



聆听圣哲的心灵独语
铸就睿智优雅的人生

悦读

经典人生

经典名著或名篇，历经时间的淬炼和历史的筛选，就如一座无尽的宝藏，每每打开一次，都会带来新的收获。为你开启一个可以让你穿越千古，与智者交谈、与伟人对话的世界。在这里，聆听爱默生，畅谈斯蒂文森，对话简·奥斯汀，再见卢梭，邂逅苏格拉底，重读华盛顿·欧文，典藏马克·吐温。与经典同行，为生命阅读。静静地读上一页两页、三页五页，聆听大师的心灵独语，体味思想的无声升华，超越凡尘的嘈杂与喧嚣，铸就睿智而优雅的人生观。

金利◎主编



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内 容 提 要

经典名著或名篇，历经时间的淬炼和历史的筛选，就如无尽的宝藏，每每打开一次，都会带来新的收获。本书为你开启了一扇可以让你穿越千古，与智者交谈，与伟人对话的窗口。在这里，聆听爱默生，畅谈斯蒂文森，对话简·奥斯汀，再见卢梭，邂逅苏格拉底，重读华盛顿·欧文，典藏马克·吐温。与经典同行，为生命阅读。静静地读上一页两页、三页五页，聆听大师的心灵独语，体味思想的无声升华，超越凡尘的嘈杂与喧嚣，铸就睿智而优雅的人生观。

无论你是在校学生，还是刚刚步入社会的新鲜人，抑或是卓有成就的成功之士，本书中每一位名家的经典哲思，都值得你细细品味。

本书适用于希望提高英语水平的广大英语爱好者。

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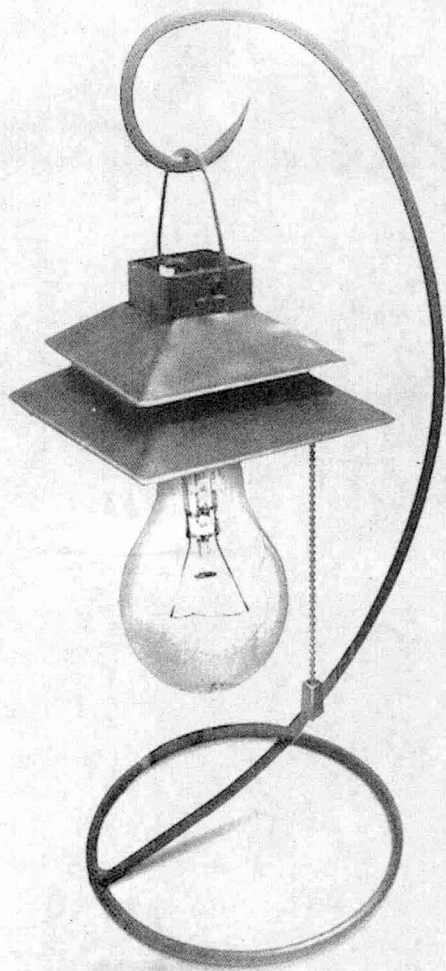


