

SPLASH



助你实现
梦想
的伟大声音



精粹

The World's famous speeches

世界著名演讲

——激情人生

青島出版社

英汉对照

主 编 吴 静

译 者 江伟霞 王 静 吴长城

冯 晨 王 颖 姜 晏

助你实现
梦想
的伟大声音



精粹

The World's famous speeches

世界著名演讲

——激情人生

图书在版编目(CIP)数据

世界著名演讲精粹——激情人生,英汉对照/吴静主编.

—青岛:青岛出版社,2012.1

ISBN 978-7-5436-7789-0

I. ①世… II. ①吴… III. ①演讲—世界—选集

IV. ①I16

中国版本图书馆 CIP 数据核字(2011)第 267853 号

- 书 名 世界著名演讲精粹——激情人生
主 编 吴 静
译 者 江伟霞 王 静 吴长城 冯 晨 王 颖 姜 晏
出版发行 青岛出版社
社 址 青岛市海尔路 182 号 (266061)
本社网址 <http://www.qdpub.com>
邮购电话 13335059110 0532-85814750(传真) 0532-68068026
责任编辑 曹永毅 E-mail: cyyx2001@sohu.com
封面设计 亓鹏举
照 排 青岛双星华信印刷有限公司
印 刷 青岛乐喜力科技发展有限公司
出版日期 2012 年 1 月第 1 版 2012 年 1 月第 1 次印刷
开 本 32 开 (890mm×1240mm)
印 张 10.5
字 数 257 千
书 号 ISBN 978-7-5436-7789-0
定 价 19.80 元

编校质量、盗版监督服务电话 4006532017 0532-68068670

青岛版图书售出后如发现印装质量问题,请寄回青岛出版社印刷物资处调换。

电话 0532-68068629

建议陈列类别:英语·演讲·励志

目
Contents
录

1 A Passionate Life

激情人生 本·邓勒普/ 2

2 Passion and Tenacity

坚强与毅力 史蒂夫·鲍尔默/ 26

3 Six Rules of Success

成功的六个法则 阿诺德·施瓦辛格/ 42

4 Sixteen Suggestions to Graduates

给毕业生的十六点建议
..... 苏珊·洛里帕克斯/ 72

5 Power of Being Wrong

犯错的价值 凯瑟琳·舒尔茨/ 86

6 You Need to Come Home to Yourself

保持自我 约翰·雅各布·谢勒/ 104

.....

7 Rest If You Must, but Don't Quit (Excerpt)
可以休息,但不可放弃 拉里·博克/ 132

.....

8 Take Your Time and Find Your Passion
耐心寻找自己的激情
..... 理查德·查尔斯·莱文/ 148

.....

9 You Should Have Big Dreams
要有大梦想 伊莱亚·A·泽洪尼/ 166

.....

10 Eight Suggestions that Help You Enter the Rest
of Your Life
助你走入未来人生的八条建议
..... 布莱恩·肯尼/ 188

.....

11 Taking Risks and Falling Forward
勇于冒险,倒向前方
..... 丹泽尔·华盛顿/ 204

.....

12 Simple Lessons for a Complicated Time(Excerpt)
复杂时代的简单道理(节选)
..... 凯蒂·库里克/ 222

.....

13 If Not Now, When?

此刻不搏,更待何时?

..... 理查德·塞拉/ 254

.....

14 Be a Global Citizen

做一名世界公民 斯蒂芬·刘易斯/ 268

.....

15 Failure — the Catalyst for Profound Reinvention

失败——深刻变革的催化剂

..... 科南·奥布莱恩/ 286

.....

16 Love Others, Serve Others

热爱他人,服务他人

..... 史蒂芬·科拜尔/ 312

世界著名演讲精粹

——激情人生

A Passionate Life

Ben Dunlap

A Speech to TED

March 2007

2

“Yo napot, pacak!” Which, as somebody here must surely know, means “What’s up, guys?” in **Magyar**, that **peculiar** non-Indo-European language spoken by Hungarians — for which, given the fact that **cognitive** diversity is at least as threatened as biodiversity on this planet, few would have imagined much of a future even a century or two ago. But there it is: “Yo napot, pacak!” I said somebody here must surely know, because despite the fact that there aren’t that many Hungarians to begin with, and the further fact that, so far as I know, there’s not a drop of Hungarian blood in my veins, at every critical **junction** of my life there has been a Hungarian friend or mentor there beside me. I even have dreams that take place in landscapes I recognize as the landscapes of Hungarian films, especially the early movies of Miklos Jancso[®].

