

天天读点好英文
Everyday English Notes
「奋进·思考卷」

ENDEAVOR AND THINKING

片片落叶， 承载着 金色的辉煌

英汉
对照

忘记春日的绿意盎然，忘记夏季的如盖浓荫，
当秋风翩然而起，没有什么可以沮丧，
每一片落叶都闪烁着你的金色辉煌！

▼ 钟子
编译

▼ 钟子 编译

汉英对照

片片落叶， 承载着 金色的辉煌

ENDEAVOR AND THINKING

天天读点好英文
Everyday English Notes
「奋进·思考卷」

忘记春日的绿意盎然，忘记夏季的如盖浓荫，
当秋风翩然而起，没有什么可以沮丧，
每一片落叶都闪耀着你的金色辉煌！

图书在版编目(CIP)数据

天天读点好英文——奋进·思考卷:英汉对照 / 钟子
编译.——哈尔滨:黑龙江科学技术出版社, 2012.3

ISBN 978-7-5388-7092-3

I. ①天… II. ①钟… III. ①英语—汉语—对照读物
IV. ①H319.4

中国版本图书馆 CIP 数据核字(2012)第 040570 号

天天读点好英文——奋进·思考卷

编 译 钟 子

责任编辑 李欣育 侯文妍

封面设计 小 优

出 版 黑龙江科学技术出版社

地址:哈尔滨市南岗区建设街 41 号 邮编:150001

电话:(0451) 53642106 电传:(0451) 53642143

网址:www.lkcbs.cn www.lkpub.cn

发 行 全国新华书店

印 刷 北京市通州兴龙印刷厂

开 本 880mm × 1230mm 1/32

印 张 7

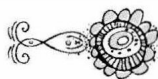
字 数 200 千字

版 次 2012 年 6 月第 1 版 2012 年 6 月第 1 次印刷

书 号 ISBN 978-7-5388-7092-3/Z·1031

定 价 19.80 元

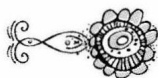
【版权所有,请勿翻印、转载】



纵有阻碍,不是我

I Am not My Hindrance

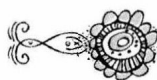
- 002 从不幸的经历中汲取教训 / 詹姆斯·艾伦
The Lesson of Evil / James Allen
- 012 巴比伦的骆驼商人 / 乔治·克拉森
The Camel Trader / Babylon / George S. Clason
- 017 弥补缺陷 / 阿尔弗雷德·阿德勒
Compensate for Defects / Alfred Adler
- 022 战胜恐惧 / 查尔斯·H·霍默
Overcome Fear / Charles F. Homer
- 027 生活的种子 / 佚名
Seeds Of Life / Anonymous
- 030 我能行 / 奥里森·马登
I Know I Can / Orison Marden
- 034 给你的生命以无限可能! / 佚名
Unlimit Your Life! / Anonymous
- 038 摆脱困境的方法 / 詹姆斯·艾伦
The Way Out of Undesirable Conditions / James Allen
- 042 天助自助者 / 塞缪尔·斯迈尔斯
Heaven Helps Those Who Help Themselves / Samuel Smiles
- 047 光荣的征服 / 詹姆斯·艾伦
The Glorious Conquest / James Allen



想好了,就行动吧!

Do It When You Make a Decision.

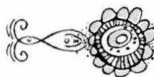
- 054 如何抛开履历找工作? / 佚名
How to Get a Job without a Resume? / *Anonymous*
- 061 我的明星之路 / 卡尔·马龙
My Stat Road / *Karl Malone*
- 067 崛起 / 奥里森·马登
Getting Aroused / *Orison Marden*
- 071 清除障碍 / 布莱恩·凯文诺
Obstacles? Deal with Them Now / *Brian Cavanaugh*
- 074 梦想的诞生 / 佚名
Birth of a Dream / *Anonymous*
- 079 折断的翅膀,飞翔的心 / 佚名
Broken Wings, Flying Heart / *Anonymous*
- 083 通过集中注意力来使欲望成真 / 塞隆·Q·迪蒙
How Concentration Can Fulfill Your Desire / *Theron Q. Dumont*
- 088 勤能补拙 / 亨利·沃德·比彻
Industry Is a Substitute for Genius / *Henry Ward Beecher*
- 093 我至少要试一次 / 佚名
I Must At Least Try / *Anonymous*
- 097 谁才是后院的主宰者? / 佚名
Who Owns the Backyard? / *Anonymous*
- 101 超越既定程序的愿望 / 阿诺德·本涅特
The Desire to Exceed One's Programme / *Arnold Bennette*



