

<<生活的准则>>

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前言

培养人文素质成就国际通才 若想精通一门语言，没有对其文化背景的深入了解恐怕永远难登大雅之堂。

在全球化日益成为国际主流的今天，英语作为西方文化头牌语言的重要性已日益凸显——今日世界，恐怕在地球上的任何角落，人们都可以用英语问路、用英语聊天、用英语购物、用英语交友、用英语在跨文化间作深度交流。

正如许多西方人热切地想了解中国文化一样，中国的英语学习者对西方文化及人文的了解也处于热切的需求中。

是的，如果对西方的历史、文学、艺术、宗教、哲学没有一个最基本的了解，就连好莱坞大片想要看懂都会成为一个问题；而西方文化贡献给社会的普世价值恰恰是它深厚的人文传统及“民主、自由、博爱”等现代理念，不了解这些，则与任何稍有层次和品位的西方人的交流都将难以顺畅。

另一方面，国内的英语学习及爱好者如再停留在日常生活的EnglishInGeneral的层次上，将难以适应深度沟通和交流的需要，因此，对专业英语及文化背景的深入了解及学习将是提升英语能力的必由之路。

有鉴于此，我们编写了本套丛书——《人文英语双语读物》，为读者奉上原汁原味的人文阅读精华，其或选自原典正文、或选自专业教材、或选自网络热帖，由精研此业者掇菁撷华，辑录成册，希望能帮助读者在学习英语的同时又能品味西方文化的独特魅力。

读万卷书行万里路，在我们无法踏上万里之路以愉耳目的时候，我们可以用阅读来滋养心灵，拓展人生版图。

于某一日午后，抛开世俗的纷扰，挑一静谧之处，一杯香茗，几卷书册，品文化，长知识，学英语，在书页和文字之间触摸大千世界的真谛，在阅读中将知识内化成自己的修养，此为人生至乐。

文化共语言同飞，思想与阅读共舞。

让我们的目光穿越时光、穿越语言，在原汁原味的英语阅读中品味人类文明共有的人文素质、人文素养、人文情怀、人文理念……并在此过程中成就自己的文化修养及完美人生。

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内容概要

《生活的准则》探索了人类该如何直面命运，最终走向成功的彼岸，并揭示了人性的弱点，激励和鼓舞人们去改变现状，争取精神层面的提升。

作者力图使人的思想全面地在现实生活中得以展现，通过对一些生活细节问题的解析，回答了“我将怎样生活”这个恒久的问题。

爱默生是“美国精神”的奠基者之一，他的思想深刻影响了戴尔·卡耐基、拿破仑·希尔等著名作家。

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作者简介

拉尔夫·沃尔多·爱默生（1803～1882年），美国思想家、文学家、诗人，也是确立美国文化精神的代表人物。

他生于马萨诸塞州波士顿附近的康考德村，生命几乎横贯19世纪的美国，曾给当时美国的思想运动指明了方向，他的思想集中体现在超验主义观点之中，即直接从大自然中认识真理，获得人生的真谛。他的主要作品包括《论自然》、《论超灵》、《自助》等。

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章节摘录

Chapter I FATE Delicate omens traced in air , To the lone bard true witness bare. Birds with
 auguries on their wings , Chanted undeceiving things. Him to beckon , him to warn , Well might
 then the poet scorn. To learn of scribe or courier , Hints writ in vaster character. And on his mind
 , at dawn of day , Soft shadows of the evening lay , For the prevision is allied , Unto the thing so
 signified. Or say , the foresight that awaits , Is the same Genius that creates. It chanced during one
 winter a few years ago , that our cities were bent on discussing the theory of the Age. By an odd coincidence ,
 four or five noted men were each reading a discourse to the citizens of Boston or New York , on the Spirit of the
 Times. It so happened that the subject had the same prominence in some remarkable pamphlets and journals
 issued in London in the same season. To me however the question of the times resolved itself into a practical
 question of the conduct of life. How shall I live ?