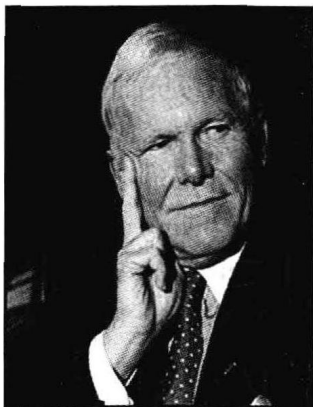
So how do I explain this mysterious **affinity**? Maybe it’s because my native state of South Carolina, which is not much smaller than present-day Hungary, once imagined a future for itself as an independent country . And as a consequence of that

激情人生

本·邓勒普

在 TED 大会上的演讲

2007 年 3 月



“Yo napot, pacak!”, 想必在座一定有人知道, 在匈牙利语里的意思是: “伙计们, 你们好吗?” 匈牙利人讲的是一口非印欧语系的奇特语种。要知道, 认知的多样性所受的威胁已堪比这个地球上生物多样性所受的威胁, 一两个世纪之前几乎没有人可以想象会有怎样的未来, 然而你又能听到“伙计们, 你们好吗?” 我刚说在座各位必定有人能听懂, 因为尽管匈牙利并不是一个人口众多的民族, 而且据我所知在我身体里也不曾流有一滴匈牙利的血, 但是在我生命里每个关键时刻, 都有一位匈牙利朋友或导师在我身旁。甚至连梦境都是匈牙利电影中的场景, 尤其是米克洛斯·罗沙早期电影作品中的场景。

怎样解释这种神奇的联系呢? 或许是因为我的故乡南卡罗莱纳州, 它与现在的匈牙利大小相似, 也曾经想过独立。这种设想的后果

Magyar /'mægja:/ *n.* 匈牙利语, 马扎尔人(匈牙利的主要民族)

peculiar /pi'kju:ljə/ *adj.* 奇怪的, 特殊的, 独特的, 古怪的

cognitive /'kɒgnitiv/ *adj.* 认识的, 认知的, 有认识力的

juncture /'dʒʌŋktʃə/ *n.* 时刻, 关头, 接合, 连接

affinity /ə'finitɪ/ *n.* 密切关系, 吸引力, 姻亲

presumption, my hometown was burned to the ground by an invading army, an experience that has befallen many a Hungarian town and village throughout its long and troubled history. Or maybe it's because when I was a teenager back in the '50s, my uncle Henry, having **denounced** the Ku Klux Klan² — and having been bombed for his trouble and had crosses burned in his yard — living under death threat, took his wife and children to Massachusetts for safety and went back to South Carolina to face down the Klan alone. That was a very Hungarian thing to do, as anyone will attest who remembers 1956. And of course, from time to time Hungarians have invented their own **equivalent** of the Klan.

Well, it seems to me that this Hungarian presence in my life is difficult to account for, but ultimately I **ascribe** it to an admiration for people with a complex moral awareness — with a heritage of guilt and defeat matched by **defiance** and **bravado**. It's not a typical mindset for most Americans. But it is perforce typical of virtually all Hungarians. So, “Yo napot, pacak!”

I went back to South Carolina after some 15 years amid the alien corn, at the tail end of the 1960s, with the reckless condescension of that era, thinking I would save my people. Never mind the fact that they were slow to acknowledge they needed saving. I labored in that vineyard for a quarter century before making my way to a little kingdom of the just in upstate South Carolina, a Methodist-affiliated institution of higher learning called Wofford College³. I knew nothing about Wofford, and even less about Methodism, but I was reassured on the first day that I taught at Wofford College to find, among the auditors in my classroom, a 90-year-old Hungarian, surrounded by a bevy