这就是前进的倚靠

What Makes You Proceed

- 108 弱项还是强项? / 佚名
Weakness or Strength / *Anonymous*
- 112 根的生长 / 佚名
Growing Roots / *Anonymous*
- 117 一副扑克牌 / 佚名
Deck of Cards / *Anonymous*
- 122 祖母与蛋糕 / 佚名
Grandma and the Cake / *Anonymous*
- 125 积极向上 / 奥里森·马登
Live Upward / *Orison Swett Marden*
- 131 魅力的两个方面 / 塞隆·Q·迪蒙
Mental and Physical Poles / *Theron Q. Dumont*
- 137 爱的动力 / 戴勃·普劳斯·富尔顿
Love Can Last Forever / *Deb Plouse Fulton*
- 142 父亲的眼睛 / 佚名
The Father's Eyes / *Anonymous*
- 148 坚定的决心 / 佚名
Determination / *Anonymous*
- 154 鼓励之语 / 佚名
Encourage Words / *Anonymous*
- 158 成功就像起飞时的火箭 / 帕特里克·寇姆
Success Takes Off Like a Rocket / *Patrick Combs*



别忘了,还有一种风景

Here Is another Sense of Scenery

- 166 残缺的圆 / 佚名
The Story of A Circle / *Anonymous*
- 169 女孩的微笑 / 佚名
A Girl's Smile / *Anonymous*
- 172 道别之吻 / 佚名
A Goodbye Kiss / *Anonymous*
- 177 允许失败 / 佚名
Permission to Fail / *Anonymous*
- 182 生活中没有乏味 / 阿诺德·本涅特
Nothing in Life Is Humdrum / *Arnold Bennette*
- 189 祈祷之手 / 佚名
The Praying Hands / *Anonymous*
- 194 平衡 / 布莱恩·凯文诺
Balance / *Brian Cavanaugh*
- 197 让生命更充实 / 华莱士·沃勒斯
Increasing Life / *Wallace D. Wattles*
- 203 谁是至高无上的? / 斯里·琴摩伊
Who is the Highest? / *Sri Chinmoy*
- 210 自由的代价 / 佚名
The Price of Freedom / *Anonymous*
- 214 真正的旅者 / 佚名
The Only Way to Travel is on Foot / *Anonymous*

纵有阻碍，
I Am not 不是我
My Hindrance





从不幸的经历中汲取教训

The Lesson of Evil

► 詹姆斯·艾伦 / James Allen

Unrest and pain and sorrow are the shadows of life. There is no heart in all the world that has not felt the sting of pain, no mind has not been tossed upon the dark waters of trouble, no eye that has not wept the hot blinding tears of unspeakable **anguish**¹.

There is no household where the Great Destroyers, disease and death, have not entered, severing heart from heart, and casting over all its inhabitants the dark pall of sorrow.

In the strong, and apparently indestructible meshes of evil all are more or less fast caught, and pain, unhappiness, and misfortune wait upon mankind.

With the object of escaping, or in some way **mitigating**² this overshadowing gloom, men and women rush blindly into innumerable devices, pathways by which they fondly hope to enter into a happiness which will not pass away.

Such are the drunkard and the harlot, who revel in sensual excitements; such is the exclusive aesthete, who shuts himself out from the sorrows of the world, and surrounds himself with enervating luxuries; such is he who thirsts for wealth or fame, and subordinates all things

to the achievement of that object; and such are they who seek consolation in the performance of religious rites.

And to all the happiness sought seems to come, and the soul, for a time, is lulled into a sweet security, and an intoxicating forgetfulness of the existence of evil; but the day of disease comes at last, or some great sorrow, temptation, or misfortune breaks suddenly in on the unfortified soul, and the fabric of its fancied happiness is torn to shreds.

The child cries to be a man or woman; the man and woman sigh for the lost felicity of childhood. The poor man chafes under the chains of poverty by which he is bound, and the rich man often lives in fear of poverty, or scours the world in search of an elusive shadow he calls happiness.

Sometimes the soul feels that it has found a secure peace and happiness in adopting a certain religion, in embracing an intellectual philosophy, or in building up an intellectual or artistic ideal; but some overpowering temptation proves the religion to be inadequate or insufficient; the **theoretical**³ philosophy is found to be a useless prop; or in a moment, the idealistic statue upon which the devotee has for years been laboring, is shattered into fragments at his feet.