We are incompetent to solve the times. Our geometry cannot span the huge orbits of the prevailing ideas ,
 behold their return and reconcile their opposition. We can only obey our own polarity. It is fine for us to speculate
 and elect our course , if we must accept an irresistible dictation. In our first steps to gain our wishes we come
 upon immovable limitations. We are fired with the hope to reform men. After many experiments we find that we
 must begin earlier , — at school. But the boys and girls are not docile ; we can make nothing of them. We
 decide that they are not of good stock. We must begin our reform earlier still , — at generation : that is to
 say there is Fate , or laws of the world. But if there be irresistible dictation , this dictation understands itself. If
 we must accept Fate , we are not less compelled to affirm liberty , the significance of the individual , the
 grandeur of duty , the power of character. This is true , and that other is true. But our geometry cannot span
 these extreme points and reconcile them. What to do ?

By obeying each thought frankly , by harping , or , if you will , pounding on each string , we learn at last its
 power. By the same obedience to other thoughts we learn theirs , and then comes some reasonable hope of
 harmonizing them. We are sure that , though we know not how , necessity does comport with liberty , the
 individual with the world , my polarity with the spirit of the times. The riddle of the age has for each a private
 solution. If one would study his own time , it must be by this method of taking up in turn each of the leading
 topics which belong to our scheme of human life , and by firmly stating all that is agreeable to experience on one
 , and doing the same justice to the opposing facts in the others , the true limitations will appear. Any excess of
 emphasis on one part would be corrected , and a just balance would be made. But let us honestly state the
 facts. Our America has a bad name for superficialness. Great men , great nations , have not been boasters and
 buffoons , but perceivers of the terror of life , and have manned themselves to face it. The Spartan , embodying
 his religion in his country , dies before its majesty without a question. The Turk , who believes his doom is
 written on the iron leaf in the moment when he entered the world , rushes on the enemy's sabre with
 undivided will. The Turk , the Arab , the Persian , accepts the foreordained fate : On the first , neither balm
 nor physician can save , Nor thee. On the second , the Universe slay. The Hindoo under the wheel , is as
 firm. Our Calvinists in the last generation had something of the same dignity. They felt that the weight of the
 Universe held them down to their place. The Greek Tragedy expressed the same sense. “Whatever is
 fated , that will take place. The great immense mind of Jove is not to be transgressed.” Savages cling to a
 local god of one tribe or town. The broad ethics of Jesus were quickly narrowed to village theologies , which
 preach an election or favoritism. And now and then an amiable parson , like Jung Stilling or Robert Huntington
 , believes in a pistareen - Providence , which , whenever the good man wants a dinner , makes that somebody
 shall knock at his door and leave a half-dollar. But Nature is no sentimentalist , — does not cosset or
 pamper us. We must see that the world is rough and surly , and will not mind drowning a man or a woman ,
 but swallows your ship like a grain of dust. The cold , inconsiderate of persons , tingles your blood , benumbs
 your feet , freezes a man like an apple. The diseases , the elements , fortune , gravity , lightning , respect no
 persons. The way of Providence is a little rude. The habit of snake and spider , the snap of the tiger and other

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leapers and bloody jumpers , the crackle of the bones of his prey in the coil of the anaconda , — these are in the system , and our habits are like theirs. You have just dined , and however scrupulously the slaughterhouse is concealed in the graceful distance of miles , there is complicity , expensive races , — race living at the expense of race. The planet is liable to shocks from comets , perturbations from planets , rendings from earthquake and volcano , alterations of climate , precessions of equinoxes. Rivers dry up by opening of the forest. The sea changes its bed. Towns and counties fall into it. At Lisbon an earthquake killed men like flies. At Naples three years ago ten thousand persons were crushed in a few minutes. The scurvy at sea , the sword of the climate in the west of Africa , at Cayenne , at Panama , at New Orleans , cut off men like a massacre. Our western prairie shakes with fever and ague. Will you say , the disasters which threaten mankind are exceptional , and one need not lay his account for cataclysms every day ?

Aye , but what happens once may happen again , and so long as these strokes are not to be parried by us they must be feared. But these shocks and ruins are less destructive to us than the stealthy power of other laws which act on us daily. An expense of ends to means is fate ; — organization tyrannizing over character. The menagerie , or forms and powers of the spine , is a book of fate ; the bill of the bird , the skull of the snake , determines tyrannically its limits. So is the scale of races , of temperaments ; so is sex ; so is climate ; so is the reaction of talents imprisoning the vital power in certain directions. Every spirit makes its house ; but afterwards the house confines the spirit. People seem sheathed in their tough organization. Ask Spurzheim , ask the doctors , ask Quetelet if temperaments decide nothing ?