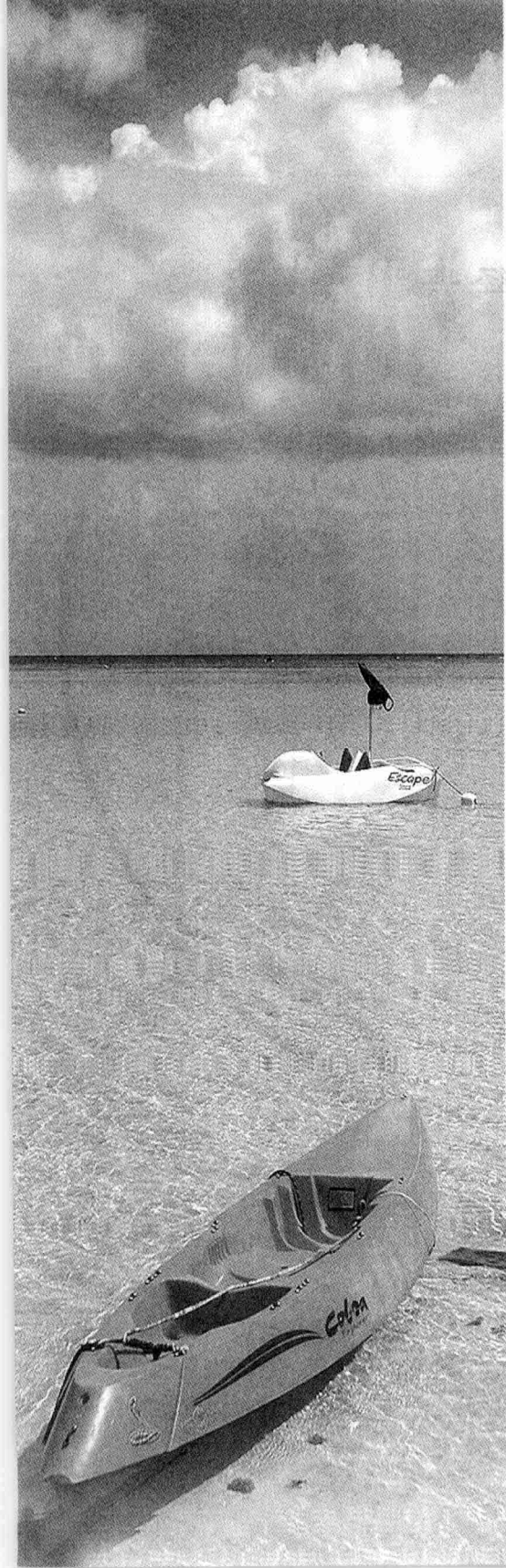
为什么要读经典

“一部经典作品是一本每次重读都好像初读那样带来发现的书。”卡尔维诺在《为什么要读经典》中如是说。经典名著或名篇，历经时间的淬炼和历史的筛选，就如一座无尽的宝藏，每每打开一次，都会带来新的收获。

为什么要读经典？经典著作，字字珠玑，展现的是社会百态、人生智慧，蕴涵着丰富的人生哲理。经典著作之所以伟大，也许在于，它们虽然不能给我们创造GDP，不能给我们带来面包，但却能给我们带来尊严的自我、深敛的哲思，指引我们在寻求人生理想之路上有了前行的勇气。正如伟大的莎士比亚所言：“生活里没有书籍，就好像没有阳光；智慧里没有书籍，就好像鸟儿没有翅膀。”

网络渗透，信息海量，喧嚣浮躁。这就是我们所处的时代。有限的时间和精力，无法让我们一一拜读所有的经典作品。或许，我们可以择其精华而阅之，给心灵寻觅一个纯净的思考角落，在读书中发现自己、联想自己、检查自己、提升自





己。在文字织就的华美景致中尽情徜徉，做一次忘却时间的旅行，聆听山水交融的悠远吟唱，为灵魂找到一方休憩的净土。

读一本好书，就是和许多高尚的人谈话。在这里，狄更斯、梭罗、爱默生、罗素、马克·吐温、斯蒂文森、高尔斯华绥、奥斯丁、哈代、劳伦斯等西方名家哲人的思想与灵魂激情碰撞，闪耀着睿智的光芒。经典作品是世界的，世界是我们的。让我们呼吸着清晨的空气，走进这绝对私藏的经典作品选段之中，来享受这语言的狂欢，这思想的盛宴吧。

在本书的编辑过程中，世纪友好工作室的蒋志华老师以及李岩岩、张继龙、展萍、张海燕、李素素、关晓蕙、杨云云、郭丹、高楠楠等同事也参与到本书的编写工作，在此特向他们表示诚挚的谢意。

