



励志名篇 双语阅读

马华◎主编

最美丽的英文

最优美丽的文字，最温馨动人的故事，
最睿智的人生哲理，最经典的英文篇章。

在平凡中挖掘非凡

Look for the extraordinary

读一篇好的散文，如品香茗，留香唇齿，馨香绕怀，
如聆听花开花落，可播百代之芳。

延边人民出版社

经典阅读丛书

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藏书章

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前 言

Preface

愉悦心灵的阅读，在现代人的生活中已成为新的时尚。忙碌的工作学习之余，诵读一篇洋溢着至善至美的真情故事，如澄澈甘甜的泉水滋润着我们的心灵，丰富我们的生活。

《经典阅读丛书》(最美丽的英文)融学习语言和陶冶情操于一体，将优美华丽的文字，温馨动人的故事，滋润心灵的哲理，聪明睿智的启示紧密结合在一起。语言地道新颖，优美流畅，极富时代感。

本套丛书收录的千余个精彩故事，温馨生动，真挚感人。用心去看去领悟，或许某些故事会给读者以智慧的启迪，有的会让你感动落泪，有的会有特别的感受，有的则会让你会心一笑。你会感受本书如同春风轻轻吹拂你，帮你从平凡的生活中找到一份舒畅甜美的心境。书中一个个扣人心弦的故事，深度挖掘平凡小事蕴藏的精神力量 and 人性之美，真率倾诉对生命的全新体验和深刻感悟，字里行间洋溢着爱心、感恩、信念、鼓励 and 希望。

就学英语而言，本套读物的功效已获得莘莘学子乃至英语教学

界的充分肯定。由于语篇的信度、效度符合标准化考试命题的质量要求，全国大学英语四、六级考试、全国成人本科学位考试的阅读理解真题曾采用其中的文章。

本书为双语阅读，每篇文章中英对照，希望通过阅读提高英文能力的同时慰藉您的心灵，在记忆中会永远地留下清香。阅读该书，会给您带来前所未有的喜悦，获得内心的熏陶与升华。

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别人其实是你的一面镜子

第一次见到某人时，在第一瞬间，你的脑海里会形成一个印象。你对他人的反应，其实就像你如何看待自己的晴雨表，更多的是反映出你自己，而不是其他人。你不可能真正喜欢或讨厌他人的某个方面，除非它反射出你对自身某方面的喜好。通常，我们靠近与自己类似的人，而那些展出我们自身某个不喜欢的方面的人，往往令我们讨厌。

所以，你以他人为镜，能更清楚地折射出你对自我价值的感受。反过来，对于你不认同的人，你也能以之为镜，显露出对自身不满意的方面。

要与他人和睦相处，你必须学会容忍。你要从根本上转变视角，不去评判别人，而是不断地反省自身，而这是一个巨大的挑战。你的任务是，以你对别人做出的所有的决定、评判为线索，来改进和完善自我。

最近，我与一位客户一起吃午饭，他吃饭的样子实在令我很反感。我的第一反应就是：他粗鲁无礼，吃饭的样子令人恶心。当我意识到自己正评判他时，便停下来，扪心自问是什么感受。被人看到与这么个张着嘴咀嚼、大声擤鼻涕的人在一起，我发现自己感到很难堪。我还发现自己很在乎餐馆里其他人对我的看法，这让我感到很惊讶。

记住，你对他人的评判并不意味着你就不会像他那样。比如，仅仅因为我评判那位客户粗鲁无礼，并不能保证我永远都不会有像他那样的行为。同样，如果我容忍他的行为，也并不会因此突然张嘴咀嚼。

假如你用这种方式走进生活，你就能同时以你最不满的人，和你最尊敬、最爱的人为镜，指引你发现自身的缺陷，同时欣赏自己的最佳品质。



Others are Only Mirrors of You

The first time you meet someone, in the first moment you form an impression in your mind of that person. Your reactions to other people, however, are really just barometers for how you perceive yourself. Your reactions to others say more about you than they do about others. You cannot really love or hate something about another person unless it reflects something you love or hate about yourself. We are usually drawn to those who are most like us and tend to dislike those who display those aspects of ourselves that we dislike.