— or if there be anything they do not decide ?

Read the description in medical books of the four temperaments and you will think you are reading your own thoughts which you had not yet told. Find the part which black eyes and which blue eyes play severally in the company. How shall a man escape from his ancestors , or draw off from his veins the black drop which he drew from his father's or his mother's life ?

It often appears in a family as if all the qualities of the progenitors were potted in several jars , — some ruling quality in each son or daughter of the house ; and sometimes the unmixed temperament , the rank unmitigated elixir , the family vice , is drawn off in a separate individual and the others are proportionally relieved. We sometimes see a change of expression in our companion and say his father or his mother comes to the windows of his eyes , and sometimes a remote relative. In different hours a man represents each of several of his ancestors , as if there were seven or eight of us rolled up in each man's skin , — seven or eight ancestors at least ; and they constitute the variety of notes for that new piece of music which his life is. People are born with the moral or with the material bias ; — uterine brothers with this diverging destination ; and I suppose , with high magnifiers , Mr. Frauenhofer or Dr. Carpenter might come to distinguish in the embryo , at the fourth day , — this is a Whig , and that a Free-soiler. It was a Poetic attempt to lift this mountain of Fate , to reconcile this despotism of race with liberty , which led the Hindoos to say , “Fate is nothing but the deeds committed in a prior state of existence.” I find the coincidence of the extremes of Eastern and Western speculation in the daring statement of Schelling , “There is in every man a certain feeling that he has been what he is from all eternity , and by no means became such in time.” To say it less sublimely , — in the history of the individual is always an account of his condition , and he knows himself to be a party to his present estate.

A good deal of our politics is physiological. Now and then a man of wealth in the heyday of youth adopts the tenet of broadest freedom. In England there is always some man of wealth and large connection , planting himself , during all his years of health , on the side of progress , who , as soon as he begins to die , checks his forward play , calls in his troops and becomes conservative. All conservatives are such from personal defects. They have been effeminated by position or nature , born halt and blind , through luxury of their parents , and can only , like invalids , act on the defensive. But strong natures , backwoodsmen , New Hampshire giants , Napoleons , Burkes , Broughams , Websters , Kossuths , are inevitable patriots , until their life ebbs and their defects and gout , palsy and money , warp them. The strongest idea incarnates itself in majorities and nations , in the healthiest and strongest. Probably the election goes by avoirdupois weight , and if

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you could weigh bodily the tonnage of any hundred of the Whig and the Democratic party in a town on the Dearborn balance , as they passed the hay-scales , you could predict with certainty which party would carry it. On the whole it would be rather the speediest way of deciding the vote , to put the selectmen or the mayor and aldermen at the hay-scales. In science we have to consider two things ; power and circumstance. All we know of the egg , from each successive discovery , is , another vesicle ; and if , after five hundred years you get a better observer or a better glass , he finds , within the last observed , another. In vegetable and animal tissue it is just alike , and all that the primary power or spasm operates is still vesicles , vesicles. Yes , —but the tyrannical Circumstance !

