



融汇大师的智慧瑰宝
传承思想的无穷力量

品味 一生的智慧

在人类的历史舞台上，名家圣哲们用他们杰出的智慧，演绎着精彩绝伦的传奇人生。无论是爱默生的自信，还是塞缪尔·斯迈尔斯的自助，无论是卡耐基的处世哲学，还是拿破仑·希尔的成功之道，无论是阿尔伯特·哈伯德的人生态度，还是奥格·曼狄诺的羊皮卷，无论是詹姆斯·艾伦的理想与梦想，威廉·哈兹里特的职业观，还是马可·奥勒留的沉思录，每一位名家的思想都是值得品味一生的智慧。虽然这些思想不能改变人生的起点，但却可以改变人生的航向，引领你走向梦想的彼岸，创造自己的卓越人生！

金利◎主编



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内 容 提 要

在人类的历史舞台上,名家圣哲们用他们杰出的智慧,演绎着精彩绝伦的传奇人生。本书汇集大师智慧的精华,传承思想的无穷力量。无论你是在校学生,还是刚刚步入社会的“新手”,抑或是卓有成就的成功人士,本书中的每一位名家的思想都是值得你品位一生的智慧——爱默生的自信,卡耐基的处世哲学,拿破仑·希尔的成功之道,阿尔伯特·哈伯德的人生态度等。虽然这些思想不能改变人生的起点,但却可以改变人生的航向,引领你走向梦想的彼岸,创造自己的卓越人生!

本书使用于希望提高英语水平的扩大英语爱好者。

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编 委 会

主编 金 利

编者 何 静 周利芬 黄炳绮



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，历经时间的锤炼和历史的筛选，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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Part I 奏响命运的狂想曲



Fate

Ralph Waldo Emerson

背景简介

本段摘自拉尔夫·沃尔多·爱默生的文集《生活的准则》(*The Conduct of Life*)。爱默生是美国著名的思想家、散文家和诗人，是新英格兰超验主义哲学的杰出代表。他的一生著述很多，大多为散文。

If thought makes free, so does the moral sentiment. The mixtures of spiritual chemistry refuse to be analyzed. Yet we can see that with the perception of truth is joined the desire that it shall prevail. That affection is essential to will. Moreover, when a strong will appears, it usually results from a certain unity of organization, as if the whole energy of body and mind flowed in one direction. All great force is real and elemental. There is no manufacturing a strong will. There must be a pound to balance a pound. Where power is shown in will, it must rest on the universal force. Alaric and Bonaparte must believe they rest on a truth, or their will can be bought or bent. There is a bribe^① possible for any finite will. But the pure sympathy with universal ends is an infinite force, and cannot be bribed or bent. Whoever has had experience of the moral sentiment cannot choose but believe in unlimited power. Each pulse from that heart is an oath from the Most High. I know not what the word sublime^② means, if it be not the intimations^③ in this infant of a terrific force. A text of heroism, a name and anecdote of courage, are not arguments, but sallies of freedom. One of these is the verse of the Persian Hafiz, "Tis written on the gate of Heaven, 'Wo unto him who suffers himself to be betrayed by Fate!'" Does the reading of history make us fatalists? What courage does not the opposite opinion show! A little

whim of will to be free gallantly^④ contending against the universe of chemistry.

But insight is not will, nor is affection will. Perception is cold, and goodness dies in wishes; as Voltaire said, tis the misfortune of worthy people that they are cowards; “un des plus grands malheurs des honnetes gens c’est qu’ils sont des lafaches.” There must be a fusion of these two to generate the energy of will. There can be no driving force, except through the conversion of the man into his will, making him the will, and the will him. And one may say boldly, that no man has a right perception of any truth, who has not been reacted on by it, so as to be ready to be its martyr^⑤.

The one serious and formidable thing in nature is a will. Society is servile^⑥ from want of will, and therefore the world wants saviours and religions. One way is right to go: the hero sees it, and moves on that aim, and has the world under him for root and support.

He is to others as the world. His approbation^⑦ is honor; his dissent, infamy^⑧. The glance of his eye has the force of sunbeams. A personal influence towers up in memory only worthy, and we gladly forget numbers, money, climate, gravitation^⑨, and the rest of Fate.