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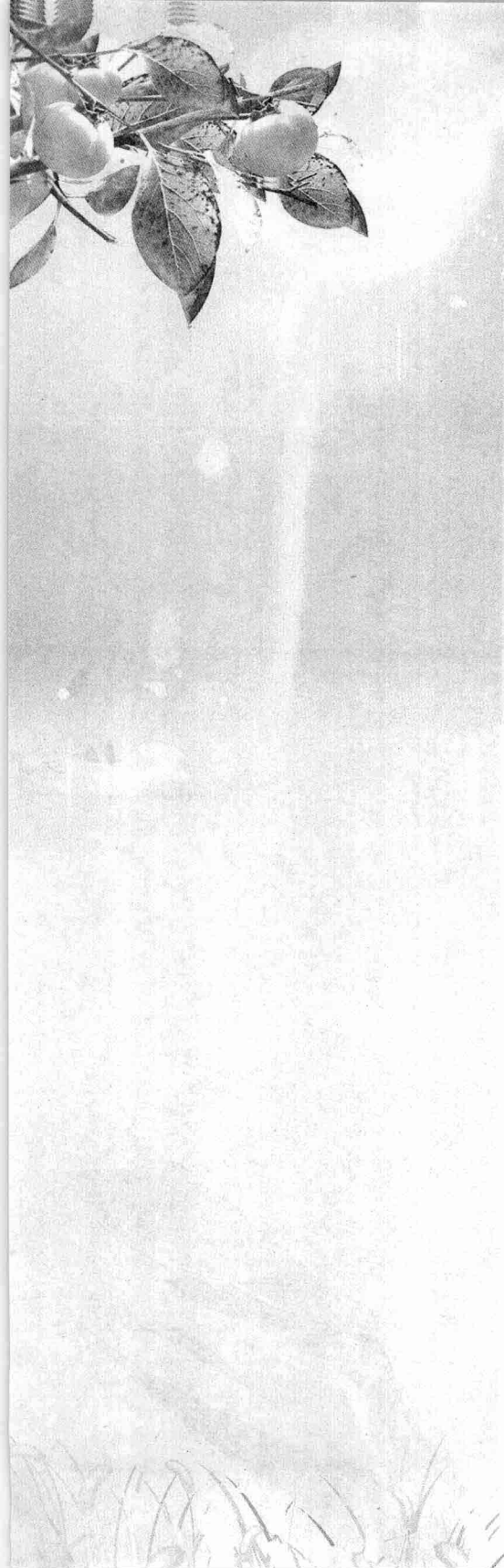
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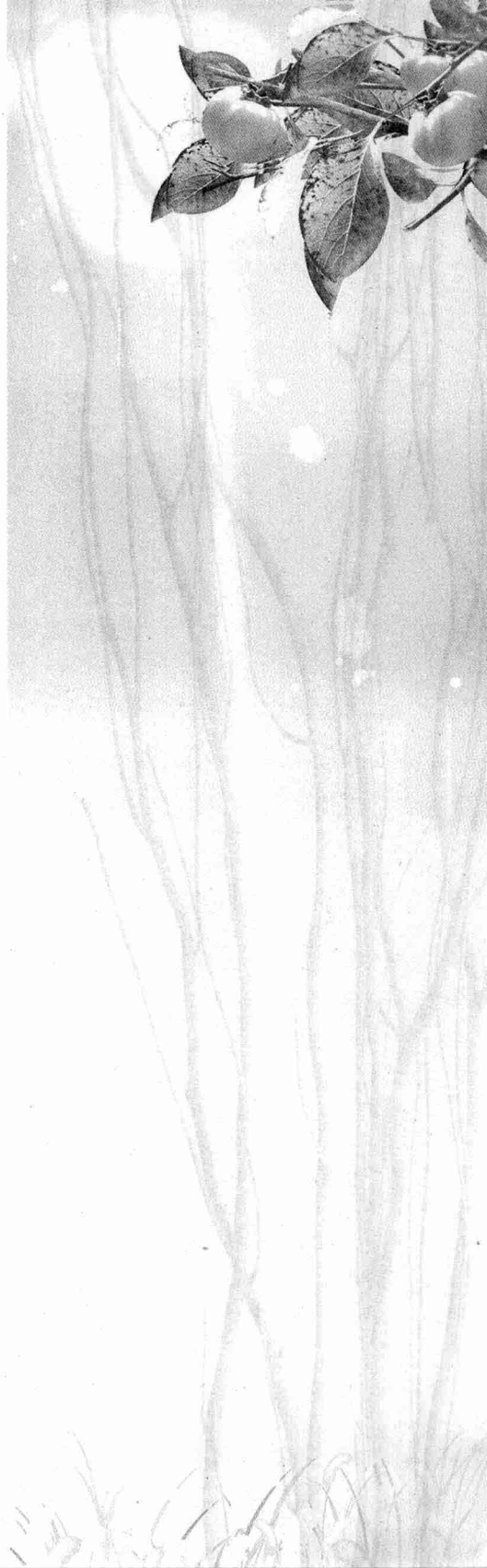
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Conversation