A vesicle in new circumstances , a vesicle lodged in darkness , Oken thought , became animal ; in light , a plant. Lodged in the parent animal , it suffers changes which end in unsheathing miraculous capability in the unaltered vesicle , and it unlocks itself to fish , bird , or quadruped , head and foot , eye and claw. The Circumstance is Nature. Nature is what you may do. There is much you may not. We have two things , — the circumstance , and the life. Once we thought positive power was all. Now we learn that negative power , or circumstance , is half. Nature is the tyrannous circumstance , the thick skull , the sheathed snake , the ponderous , rock-like jaw ; necessitated activity ; violent direction ; the conditions of a tool , like the locomotive , strong enough on its track , but which can do nothing but mischief off of it ; or skates , which are wings on the ice but fetters on the ground. The book of Nature is the book of Fate. She turns the gigantic pages , — leaf after leaf , — never returning one. One leaf she lays down , a floor of granite ; then a thousand ages , and a bed of slate ; a thousand ages , and a measure of coal ; a thousand ages , and a layer of marl and mud : vegetable forms appear ; her first misshapen animals , hexapeopoda , trillium , fish ; then , saurians , — rude forms , in which she has only blocked her future statue , concealing under these unwieldy monsters the fine type of her coming king. The face of the planet cools and dries , the races meliorate , and man is born. But when a race has lived its term , it comes no more again. The population of the world is a conditional population ; not the best , but the best that could live now ; and the scale of tribes , and the steadiness with which victory adheres to one tribe and defeat to another , is as uniform as the superposition of strata. We know in history what weight belongs to race. We see the English , French , and Germans planting themselves on every shore and market of America and Australia , and monopolizing the commerce of these countries. We like the nervous and victorious habit of our own branch of the family. We follow the step of the Jew , of the Indian , of the Negro. We see how much will has been expended to extinguish the Jew , in vain. Look at the unpalatable conclusions of Knox , in his “Fragment of Races” ; —a rash and unsatisfactory writer , but charged with pungent and unforgettable truths. “Nature respects race , and not hybrids.” “Every race has its own habitat.” “Detach a colony from the race , and it deteriorates to the crab.” See the shades of the picture. The German and Irish millions , like the Negro , have a great deal of guano in their destiny. They are ferried over the Atlantic and carted over America , to ditch and to drudge , to make corn cheap and then to lie down prematurely to make a spot of green grass on the prairie.

One more fagot of these adamantine bandages is the new science of Statistics. It is a rule that the most casual and extraordinary events , if the basis of population is broad enough , become matter of fixed calculation. It would not be safe to say when a captain like Bonaparte , a singer like Jenny Lind , or a navigator like Bowditch would be born in Boston ; but , on a population of twenty or two hundred millions , something like accuracy may be had. It is frivolous to fix pedantically the date of particular inventions. They have all been invented over and over fifty times. Man is the arch machine of which all these shifts drawn from himself are toy models. He helps himself on each emergency by copying or duplicating his own structure , just so far as the need is. It is hard to find the right Homer , Zoroaster , or Menu ; harder still to find the Tubal Cain , or Vulcan , or Cadmus , or Copernicus , or Fust , or Fulton ; the indisputable inventor. There are scores and centuries of them.

“The air is full of men.” This kind of talent so abounds , this constructive tool-making efficiency , as if it adhered to the chemic atoms ; as if the air he breathes were made of Vaucansons , Franklins , and Watts.

Doubtless in every million there will be an astronomer , a mathematician , a comic poet , a mystic.