是,我的家乡被入侵的军队焚为平地,而在匈牙利漫长多舛的历史上,也有许多城镇和乡村遭受过相似的经历。又或许是因为在 50 年代我还是一个孩子时,我的叔叔亨利因抨击 3K 党而受到炸弹袭击,院子里的十字架被烧毁,生命也受到威胁。他携妻儿至马萨诸塞州避难,然后又只身回到南卡罗来纳州,与 3K 党斗争。这种事可是匈牙利人的强项,所有记得 1956 年事件的人都能证实,当然有时匈牙利人也发明他们自己的类似 3K 党的组织。

总之,很难解释我生命里的这种与匈牙利民族的神奇联系,我只能将其归因于一种对人民的敬仰之情,这是一个拥有复杂道德意识的民族,他们继承了内疚和挫折,同时伴随着反抗和逞强。这并不是大多数美国人的典型心态,却是几乎所有匈牙利人必有的状态。那么,“伙计们,你们好吗?”

在国外待了大约 15 年之后,也就是 20 世纪 60 年代末,我带着那个时代无视一切的傲慢态度回到了南卡罗来纳州,一厢情愿地以为能“拯救”我的人民,却没有考虑到他们还没有真正认识到自己需要解救。我在葡萄园工作了 25 年,之后进入南卡罗来纳州北部的一个“小王国”教书,那就是附属于卫理公会的高等院校——伍夫德学院。我那时对于伍夫德一无所知,卫理公会就更不知道是什么了,但是在伍夫德学院上的第一堂课就给了我莫大的信心,我在听众中发现了一位 90 多岁的匈牙利人。老人被一群中年欧洲妇女围着,她们就像莱茵

presumption /pri'zʌmpʃən/ *n.* 推测,可能性,冒昧,放肆

denounce /di'naʊns/ *v.* 谴责,告发

equivalent /i'kwɪvələnt/ *n.* 相等物

ascribe /ə'skraɪb/ *v.* 归因于,归于

defiance /di'faɪəns/ *n.* 蔑视,违抗,挑衅

bravado /brə'vɑ:dəʊ/ *n.* 作威,虚张声势

of middle-aged European women who seemed to function as an entourage of Rhine maidens^④.

His name was Sandor Teszler. He was a **puckish** widower whose wife and children were dead and whose grandchildren lived far away. In appearance he resembled Mahatma Gandhi^⑤ — minus the **loincloth**, plus **orthopedic** boots. He had been born in 1903 in the provinces of the old Austro-Hungarian Empire, in what later would become Yugoslavia. He was **ostracized** as a child, not because he was a Jew — his parents weren't very religious anyhow — but because he had been born with two **club feet**, a condition which, in those days, required institutionalization and a **succession** of painful operations between the ages of one and 11. He went to the commercial business high school as a young man in Budapest. And there he was as smart as he was modest, and he enjoyed a **considerable** success, and after graduation, when he went into textile engineering, the success continued. He built one plant after another. He married and had two sons. He had friends in high places who assured him that he was of great value to the economy.

Once, as he had left instructions to have done, he was **summoned** in the middle of the night by the night watchman at one of his plants. The night watchman had caught an employee who was stealing socks — it was a **hosiery** mill, and he'd simply backed up the truck to the loading dock and was shoveling in mountains of socks. Mr. Teszler went down to the plant and confronted the thief and said, "But why do you steal from me? If you need money you have only to ask." The night watchman, seeing how things were going and waxing **indignant**, said, "Well, we're going to call the police, aren't we?" But Mr.

少女的仆人那样守护着他。

这个名叫桑德·特兹勒的老顽童,独身一人,妻儿都去世了,孙儿又远离家乡。从外表看,老人很像圣雄甘地——如果去掉腰带,穿上靴子的话。他于1903年出生在当时还是奥匈帝国统治下的一个省区,也就是现在的南斯拉夫。还是个孩子的时候他就遭到流放,不是因为他是犹太人,他的父母也不怎么信教,而是因为特兹勒先天双足畸形。在当时患这种病要被收容在病院,并且从1岁直到11岁要接受一系列痛苦的手术治疗。后来他在布达佩斯上了商业高中,在学校里他聪明而又谦逊,成绩也很优秀。毕业之后进入纺织行业,依旧成绩斐然。他开了一家又一家工厂,结了婚,生了两个儿子。他那些身居要职的朋友都十分肯定他对当地经济发展所作出的巨大贡献。