生默爱听聆

on the deed the instant acknowledgment of benefit to the other part, and a respect on
the other; that is, of superiority and inferiority. The "superior" respects in the
memory of himself and his neighbor; and every man has his own sense of being
to his name, their relation to each other. He may be proud to see that he had
better have broken his own neighbor's rule, and
that "the highest price he can pay for a thing is to let it
that it is the
A wise man will extend his
part of "prudence" to take every claimant's mind and pay attention toward on your
time, your talents, or your heart. Always put your own part of it, you must pay
your cure debt. Persons and events may stand in your way, but you must pay
justice, but it is only a postponement. You must pay to last your own debt. If



Compensation

背景简介

本选段摘自拉尔夫·瓦尔多·爱默生的《爱默生随笔全集》(ESSAYS)。爱默生是美国著名的思想家、散文家和诗人，是超验主义哲学的杰出代表。他的一生著述很多，大多为散文。爱默生对美国的文学影响重大，被认为是“有了爱默生，美国文学才真正诞生。”

Experienced men of the world know very well that it is best to pay scot^① and lot as they go along, and that a man often pays dear for a small frugality^②. The borrower runs in his own debt. Has a man gained any thing who has received a hundred favors and rendered none? Has he gained by borrowing, through indolence^③ or cunning^④, his neighbor's wares, or horses, or money? There arises on the deed the instant acknowledgment of benefit on the one part, and of debt on the other; that is, of superiority and inferiority. The transaction^⑤ remains in the memory of himself and his neighbor; and every new transaction alters, according to its nature, their relation to each other. He may soon come to see that he had better have broken his own bones than to have ridden in his neighbor's coach, and that "the highest price he can pay for a thing is to ask for it."

A wise man will extend this lesson to all parts of life, and know that it is the part of prudence^⑥ to face every claimant^⑦, and pay every just demand on your time, your talents, or your heart. Always pay; for, first or last, you must pay your entire debt. Persons and events may stand for a time between you and justice, but it is only a postponement^⑧. You must pay at last your own debt. If

you are wise, you will dread a prosperity which only loads you with more. Benefit is the end of nature. But for every benefit which you receive, a tax is levied. He is great who confers the most benefits. He is base and that is the one base thing in the universe to receive favors and render none. In the order of nature we cannot render benefits to those from whom we receive them, or only seldom. But the benefit we receive must be rendered again, line for line, deed for deed, cent for cent, to somebody. Beware of too much good staying in your hand. It will fast corrupt and worm worms. Pay it away quickly in some sort.

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- | | |
|--------------------------------|---------------------------------|
| ① scot <i>n.</i> 估定的款项, 税赋 | ② frugality <i>n.</i> 节俭, 俭省 |
| ③ indolence <i>n.</i> 懒惰, 好逸恶劳 | ④ cunning <i>n.</i> 狡猾, 诡诈 |
| ⑤ transaction <i>n.</i> 交易 | ⑥ prudence <i>n.</i> 审慎 |
| ⑦ claimant <i>n.</i> 提出要求者 | ⑧ postponement <i>n.</i> 延期, 延缓 |