Is there, then, no way of escape from pain and sorrow? Is permanent happiness, secure prosperity, and abiding peace a foolish dream?

No, there is a way, and I speak it with gladness, by which evil can be slain for ever; there is a process by which disease, poverty, or any adverse condition or circumstance can be put on one side never to return; there is a method by which a permanent prosperity can be secured, free from all fear of the return of adversity, and there is a practice by which unbroken and unending peace and bliss can be partaken of and realized.

And the beginning of the way which leads to this glorious realiza-

tion is the acquirement of a right understanding of the nature of evil.

It is not sufficient to deny or ignore evil; it must be understood. It is not enough to pray to God to remove the evil; you must find out why it is there, and what lesson it has for you.

It is of no avail to fret and fume and chafe at the chains which bind you; you must know why and how you are bound. Therefore, reader, you must get outside yourself, and must begin to examine and understand yourself.

You must cease to be a disobedient child in the school of experience and must begin to learn, with humility and patience, the lessons that are set for your edification and ultimate perfection; for evil, when rightly understood, is found to be, not an unlimited power or principle in the universe, but a passing phase of human experience, and it therefore becomes a teacher to those who are willing to learn.

Evil is not an abstract some thing outside yourself; it is an experience in your own heart, and by patiently examining and rectifying your heart you will be gradually led into the discovery of the origin and nature of evil, which will necessarily be followed by its complete eradication.

All evil is corrective and remedial, and is therefore not permanent. It is rooted in ignorance, ignorance of the true nature and relation of things, and so long as we remain in that state of ignorance, we remain subject to evil.

There is no evil in the universe which is not the result of ignorance, and which would not, if we were ready and willing to learn its lesson, lead us to higher wisdom, and then vanish away. But men remain in evil, and it does not pass away because men are not willing or prepared to learn the lesson which it came to teach them.

I knew a child who, every night when its mother took it to bed, cried to be allowed to play with the candle; and one night, when the

mother was off guard for a moment, the child took hold of the candle; the inevitable result followed, and the child never wished to play with the candle again.

By its one foolish act it learned, and learned perfectly the lesson of obedience, and entered into the knowledge that fire burns. And, this incident is a complete illustration of the nature, meaning, and ultimate result of all sin and evil.

As the child suffered through its own ignorance of the real nature of fire, so older children suffer through their ignorance of the real nature of the things which they weep for and strive after, and which harm them when they are secured.

Evil has always been symbolized by darkness, and Good by light, and hidden within the symbol is contained the perfect interpretation, the reality; for, just as light always floods the universe, and darkness is only a mere speck or shadow cast by a small body intercepting a few rays of the illimitable light, so the Light of the Supreme Good is the positive and life-giving power which floods the universe, and evil the insignificant shadow cast by the self that intercepts and shuts off the illuminating rays which strive for entrance.

When night folds the world in its black impenetrable mantle, no matter how dense the darkness, it covers but the small space of half our little planet, while the whole universe is ablaze with living light, and every soul knows that it will awake in the light in the morning.

Know, then, that when the dark night of sorrow, pain, or misfortune settles down upon your soul, and you stumble along with weary and uncertain steps, that you are merely intercepting your own personal desires between yourself and the boundless light of joy and bliss, and the dark shadow that covers you is cast by none and nothing but yourself.

And just as the darkness without is but a negative shadow, an

unreality which comes from nowhere, goes to nowhere, and has no abiding dwelling place, so the darkness within is equally a negative shadow passing over the evolving and Light-born soul.

"But," I fancy I hear someone say, "Why pass through the darkness of evil at all?" Because, by ignorance, you have chosen to do so, and because, by doing so, you may understand both good and evil, and may the more appreciate the light by having passed through the darkness.

As evil is the direct outcome of ignorance, so, when the lessons of evil are fully learned, ignorance passes away, and wisdom takes its place.

He, therefore, who would shake himself free of the evil which encompasses him, must be willing and ready to learn, and must be prepared to undergo that disciplinary process without which no grain of wisdom or abiding happiness and peace can be secured.

A man may shut himself up in a dark room, and deny that the light exists, but it is everywhere without, and darkness exists only in his own little room.

So you may shut out the light of Truth, or you may begin to pull down the walls of prejudice, self-seeking and error which you have built around yourself, and so let in the glorious and **omnipresent**⁴ Light.