Therefore, you can allow others to be the mirror to illuminate more clearly your own feelings of self-worth. Conversely, you can view the people you judge negatively as mirrors to show you what you are not accepting about yourself.

To coexist peacefully with others, you will need to learn tolerance. A big challenge is to shift your perspective radically from judgment of other to a lifelong exploration of yourself. Your task is to assess all the decisions, judgments you make onto others and to begin to view them as clues to how you can heal yourself and become whole.

I recently had a business lunch with a man who displayed objectionable table manners. My first reaction was to judge him as offensive and his table manners as disgusting. When I noticed that I was judging him, I stopped and asked myself what I was feeling. I discovered that I was embarrassed to be seen with someone who was chewing with his mouth open and loudly blowing his nose. I was astonished to find

how much I cared about how the other people in the restaurant perceived me.

Remember that your judgment of someone will not serve as a protective shield against you becoming like him. Just because I judged my lunch partner as offensive does not prevent me from ever looking or acting like him. In the same way, extending tolerance to him would not cause me to suddenly begin chewing my food with my mouth open.

When you approach life in this manner, those with whom you have the greatest grievances as well as those you admire and love can be seen as mirrors, guiding you to discover parts of yourself that you reject and to embrace your greatest qualities.



不同程度的懒惰者

我们恳求上帝赐与我们食物，但上帝更希望我们能够通过劳动来获取食物。因此，我们依照上帝的旨意将希望的种子播撒在田野上，并获得了丰收。

勤奋是一种习惯，只要我们拥有崇高的理想，去追求一些有用的东西，那么我们会变得勤奋。因此，不肯付出努力或从没有为生活制定合理计划的人无疑都是懒惰的。整日忙忙碌碌的人并不比那些赋闲在家的人更勤奋。

一个人可以走万里路、读万卷书，也可以整日忙碌不堪，总之他可以把整天的时间安排得没有一点空隙，但却依然不能算是一个勤奋的人，因为真正的勤奋需要我们将注意力集中在一些有用的东西上去，而不是毫无目的地找事情做。同样，整日呆坐在家里，眼睛怔怔地盯着某处，或懒洋洋地躺在床上，以阅读来打发闲暇时光——这些做法与睡觉、打瞌睡、暴饮暴食无异，都是愚蠢至极的做法。