难词注解

① bribe *n.* 贿赂

③ intimation *n.* 暗示, 正式宣告

⑤ martyr *n.* 牺牲, 殉难

⑦ approbation *n.* 官方批准, 认可

⑨ gravitation *n.* 地心吸力, 引力作用

② sublime *adj.* 庄严的, 崇高的

④ gallantly *adv.* 勇敢地

⑥ servile *adj.* 奴隶的, 奴性的

⑧ infamy *n.* 声名狼藉, 丑名

命 运

拉尔夫·沃尔多·爱默生

如果思想能带来自由，那么道德情感也可以。这种精神上的化学作用所产生的混合物拒绝被分析。然而，随着对真理的感知与弘扬这一真理的愿望相融合，我们就可以明白这一点。而其中的影响对于意志而言是必不可少的。而且，坚定的意志的出现，通常是产生于器官组织的某种协调一致，就好像是身体和意识的整体能量汇集到一起朝一个方向涌去。所有伟大的力量都是实实在在的，坚定的意志也不是凭空打造的。一物降一物，意志中所体现的力量必须是基于宇宙的力量。阿拉里克和波拿巴一定是相信他们基于某一事实，否则他们的意志就可能被收买或屈服。任何有限的意志都可能会被收买。但是延伸到世界尽头的纯粹共鸣却是一种无穷尽的力量，它既不能被收买也不能屈服。任何曾经体验过道德情感的人除了相信无穷的力量外别无选择。每一次的心跳都是来自上帝的誓言。如果这个词不是对这种惊人力量萌芽期的暗示的话，那我就不知道这个崇高的字眼表达的是什么意思了。某篇英雄主义的文本，某个有关勇气的名人轶事，都并非论据和理由，而是自由的妙语。波斯人哈菲兹曾经的一句话便是这样的妙语：“这就写在天堂的大门上——自寻烦恼的人将会受到命运的唾弃。”熟读历史是不是会让我们

变成宿命论者？对立的观点所体现出的勇气何其少啊！意志小小的离经叛道就是向宇宙这一化学作用所作出的勇敢的挑战。

但是洞察力不是意志力，爱情的意愿也不是。感知是冷静的，美德在希冀中死去。就像伏尔泰说的：“杰出人物的不幸就在于他们是懦夫”；“正直的人最大的不幸之一就是他们是懦夫。”必须要两者的融合才能产生意志的能量。除非是人和其意志两者的转换——他即意志，意志即他，否则不会有驱动力。一个人可以这么大胆地说：如果真理没有作用在他身上，那么他对真理就没有正确的感知，他就没有准备好成为真理的殉道者。

在大自然之中，意志乃庄重且令人敬畏之物。社会因为缺乏意志而缺乏独立性，所以世界需要救世主和宗教。一条正确的途径就是：英雄心领神会，向着目标前进，并让整个世界臣服于他。

他对于其他人来说就是整个世界。他的嘉奖就是荣耀；他的否定就是耻辱。他眼中闪烁的是太阳的力量。我们乐于忘记数字、钱财、风土、地心引力和以后的命运，记忆中只有英雄人物的个人影响力，对其的崇敬之情如塔般高高矗立。



Six Famous Words

William Lyon Phelps

背景简介

本段节选自美国耶鲁大学教授与学者威廉·里昂·费尔浦斯（1865—1943）的名篇《六字箴言》（*Six Famous Words*）。费尔浦斯著有《现代小说家评论集》、《20世纪戏剧》等。他在文中讲述人生哲理，语言简洁精练、自然纯朴。

“**T**o be or not to be”. Outside the Bible, there six words are the most famous in all the literature of the world. They were spoken by Hamlet when he was thinking aloud, and they are the most famous words in Shakespeare because Hamlet was speaking not only for himself but for every thinking man and woman. To be or not to be — to live or not to live, to live richly and abundantly^① and eagerly, or to live dully and meanly and scarcely. A philosopher once wanted to know whether he was alive or not, which is a good question for everyone to put to himself occasionally. He answered it by saying: “I think, therefore I am.”

But the best definition of existence I ever saw was one written by another philosopher who said: “To be is to be in relations.” If this is true, then the more relations a living thing has, the more it is alive. To live abundantly means simply to increase the range and intensity of our relations. Unfortunately we are so constituted^② that we get to love our routine. But apart from our regular occupation how much are we alive? If you are interested only in your regular occupation, you are alive only to that extent. So far as other things are concerned — poetry and prose, music, pictures, sports, unselfish friendships,

politics, international affairs — you are dead.

Contrariwise^③, it is true that every time you acquire a new interest — even more, a new accomplishment — you increase your power of life. No one who is deeply interested in a large variety of subjects can remain unhappy, the real pessimist is the person who has lost interest.

Bacon said that a man dies as often as he loss a friend. But we gain new life by contacts, new friends. What is supremely^④ true of living objects is only less true of ideas, which are also alive. Where your thoughts are, there will your life be also. If your thoughts are confined only to your business, only to your physical welfare, only to the narrow circle of the town in which you live, then you live in a narrow circle of the town in which you live, then you live in a narrow circumscribed^⑤ life. But if you are interested in what is going on in China, then you are living in China; if you are interested in the characters of a good novel, then you are living with those highly interesting people; if you listen intently to fine music, you are away from your immediate surroundings and living in a world of passion and imagination.

To be or not to be — to live intensely and richly, or merely to exist, that depends on ourselves. Let us widen and intensify our relations. While we live, let us live!

难
词
注
解

① abundantly *adv.* 丰富地

③ contrariwise *adv.* 反之

⑤ circumscribe *vt.* 在……周围划线, 限制

② constitute *vt.* 建立, 组成

④ supremely *adv.* 无上地, 崇高地