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No one can read the history of astronomy without perceiving that Copernicus , Newton , Laplace , are not new men , or a new kind of men , but that Thales , Anaximenes , Hipparchus , Empedocles , Aristarchus , Pythagoras , Zenopodes , had anticipated them ; each had the same tense geometrical brain , apt for the same vigorous computation and logic ; a mind parallel to the movement of the world. The Roman mile probably rested on a measure of a degree of the meridian. Mahometan and Chinese know what we know of leap-year , of the Gregorian calendar , and of the precession of the equinoxes. As in every barrel of cowries brought to New Bedford there shall be one orangia , so there will , in a dozen millions of Malays and Mahometans , be one or two astronomical skulls. In a large city , the most casual things , and things whose beauty lies in their casualty , are produced as punctually and to order as the baker's muffin for breakfast. Punch makes exactly one capital joke a week ; and the journals contrive to furnish one good piece of news every day. And not less work the laws of repression , the penalties of violated functions. Famine , typhus , frost , war , suicide and effete races must be reckoned calculable parts of the system of the world. These are pebbles from the mountain , hints of the terms by which our life is walled up , and which show a kind of mechanical exactness , as of a loom or mill , in what we call casual or fortuitous events. The force with which we resist these torrents of tendency looks so ridiculously inadequate that it amounts to little more than a criticism or a protest made by a minority of one , under compulsion of millions. I seemed in the height of a tempest to see men overboard struggling in the waves , and driven about here and there. They glanced intelligently at each other , but it was little they could do for one another ; it was much if each could keep afloat alone. Well , they had a right to their eye-beams , and all the rest was Fate. We cannot trifle with this reality , this cropping-out in our planted gardens of the core of the world. No picture of life can have any veracity that does not admit the odious facts. A man's power is hooped in by a necessity which , by many experiments , he touches on every side until he learns its arc. The element running through entire nature , which we popularly call Fate , is known to us as limitation. Whatever limits us we call Fate. If we are brute and barbarous , the fate takes a brute and dreadful shape. As we refine , our checks become finer. If we rise to spiritual culture , the antagonism takes a spiritual form. In the Hindoo fables , Vishnu follows Maya through all her ascending changes , from insect and crawfish up to elephant ; whatever form she took , he took the male form of that kind , until she became at last woman and goddess , and he a man and a god. The limitations refine as the soul purifies , but the ring of necessity is always perched at the top. When the gods in the Norse heaven were unable to bind the Fenris Wolf with steel or with weight of mountains , — the one he snapped and the other he spurned with his heel , — they put round his foot a limp band softer than silk or cobweb , and this held him ; the more he spurned it the stiffer it drew. So soft and so stanch is the ring of Fate. Neither brandy , nor nectar , nor sulphuric ether , nor hell-fire , nor ichor , nor poetry , nor genius , can get rid of this limp band. For if we give it the high sense in which the poets use it , even thought itself is not above Fate ; that too must act according to eternal laws , and all that is wilful and fantastic in it is in opposition to its fundamental essence. And last of all , high over thought , in the world of morals , Fate appears as vindicator , levelling the high , lifting the low , requiring justice in man , and always striking soon or late when justice is not done. What is useful will last ; what is hurtful will sink. "The doer must suffer , " said the Greeks ; "you would soothe a Deity not to be soothed." "God himself cannot procure good for the wicked , " said the Welsh triad. "God may consent , but only for a time , " said the bard of Spain. The limitation is impassable by any insight of man. In its last and loftiest ascensions , insight itself and the freedom of the will is one of its obedient members. But we must not run into generalizations too large , but show the natural bounds or essential distinctions , and seek to do justice to the other elements as well. Thus we trace Fate in matter , mind , and morals ; in race , in retardations of strata , and in thought and character as well. It is everywhere bound or limitation. But Fate has its lord ; limitation its limits , — is different seen from above and from below , from within and from without. For though Fate is immense , so is Power , which is the other fact in the dual world , immense. If Fate follows and limits Power , Power attends and antagonizes Fate. We must respect Fate as natural history , but there is more than natural history. For if Fate is so prevailing , man also is part of it , and can confront fate with fate. If the Universe

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have these savage accidents , our atoms are as savage in resistance. We should be crushed by the atmosphere , but for the reaction of the air within the body. A tube made of a film of glass can resist the shock of the ocean if filled with the same water. If there be omnipotence in the stroke , there is onnipotence of recoil. 第一章 命运

那些孤单的吟游诗人，是吉星高照的历史见证人。
鸟儿翅膀上承载着吉祥，吟唱之中看破红尘。
他在召唤，他在警告，却可能招致诗人的嘲笑。
为更多地了解作家或信使，他以更广阔的字符书写暗示的令状。
而在他的心上，在每天破晓时分，在暮色降临投下柔和阴影的时候，他的眼光富有远见，对事物也是如此重要。

或说，美好的景色在远方，同样的天才将被创造。
那是几年前的一个冬天，当时我们城里的人正在热衷于探讨所谓的时代理论。
凑巧的是，当时有四五个名人接连或向波士顿或向纽约市民发表了各自关于时代精神的演讲。
而与此同时，伦敦出版的一些著名学术期刊和小册子上也出现了同样醒目的标题。
然而，对我来说，时代问题本身其实可以用生活准则这样更具现实意义的方式来表述，亦即：我应当怎样生活？

我们个人是无解解决时代问题的。
我们的社会结构不能超越主流观念的轨道，而只能向其回归，或者与不同的观念顺从一致。
我们只能奉行各自的行为准则。
当然，如果我们不得不接受时代观念，这对于我们思考和选择我们的事业也是有益的。
在我们为实现自己的愿望迈出第一步时，总会遇到一些不可避免的问题。