懒惰可以分为几个不同的级别，在这里，我将一一列举出来。读者可以通过阅读来对文中所举的懒惰者进行评判，当然，懒惰的人也可以通过阅读此文来为自己定位。

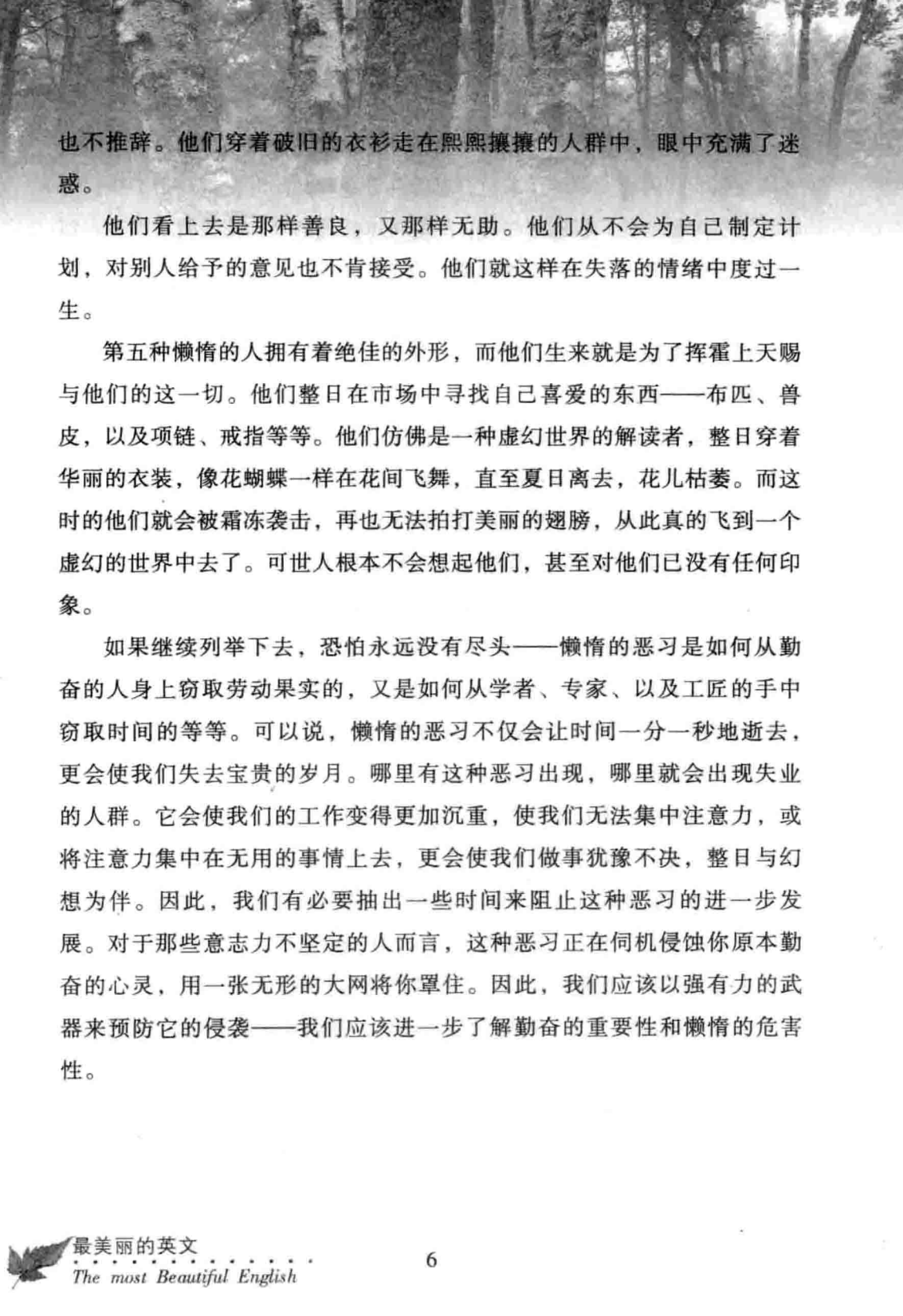
当鸟儿在空中鸣叫，太阳已高高地悬在空中，露水都已退去时，勤劳的人们早已投入到工作中去了，可那些懒惰的人却依然躺在床上，不想从梦中醒来。等到他们终于走下床时，所要做的第一项“伟大的任务”就是吃饭——对于他们而言，最重要的事情是吃饭，其次是睡觉。

现在正是早春时节，北方的冰雪还未消融，风依然很猛烈，懒惰的人经不起风吹，因此便赋闲在家，打算等到春暖花开的时候再开始工作。所以，无事可做的他只能选择睡觉，然后再木然地醒来，朦胧的双眼看不到自己未做的工作——只因春寒料峭。在他们眼里，早春太冷，夏季太热，这些时节都不适宜工作。因此，他们的工作越积越多，直至使自己衣食难保，双手也渐渐失去了原有的力量，房子也只剩下残垣断壁——这真可谓是懒惰者的“城堡”。