By earnest self-examination strive to realize, and not merely hold as a theory, that evil is a passing phase, a self-created shadow; that all your pains, sorrows and misfortunes have come to you by a process of undeviating and absolutely perfect law; have come to you because you deserve and require them, and that by first enduring, and then understanding them, you may be made stronger, wiser, nobler.

When you have fully entered into this realization, you will be in a position to mould your own circumstances, to transmute all evil into good and to weave, with a master hand, the fabric of your destiny.



痛苦、不安与悲伤会使人们的生活变得惨淡无光。世上没有哪颗心未曾感受过悲痛；没有哪种思想未曾受过痛苦的煎熬；也没有哪双眼睛未曾流过伤心的泪。

没有哪个家庭未曾经历过生离死别；没有哪个人不曾为亲人的逝去而伤心欲绝。

不幸拥有着一一种强大的魔力，任何人都逃不过它的“魔爪”。因而，我们都曾经历过痛苦、悲伤与灾难。

为了能够使自己得以解脱、使快乐永驻身边，人们尝试了各种方法。

有些人喜欢借酒浇愁，经常把自己灌得酩酊大醉；有些人为了满足一时的快乐不惜放弃贞洁；有些人为了功名利禄而不择手段；还有人为了获得内心的宁静而求佛拜神。

似乎任何一种寻求幸福的方式都会使我们沉醉在一时的幸福之中，令我们忘记世间还曾有不幸的存在。然而，当疾病、悲伤、诱惑与灾难降临时，我们那个未曾设防的心与美丽的梦都会于瞬间被击得粉碎。

小孩子因为自己不够成熟而忧愁，成年人为自己缺少童真而落寞；生活困窘的人为自己的境遇而悲痛，衣食无忧的人又为自己也许会失去财富而忧心忡忡。人们总是不知道满足，为了寻找所谓的“纯粹的幸福”而不知疲惫地奔走着。

有时，为了寻找幸福，宗教信仰、哲学或某种全新的理念往往成为了我们的首选。可是，当我们无法逃避世间的种种诱惑时，就会发现将情感寄托在宗教信仰上根本无法让我们得到真正的满足。一些模式化的哲学对我们也只能起到一时的作用。而唯心主义者在多年的追寻之后，也已身心俱疲。

难道世间再没有一种可以使我们摆脱痛苦与悲伤的方法了吗？难道

我们永远不能拥有持久的幸福、稳固的财产和美好的梦想了吗？

不，当然有办法！我可以高兴地告诉大家，有一种方法可以使不幸从此远离。它可以使疾病、贫穷以及所有悲惨境遇从此一去不复返；它可以使我们永远生活在富足的生活之中，而不必再担心财产尽失；它可以使我们从此获得内心的平静。

这种能够使我们美梦成真的方法就是：正确看待不幸，深入其本质。

面对不幸，逃避根本于事无补，就算是上帝也无法帮你驱走所有不幸。你必须弄清自己陷入不幸的真正原因是什么，弄清自己能够从中汲取哪些经验教训。

不必为束缚你的事情而烦恼，因为这样做对你没有任何好处。你必须找出自己身受束缚的原因何在。而这一切的前提就是：你首先要了解自己。

如果你是一个学生，那么你必须服从老师的教导，虚心学习。只有这样，你才能够受到知识的熏陶，启迪自己的思想。更重要的是，你会对不幸有一个正确的了解。你会发现，它并不是宇宙中拥有无穷力量的“魔鬼”，只是人生需要经历的一段旅程。对于虚心求教的人而言，不幸的经历会使他受益匪浅。

挫败感并不是外界因素造成的，它只是你内心的一种感受。如果你能够仔细分析自己的情绪，并能够正确对待它，那么你就能够看透其本质，并从此拥有摆脱不幸的能力。

我们完全可以扭转厄运，使自己不致永远陷入不幸之中。要知道，几乎所有的不幸都源于无知——源于对一些事物的不了解。如果我们对此听之任之，那么我们永远无法摆脱不幸。

既然所有不幸的遭遇都源于我们对事物缺乏正确的理解，那么如果我们能够虚心学习，使自己的理解能力有所提高，那么不幸就会远离我们。然而，许多人却不愿虚心学习，或根本没有准备要去学习。

我曾听说有一个小孩子非常喜欢玩蜡烛，每天睡觉前他都哭着闹着要玩蜡烛。他的妈妈迫于无奈只得每天都满足他的愿望。有一天，他的妈