我们受激励于改良人士的伟大希望，然而在经历多次实验之后，我们发现必须从更早的学校教育开始。
但是，如果小姑娘小伙子们不听话，我们也无能为力，却会由此断定他们天资不佳，继而我们就必须更早地实施改革——从下一代开始：这或许就是所谓的命运，或称自然规律。

如若果真存在像接受主流观念那样不可抗拒的命运安排，那么它也要言之成理才能让人们信服。
即便我们不得不接受命运的安排，我们也不可不强强调自由的价值、个人的重要性、责任的神圣和个人的力量。

然而生活中经常出现这种情况：这种观念是对的，那种也是对的。
但是，我们的社会结构不能兼容这些极端的观念，而且主流观念也不能与这些极端观点协调一致。
那该怎么办？

我们只能坦率地认同每一种思想和观念，并反复宣传我们的主张。
或者，如果你愿意，你也可以为你所认同的观念进行广泛有力的宣传和坚持不断的灌输，从而使我们从下一代人的流行观念中最终认识到它的力量。

通过这样的教育，加之对其他观念的学习，我们才有了一些整合这些观念的希望。
我们确信，虽然我们不知道个人与世界的关系如何，但选择信仰的自由是必不可少的。
我相信，尽管对于时代精神的阐述众说纷纭，上述这一去其糟粕，取其精华的立场应该是体现时代精神的。

时代之谜给每个人不同的选择。
如果一个人想要读懂他自己所处的时代，那他就必定要采取对时代主流话题进行依次分析的方法。

他需坚定地申明自己可以全盘接受所有观点，并做相同的正义之事去纠正他人的行为，此时，他会发现先入为主的思维会影响自己对其他观念的接受，亦即真正的限制将会出现。

但是请让我们客观地陈述下列事实：我们美国有个肤浅的坏名声。
伟大的人、伟大的国家，已然无所谓吹牛者和丑角，而都是直面惨淡人生的勇士。
尽管斯巴达人也有坚定的宗教信仰，并将这种信仰散布在了国家的各个角落，但遗憾的是斯巴达在到达鼎盛之前就已经消失了，使得我们没能看到这种信仰发挥作用。
土耳其人相信在他们来到这个世界的时候他们的命运就被写在了铁树叶上，就是凭着这种专一的意志

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，他们冲向敌人的阵营，英勇无畏。

土耳其人、阿拉伯人、波斯人都接受了宿命论的世界观，但是我们知道，首先，既没有什么灵魂，也没有任何医生能挽救得了这样的人。

其次，也不是你就可以使宇宙消亡，有信仰的印度教教徒依然十分刚强。

我们基督教的加尔文派教徒在最后一代多少有了些同样的尊严。

他们认为是万有引力使他们脚踏实地地生活在这片幸福的土地上。

古希腊悲剧也表达了类似的宿命观：“无论如何，凡是命定的事终将会发生。

神的意志不得违背。

野蛮人总是以一个种族或城镇为单位皈依于一个地方性的神。

主耶稣广博的基督教义虽得以在乡村迅速传播，却由于布道者竭力用以宣传选民或博爱思想，从而变为了内涵浅薄的神学。

有时也会有像乔？

斯蒂尔凌或罗伯特？

亨廷顿那样和蔼可亲的教区牧师，他们作为上帝的信徒在乡村传播基督教义，并教导人们在饥肠辘辘的时候被和善的人们邀请共进晚餐，为此应该要留下0.5美元作为答谢。

然而，原罪并不多愁善感，它不会宠爱或是纵容我们。

我们必须看到世界的野蛮粗暴，从而学会不再介意一两个男女的沉沦。

然而它究竟残酷到足以吞没你的生命仿如拂去一粒微尘，因而你变得冷漠、不关心他人，成为了冷血动物。

你的脚丧失感觉，冷到足以把身边的人冻得像一个皱皮苹果。

疾病、要素、财富、重力、闪电通通不尊敬任何人，诸如此类，可见上帝的生活方式的确是有些粗鲁无礼。

蛇与蜘蛛的习性、老虎与其他食肉动物的彼此撕咬、尚在盘卷中的水蟒面对它的捕食者骨头发出“咔咔”的响声，这些都是大自然动物系统中普遍存在的现象，并且我们的生活习惯其实和它们很像。