第二种懒惰的人虽然也同样没有做出任何有意义的事情，但他却比前一种人忙多了！他整日都在过问别人的事情，却从不关注自己的事情，甚至要让妻子一人承担自己的生活费和孩子的抚养费。他对周围邻居的事情了如指掌。如果他某日在酒馆遇见了该城镇以外的人，那么他一定会将这个信息告诉所有熟识的人。这种人特别喜欢向别人提出建议，比如：如何节省财物，如何赚钱，如何做某件事等等。可是，他们却忘了这样一个事实：时间每天都在不停地奔走，但它却没有对任何人喋喋不休，更没有告诉我们时间一去不复返的道理。我真想知道，那些整日为别人的事情操心的人又为自己做了些什么呢？

第三种懒惰的人从不会选择一项固定的职业去做。有时，他们会迈着优雅的步伐走过大街；有时，又会在一处抽烟。他们是喜欢“追梦”的人，因而他们喜欢在阳光明媚的海滩游玩，喜欢在热闹的广场散步。他们的工作似乎就是“看”，而他们也希望能够被世人关注；他们偶尔会去赌博，也会去打架，但他们却自称是有尊严的人。

第四种懒惰的人是一种非常值得我们同情的人。他们早期曾通过辛勤的努力为自己营造了一个良好的家庭氛围和丰富的财产。可是，却因为介入其他人的事情致使自己遭遇破产。随即他东山再起，然而命运再次捉弄了他——他再次破产了。于是，他静静地坐在一处，不抱怨任何人，也不嫉妒任何人，他不再主动去寻求新工作，对别人介绍的工作倒



也不推辞。他们穿着破旧的衣衫走在熙熙攘攘的人群中，眼中充满了迷惑。

他们看上去是那样善良，又那样无助。他们从不会为自己制定计划，对别人给予的意见也不肯接受。他们就这样在失落的情绪中度过一生。

第五种懒惰的人拥有着绝佳的外形，而他们生来就是为了挥霍上天赐与他们的这一切。他们整日在市场中寻找自己喜爱的东西——布匹、兽皮，以及项链、戒指等等。他们仿佛是一种虚幻世界的解读者，整日穿着华丽的衣装，像花蝴蝶一样在花间飞舞，直至夏日离去，花儿枯萎。而这时他们就会被霜冻袭击，再也无法拍打美丽的翅膀，从此真的飞到一个虚幻的世界中去了。可世人根本不会想起他们，甚至对他们已没有任何印象。

如果继续列举下去，恐怕永远没有尽头——懒惰的恶习是如何从勤奋的人身上窃取劳动果实的，又是如何从学者、专家、以及工匠的手中窃取时间的等等。可以说，懒惰的恶习不仅会让时间一分一秒地逝去，更会使我们失去宝贵的岁月。哪里有这种恶习出现，哪里就会出现失业的人群。它会使我们的工作变得更加沉重，使我们无法集中注意力，或将注意力集中在无用的事情上去，更会使我们做事犹豫不决，整日与幻想为伴。因此，我们有必要抽出一些时间来阻止这种恶习的进一步发展。对于那些意志力不坚定的人而言，这种恶习正在伺机侵蚀你原本勤奋的心灵，用一张无形的大网将你罩住。因此，我们应该以强有力的武器来预防它的侵袭——我们应该进一步了解勤奋的重要性和懒惰的危害性。



There Are Many Grades of Idleness

The bread which we solicit of God, he gives us through our own industry. Prayer sows it, and industry reaps it.