有一天,他已经把所有的指令都吩咐下去了,半夜却被其中一个工厂的保安叫醒。保安捉到一名正在偷袜子的工厂职工——那是一家织袜厂,那个人已经把卡车倒到装货码头,被抓到时正在堆积如山的袜子堆里铲袜子。特兹勒来到工厂,走到小偷面前,说:“你何必要偷袜子呢?要是你需要钱,直接跟我说嘛。”保安愤愤地了解到整件事的发展后,问是否要叫警察,特兹勒说:“没必要叫,因为他以后不会再

puckish /'pʌkiʃ/ *adj.* 爱恶作剧的, 精灵似的, 淘气的, 顽皮的

loincloth /'lɔɪŋklɒθ/ *n.* 缠腰布

orthopedic /ɔːθə'piːdɪk/ *adj.* 整形外科的

ostracize /'ɒstrəsaɪz/ *vt.* 放逐, 排斥

club feet *n.* 畸形足

succession /sək'seʃən/ *n.* 连续, 继承权, 继位

considerable /kən'sɪdərəbl/ *adj.* 重要的, 相当大的, 可观的

summon /'sʌmən/ *vt.* 召唤, 召集, 振奋

hosiery /'həʊzəri/ *n.* 袜类, 针织品

indignant /ɪn'dɪɡnənt/ *adj.* 愤慨的, 愤愤不平的

Teszler answered, “No, that will not be necessary. He will not steal from us again.”

Well, maybe he was too trusting, because he stayed where he was long after the Nazi Anschluss in Austria, and even after the arrests and **deportations** began in Budapest. He took the simple precaution of having **cyanide capsules** placed in **lockets** that could be worn about the necks of himself and his family. And then, one day, it happened: he and his family were arrested, and they were taken to a death house on the Danube. In those early days of the Final Solution, it was handcrafted **brutality** — people were beaten to death and their bodies tossed into the river — but none who entered that death house had ever come out alive. And in a twist you would not believe in a Steven Spielberg film the **Gauleiter** who was **overseeing** this brutal beating was the very same thief who had stolen socks from Mr. Teszler’s hosiery mill. It was a brutal beating. And midway through that brutality, one of Mr. Teszler’s sons, Andrew, looked up and said, “Is it time to take the capsule now, Papa?” And the Gauleiter, who afterwards **vanishes** from this story, leaned down and whispered into Mr. Teszler’s ear, “No, do not take the capsule. Help is on the way.” And then resumed the beating.

But help — help was on the way, and shortly afterward a car arrived from the Swiss **Embassy**. They were spirited to safety. They were reclassified as Yugoslav citizens and they managed to stay one step ahead of their **pursuers** for the duration of the War, surviving burnings and bombings, and, at the end of the War, arrest by the Soviets. Probably Mr. Teszler had gotten some money into Swiss bank accounts, because he managed

偷窃了。”

也许他太过于轻信了,因为德国纳粹进驻奥地利很长一段时间了他还留在奥地利不走,布达佩斯已经有人被拘留或流放了他还不走。他的防范措施就是在小盒里装几粒氰化物胶囊,以备他和家人不时之需。后来真的有一天,他和家人都遭逮捕,被带到多瑙河岸的一个死囚监狱。早期的集中营屠杀手段非常残忍:人们被活生生打死,尸体直接丢进多瑙河,进了死囚牢房的人没一个活着出来。这时故事发生了转折——就算在史蒂文·斯皮尔伯格的电影里你也不敢相信——监督酷刑的监狱长竟然是之前那个从特兹勒的织袜厂偷袜子的人。酷刑真是惨不忍睹,特兹勒的一个儿子安德鲁受不了了,抬头问父亲:“现在该服药了吗?”这时那个后来销声匿迹的监狱长俯身朝特兹勒低语道:“不要服药,救兵马上到了。”然后继续暴打他们。