某天你刚用完餐，然而此时，在几公里外的优美环境中小心掩映着的屠宰场里正在进行着一场串通好了的生死殊斗。

每当有彗星划过，我们居住的行星就会产生震动，其他行星的异常运动也会使地球环境变得混乱，地震爆发、火山喷发、气候变化、昼夜交替。

河流由于陆地上森林的过度砍伐而干涸，而海洋反过来又冲刷着陆地，许多城镇和村庄被它吞没。

在里斯本的一次地震中，人们像苍蝇一样大批惨死。

三年前在意大利城市那不勒斯大地震中，数万人在短短几分钟内粉身碎骨。

海上的坏血病和非洲西部锋如剑芒的恶劣气候，使卡宴（法属圭亚那首府，最大城市，位于大西洋岸卡宴河口卡宴岛西北岸，译者注）、巴拿马和新奥尔良等地的人口像是遭受大屠杀了似的减少。

我们西部的大草原因经常使人感冒发烧和染上疟疾而令人不寒而栗。

你或许会说，那些能够威胁到人类生存的大灾难总是偶然事件，人们无需整天担忧。

是的，我们不该杞人忧天。

但是，无论是什么，既然已经发生了一次，就一定还会再次发生，只要这些自然灾害还未被征服，就足以继续令我们感到害怕。

但是，这些冲击和毁灭性事件相比于每天作用在我们身上的其他规律的无形力量来说，破坏性还是比较小的。

无论做什么事情，我们终究是需要付出代价的，这是因为社会组织的力量凌驾于个人天性之上。

供人们观赏的珍稀野生动物，或腿骨的外形与力量，都是命运的记录。

鸟的喙和蛇的头盖骨严格地限定了它们一生活动的极限。

这也就是竞争的尺度、性别的尺度、气候的尺度和人的智力在不同方向上受限的尺度。

每种精神都在创造它自己独立的世界，但是，所创造出来的这个世界不久就会反过来成为精神的束缚。

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人们仿佛是被铜墙铁壁的社会组织包裹了起来。

咨询一下斯伯兹黑姆，或者去看医生，或者向昆提莱特提问：气质是否并未表示什么？或者说，是不是并没有什么事由气质来决定？

读到医书中对四种气质类型的描述，你会认为你是在了解你自己内心中那些尚未说明的想法。

你若能在公司治理中发现黑色眼睛的人和蓝色眼睛的人各自最适合扮演的角色，则将使你的公司效率倍增。

一个人要怎样克服其祖先遗传的性格基因？

一个人又该如何排除自己身上经由家庭注入的素质和气质？

先知们的不同素质通常会在一家子的不同人身上体现，通常儿子或女儿身上会有一些独特素质，有时是纯真而未混杂其他因素的气质，有时是坦诚而未加修饰的品格，但又时常具备使自己与其他人相隔绝的家族弱点等。

有时候，我们看到同伴表情变化，就说好像是看到他的父母一样，有时候他又好像我们的一个远亲。一个人可以在不同时间表现出他的若干位不同性格的祖先，就好像至少七八位祖先已经在我们的生命中融入了自己一样，他们已经为我们生命的每一段都谱写了自己的乐章。

人人生而具备道德或物质上的偏见，即便是同母异父的兄弟也会存在这种分歧。

由此我猜测，弗劳恩霍夫先生（德国著名的科学家、发明家和企业家，译者注）或卡彭特博士可能能够通过高倍放大镜认识到这种在第四天的胚胎中就存在的区别，例如这人会是一个辉格党（历史党派名称，译者注）员，那人会是一个自由土壤党员。

那些试图移走命运大山并调和自由与种族专制的努力是极其富于诗意的，这就是为何印度人会说：“除却根据先前生存经验拟定的契约，命运别无所指。”

“我在谢琳的大胆陈述中找到了东方和西方智慧各自极端处的巧合，”无论是多么卑微的人都会有一种感觉，那就是他已经由一种永恒的存在成为当下的自己，但又绝不会立即变成。

“更为实事求是地说就是，在每个人的历史中总有一个关于他自己状态的记录且他知道自己就是这种不动产的主人。”