补 偿

在这个世界上，阅历丰富的人都深谙在前进的路上最好是欠债还钱、贪小便宜往往会吃大亏的道理。借债人同时也会欠自己的债。一个获得百般好处却无一回报的人，会有所得吗？他可以出于好逸恶劳和狡猾借来邻居的陶器、马匹和钱财而有所得吗？这一事实让人们立即承认，一方施恩，另一方欠债；换言之，承认一方优越，另一方低劣。这种交易停留在他自己和邻居的记忆里；每一笔新的交易都会根据其性质而改变他和邻里间的关系。不久后他逐渐就会明白，就是宁可让自己折筋断骨也比蹭坐邻居的马车强，而且也知道了“对一件东西他所付出的最高代价就是自讨苦吃。”

明智的人会把这个教训推广到生活的各个方面，并且知道：面对每一个请求者，恰如其分地去满足对你的时间、才华或心愿提出的每一个要求。一直偿还；因为无论早晚，你都必须偿清所有的债。人也好，事也罢，也许会在你和公正之间稍作停留，但这也不过有所延缓而已。你最终还是必须还清你的债。如果你足够明智，你就会惧怕成功，因为它只会给你增加负担。但利益是大自然最终的目的所在。但对于你所收到的每一种利益，都是要征税的。捐赠出大多数利益的人是伟大的。只接受恩惠而不知回报的人是卑鄙的，这也是世上唯一一件卑鄙的事情。按照大自然的秩序，我们不能谁给予我们利益就只回报谁，或者很少回报。但是我们所受的恩惠必须回报给他人，一个行当对一个行当，一种行为对一种行为，一分钱对一分钱。当心不要让太多的好处留在你的手上，那样它很快会腐烂生蛆。还是尽快以某种方式偿付出去吧。



The Strength from Weakness

背景简介

本选段摘自拉尔夫·瓦尔多·爱默生的《爱默生随笔全集》(ESSAYS)。他被尊为近代“美国文艺复兴”的旗手，其中代表作有《论自然》、《美国学者》、《论自助》、《随笔》等。

The good are befriended^① even by weakness and defect. As no man had ever a point of pride that was not injurious^② to him, so no man had ever a defect that was not somewhere made useful to him. The stag in the fable admired his horns and blamed his feet, but when the hunter came, his feet saved him, and afterwards, caught in the thicket^③, his horns destroyed him. Every man in his lifetime needs to thank his faults. As no man thoroughly understands a truth until he has contended against it, so no man has a thorough acquaintance^④ with the hindrances^⑤ or talents of men, until he has suffered from the one, and seen the triumph of the other over his own want of the same. Has he a defect of temper that unfits him to live in society? Thereby he is driven to entertain himself alone, and acquire habits of self-help; and thus, like the wounded oyster, he mends his shell with pearl.

Our strength grows out of our weakness. The indignation^⑥ which arms itself with secret forces does not awaken until we are pricked and stung and sorely assailed. A great man is always willing to be little. Whilst he sits on the cushion of advantages, he goes to sleep. When he is pushed, tormented, defeated, he has a chance to learn something; he has been put on his wits, on his manhood; he has

gained facts; learns his ignorance; is cured of the insanity^⑦ of conceit; has got moderation and real skill. The wise man throws himself on the side of his assailants^⑧. It is more his interest than it is theirs to find his weak point. The wound cicatrizes and falls off from him like a dead skin, and when they would triumph, lo! he has passed on invulnerable^⑨. Blame is safer than praise. I hate to be defended in a newspaper. As long as all that is said is said against me, I feel a certain assurance of success. But as soon as honeyed words of praise are spoken for me, I feel as one that lies unprotected before his enemies. In general, every evil to which we do not succumb^⑩ is a benefactor. As the Sandwich Islander believes that the strength and valor of the enemy he kills passes into himself, so we gain the strength of the temptation we resist.

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① befriend *vt.* 待人如友, 帮助

③ thicket *n.* 灌木丛

⑤ hindrance *n.* 妨碍, 障碍

⑦ insanity *n.* 疯狂

⑨ invulnerable *adj.* 不会受伤害的, 无懈可击的

② injurious *adj.* 有害的

④ acquaintance *n.* 相识, 熟人

⑥ indignation *n.* 愤慨, 义愤

⑧ assailant *n.* 攻击者

⑩ succumb *vi.* 屈服, 屈从,