好在不久之后瑞士大使馆果然派了人来,把特兹勒他们带到了安全的地方。他们被重新划分为南斯拉夫人。在战争期间,他们成功地和追捕者进行周旋,逃过了大火和爆炸等种种劫难,在战争即将结束的时候,被苏军捉住了。估计特兹勒在瑞士银行有不少存款,因为他

deport /di'pɔ:t/ *vt.* 驱逐出境

cyanide /'saɪənaɪd/ *n.* 氰化物

capsule /'kæpsju:l/ *n.* 胶囊, 太空舱

locket /'lɒkɪt/ *n.* 小盒

brutality /bru:'tæləti/ *n.* 残忍, 野蛮, 暴行

Gauleiter /'gaulaɪtə/ *n.* (纳粹德国的)省长, 地方长官

oversee /'əʊvə'si:/ *vt.* 监督, 监管, 监视

vanish /'vænɪʃ/ *vi.* 消失, 绝迹

embassy /'embəsi/ *n.* 大使馆

pursuer /pə'sju:ə/ *n.* 追赶者, 追捕者, 追求者

to take his family first to Great Britain, then to Long Island, and then to the center of the textile industry in the American South. Which, as chance would have it, was Spartanburg, South Carolina; the location of Wofford College. And there Mr. Teszler began all over again, and once again achieved **im-****mense** success, especially after he invented a process for manufacturing a new fabric called double-knit.

And then — then in the late 1950s, in the **aftermath** of Brown versus Board of Education, when the Klan was **resurgent** all over the South, Mr. Teszler said, “I have heard this talk before.” And he called his top assistant to him and asked, “Where would you say, in this region, **racism** is most **virulent**?” “Well, I don’t rightly know, Mr. Teszler. I **reckon** that would be Kings Mountain.” “Good. Buy us some land in Kings Mountain, and then announce we are going to build a major plant there.” The man did as he was told, and shortly afterwards Mr. Teszler received a visit from the white mayor of Kings Mountain. Now, you should know that at that time the textile industry in the South was **notoriously segregated**. The white mayor visited Mr. Teszler and said, “Mr. Teszler, I trust you’re going to be hiring a lot of white workers.” Mr. Teszler told him, “You bring me the best workers that you can find, and if they are good enough, I will hire them.” He also received a visit from the leader of the black community, a minister, who said, “Mr. Teszler, I sure hope you’re going to hire some black workers for this new plant of yours.” He got the same answer: “You bring the best workers you can find, and if they are good enough, I will hire them.” As it happens, the black minister did his job better than the white mayor, but that’s neither here or there.

携全家先是逃到英国,然后到了长岛,最后去了美国南部纺织业的中心。巧合的是,他到的就是南卡罗来纳州的斯帕坦堡——伍夫德学院所在地。在这儿,特兹勒一切从头开始,并且又一次取得了巨大的成功,特别是在他发明了纺织双面针织物的方法之后。

在之后的 20 世纪 50 年代末,受布朗诉教育委员会案的影响,3K 党又在南部复苏,特兹勒说:“我已经听说了。”然后他把高级助理叫到身边,问到:“你说这里种族偏见最严重的是哪里?”“我不是很清楚,特兹勒先生,我猜是国王山那边吧。”“很好,你去国王山买些地,然后对外宣布说我们要在那建一个大厂房。”助理按他的话把事情办好没多久,特兹勒先生就受到了国王山白人市长的接见。你要知道在那个时候,美国南部地区纺织业存在的种族歧视现象臭名远扬。白人市长对特兹勒先生说:“特兹勒先生,我相信你一定会雇佣很多白人。”特兹勒先生回答到:“你把你们这最好的工人找来,如果他们够好,我当然会用他们。”特兹勒先生同时也接受了当地黑人社区领袖的访问,这名牧师说:“特兹勒先生,我真希望您的新工厂可以雇佣一批黑人。”他也答道:“你把你们这最好的工人找来,如果他们够好,我当然会用他们。”结果黑人牧师比白人市长做得更好,不过特兹勒先生不偏袒任何

immense /i'mens/ *adj.* 巨大的, 广大的

aftermath /'ɑ:ftəmæθ/ *n.* 后果, 余波, 灾后时期, 再生作物

resurgent /ri'sə:dʒənt/ *adj.* 复活的, 再起的

racism /'reisizəm/ *n.* 民族的差别主义, 人种偏见

virulent /'vɪrələnt/ *adj.* 有毒的, 有恶意的, 充满敌意的

reckon /'rekən/ *v.* 计算, 认为, 估计

notoriously /nəu'tɔ:riəsli/ *adv.* 臭名昭著地, 众所周知地

segregate /'segrigeit/ *v.* 分离, 隔离, 分凝