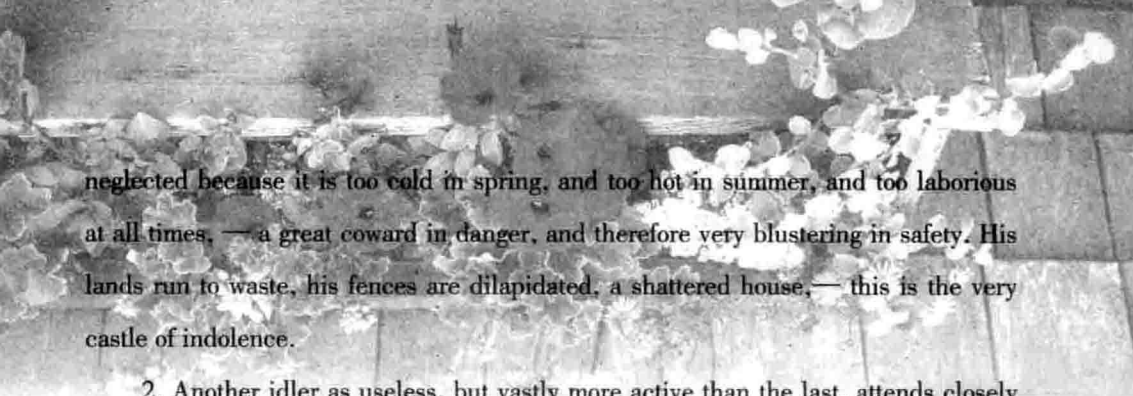
As industry is habitual activity in some useful pursuit, so, not only inactivity, but also all efforts without the design of usefulness, are of the nature of idleness. The supine sluggard is no more indolent than the bustling do nothing.

Men may walk much, and read much, and talk much, and pass the day without an unoccupied moment, and yet be substantially idle; because industry requires, at least the intention of usefulness. But gadding, gazing, lounging, mere pleasure-mongering, reading for the relief of ennui, — these are as useless as sleeping, or dozing, or the stupidity of a surfeit.

There are many grades of idleness; and veins of it run through the most industrious life. We shall indulge in some descriptions of the various classes of idlers, and leave the reader to judge, if he be an indolent man, to which class he belongs.

Long ago the birds have finished their matins, the sun has advanced full high, the dew has gone from the grass, and labors of industry are far in progress, when our sluggard, awakened by his very efforts to maintain sleep, slowly merges to perform life's great duty of feeding — with him, second only in importance to sleep.

It is yet early spring: there is ice in the north; and the winds are hearty: his tender skin shrinks from exposure, and he waits for milder days. He sleeps long and late, he wakes to stupidity, with indolent eyes sleepily rolling over neglected work;



neglected because it is too cold in spring, and too hot in summer, and too laborious at all times, — a great coward in danger, and therefore very blustering in safety. His lands run to waste, his fences are dilapidated, a shattered house, — this is the very castle of indolence.

2. Another idler as useless, but vastly more active than the last, attends closely to every one's business, except his own. His wife earns the children's bread, and his; He knows all the stories of all the families that live in the town. If he can catch a stranger at the tavern in a rainy day, he pours out a strain of information, a pattering of words, as thick as the rain-drops out of doors. He has good advice to everybody, how to save, how to make money, how to do everything; but alas! The clock forever tells man the useful lesson of time passing steadily away, and returning never; but what useful thing do these busy buzzing idlers perform?

3. We introduce another idler. He follows no vocation; he only follows those who do. Sometimes he sweeps along the streets, with consequential gait; sometimes perfumes it with wasted odors of tobacco. He also haunts sunny benches, or breezy piazzas. His business is to see; his desire to be seen, he gambles and swears, and fights but still he is a man of honor.

4. The next of this brotherhood excites our pity. He began life most thriftily; for his rising family he was gathering an ample subsistence; but, involved in other men's affairs, he went down in their ruin. Late in life he begins once more, and at length just secure of an easy competence, his ruin is compassed again. He sits down quietly under it, complains of no one, and envies no one. He neither seeks work nor refuses it. He wanders among men a dreaming gazer, poorly clad, always kind, always irresolute, able to plan nothing for himself, nor to execute what others have planned for him. He lives and he dies a discouraged man.

5. He has a fine form, and manly beauty, and the chief end of his life is to display