

“如果一件事值得去做，就应该好好去做”，这该死的说法就是导致个人生活极其匮乏的原因，从某种意义上讲，它也是公众生活水平降低的原因。这条谚语对资质平庸的人有两方面影响：它让资质平庸之辈不屑练习，而令资质超凡者为此付出很多，同时也将自己的思想强加给他人；它使人们疏于写作和写日记，同时也导致了本该锁在作者抽屉里的文集和日记的发表。

它导致了布兰克先生不去写诗——出于自娱自乐或与朋友的消遣，他可以写得很好的。同时，它也导致德茜小姐为了她那些并不成功的模仿之作（模仿德拉梅尔先生、叶芝先生和布里奇斯博士）而去纠缠各个杂志社疲惫的编辑们。结果是，现在，我们整个国家的艺术生活存在着两方面的迫切需求：更多的业余爱好者从事艺术实践，以及更高水平、更专业的艺术。只有达到这两个目标，我们才能获取心灵深处最美好的东西。

我认为，对我们来说，除去公民的职责，除去我们作为儿子、丈夫、父亲或者女儿、妻子、母亲的责任外，只有

一件事情值得我们好好去做，值得我们全力以赴。这件事可以是写作、制造蒸汽机，也可以是砌砖块。除此之外，很多事我们都可以草草地去，仅用我们的一部分精力，目的是为了放松自己或者触动自己的心灵。只有意识到这一点，人们才会幸福，才会满意，我们的家园才会更加美好。

我认为，有些事情草草去做可能比认真去做更好一些。比如钓鱼，其结果就是鱼儿被宰杀，一想到这些，钓鱼的乐趣就会荡然无存。当然，如果你既能钓到鱼又不去宰杀它，那就另当别论了。

心灵小语

乐观的心，就像一缕阳光，能透过明亮的窗，温暖你的心房。用微笑面对一切，你会发现，没有什么大不了的！

词汇笔记

enhanced [in'hɑ:nst] *adj.* 加强的

The intimacy of the room was enhanced by its warm colours.

房间温暖的色泽更增加了它的舒适感。

fallacy ['fæləsi] *n.* 谬论

It's a fallacy to suppose that wealth brings happiness.

认为财富能带来幸福，这是一种错误的见解。

earnest ['ɜ:nɪst] *adv.* 认真地；热心地；重要地

On their wedding, I sent my present in earnest.

在他们的婚礼上，我真诚地送上了一份礼物。

handicap ['hændikæp] *n.* 障碍；残障；不利条件

Being short can be a handicap in playing basketball.

在打起篮球时，长得矮可能就吃亏了。

如果一件事情值得去做，那么，就应该好好去做。

不在乎输赢的人并不是真正的运动爱好者。

有些事情草草去做可能比认真去做更好一些。

Williams points out that there are many things worth doing badly...

be worth doing: 物有所值；值得做

...he leaves behind him nothing that is of service to his fellow men...

leave behind: 留下；遗留

生活不是理所当然

Not Being Grateful without Missing

佚名 / Anonymous

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 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** criminals whose sphere of activities is strictly delimited.

Such stories set up thinking, wondering what we should do under similar circumstances. 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 a gentleness, a **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 epicurean motto of "Eat, drink, and be merry", most people would be chastened by the certainty of impending death.

Most of us 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 task, hardly aware of our listless attitude towards life.

The same lethargy, I am afraid, characterizes the use of our faculties and senses. Only the deaf appreciate hearing, only the blind realize the manifold 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 of sight or hearing seldom make the fullest use of these blessed faculties. Their eyes and ears take in all sights and sound hazily, without concentration, and with little appreciation. It is the same old story of not being grateful without missing.

我们都读过一些令人激动故事，故事的主人公只能再活一段很有限的时光。有时长达一年，有时却短至24小时。但是，在探究这个将要离世的人选择怎样度过他最后岁月的问题上，我们都充满兴趣。当然，我说的是有选择权利的自由人而不是死刑犯。死刑犯的活动范围是受严格限制的。

这样的故事使我们思索，如果我们自己处在相似的情况下，应该做什么呢？临死之时，什么样的事情、体验和关系该被放入最后时光中呢？回忆往昔，什么使我们快乐开心呢？什么又使我们悔恨抱憾呢？

有时，我常这样想——每天活得要像明天即将死去一样，这或许是一个非常好的规则。这样的态度可以鲜明地强调生命的价值。我们应该活得优雅从容、朝气蓬勃、观察敏锐，而这些将会日复一日、月复一月、年复一年地慢慢丢失。当然，也有一些人一生只是“吃、喝、享受”，然而，大多数人在得知死亡的确存在时，都会有所收敛。