我们的很多政治可以在生理学当中得到解释。

比如说一个富人在他年轻气盛的时期总会不时地接受最广袤无垠的自由宗旨。

在英格兰总有这么一些富有且拥有广博社会关系的人，他们在自己年富力强的时候曾经努力为成功而奋斗，然而直到临近死亡又开始反思自己，收回先前的努力并逐渐变得保守。

几乎所有的保守都是这样从人性的弱点中产生的，他们本来身体健康心智健全，但由于父母的过分溺爱过着骄奢的生活，逐渐变得像瘸子或瞎子一样，最终能做的只是一些有限的防卫。

然而，像贝克伍德人、新罕布什尔巨人、拿破仑、博克斯、布鲁格汉姆、韦伯斯特、考苏思等那样拥有强壮体格的人在自身生活的衰败、缺点和痛风击倒之前都是不可战胜的爱国者。

这种最强烈的观念体现在民族和大众自身、最健康和最强壮的人身上。

选举总是遵循力量平衡的法则来运作。

如果你能够亲自评估一个城镇中辉格党或者自由党派竞选人各自的分量，以及各党派在该城镇中的力量态势，那么，当他们拥有了预定的支持率之时，你就可以通过特定形式和内容来预知未来的选举结果。

总的来讲，人们宁愿选择最快能够计算出选票数量和选举结果的那种方式使选举人或市长和参议员达到一定的支持率。

如果是在科学活动中讨论这个问题，那么我们必须考虑两件事情：力量和环境。

一项成功的科学研究表明，我们自以为熟悉的鸡蛋，其实是另外一种囊状物；而且如果五百年之后你能使用一个更好的观测器或镜片来做这项研究，你就会在该项研究者最后一次观测物中发现它。

蔬菜和动物同样具备相似性，而且那些使得基本力量或抽搐运行的动力也是囊状物，囊状物，是的，但那极其恶劣的天气例外！

由此奥肯（德国博物学家，译者注）猜想到，新环境中的囊状物，例如一个寄宿于黑暗之中的囊状物将有可能变成动物，而它在阳光中则会变成植物。

一个远古的囊状物或许正是从寄宿母体动物之中开始默默承受各种变化，直到能够充分显露它奇特的

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能力之时才开启命运之门，然后逐渐进化出鱼和鸟或四脚动物的头、足、眼、爪等等。

环境即自然，而自然规律就是你一切行为所需要遵循的法则，因此有所为有所不为。

我们必须同时考虑两件事，一个是环境，另一个是生存。

过去我们都曾经以为积极的力量就是一切，但如今我们才终于明白环境还有一半是消极力量，而且，事实上自然是一个无比专横的环境，我们厚厚的头盖骨、笨重如岩石般的颞、人类必要的活动甚至暴力趋势，就像铁轨上动力十足的蒸汽机，一旦离开轨道就什么都做不了，又像是溜冰，我们在冰上的时候好似鸟儿翱翔，但是如果穿着冰鞋走在地面上，则会如同戴了千斤镣铐。

自然之书即是命运之书，它不断翻动庞大的书页，一页一页地向后，从不后退或重复。

那留下的某页便会是一层花岗岩，千年之后变成一层页岩，再千年之后变成一层煤，再千年之后变成一层灰和泥，然后以植物形态出现，而后又是形态丑陋的低等动物，比如延龄草和鱼，再后来就是蜥蜴类。

由于这些仍然只是一些会阻碍自身发展的简单的生命形式，所以在这些怪物的统治下，更高级形态的生命形式很难产生并居于统治地位。

之后，行星的表面冷却了，弥漫在其表面的水蒸气不见了，物种在进化中不断改良，人类诞生了。

但是，如果一个在地球上存在过的物种灭绝了，它就无法重生。

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编辑推荐

- 1) 全新英汉双语读物
- 2) 美国精神先知拉尔夫·沃尔多·爱默生的旷世之作
- 3) 通过对一些生活细节问题的解析, 回答了“我将怎样生活”;

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