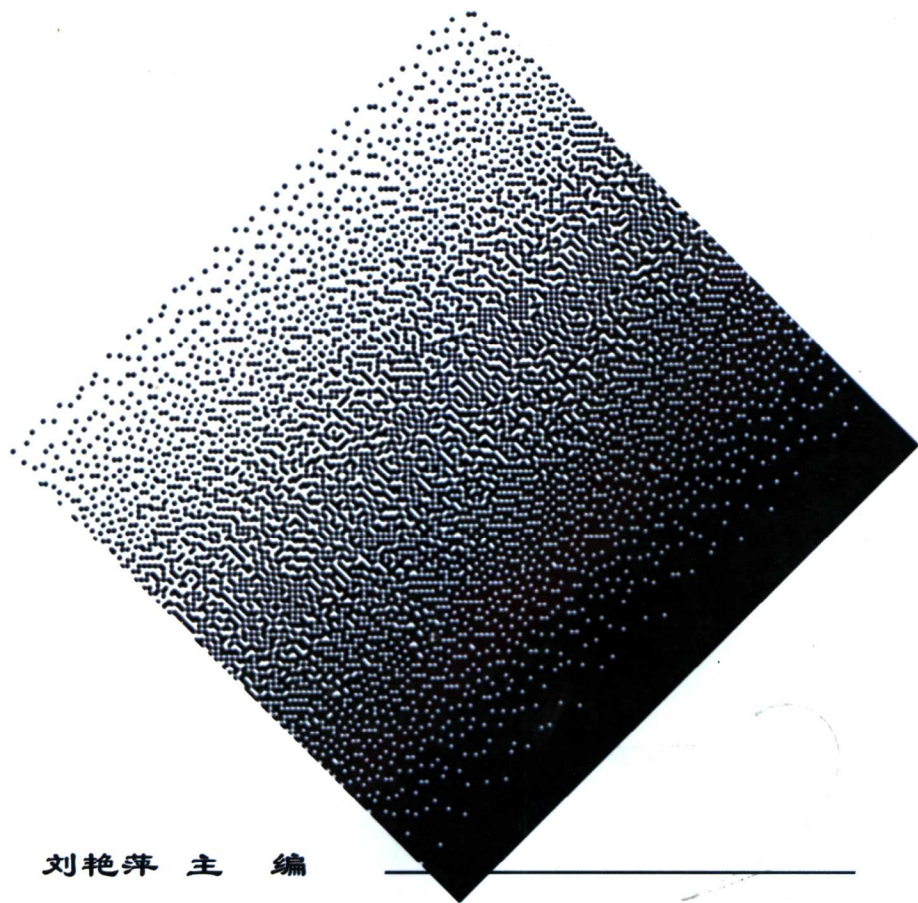


◆ 高等政法院校系列教材

研究生英语教程

(基础英语分册)



刘艳萍 主 编

中国政法大学出版社

研究生英语教程

(基础英语分册)

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前 言

《研究生英语教程》共分三册：《基础英语分册》、《法律英语分册》及《案例选编》。该套教程由中国政法大学研究生院组织编写。以《非英语专业研究生教学大纲》（试行稿），为指导，力求全面贯彻大纲精神，体现法律院校的特点，把基础英语和法律知识结合起来，突出实用性和科学性，具有鲜明的针对性。

本教程主要面向法学、法律硕士及硕士学位班硕士研究生，也可供其他专业硕士研究生、同等学力学生、大学本科高年级学生等其他英语爱好者使用。

《基础英语分册》着重培养学生听、说、读、写、译五个技能，提高基础英语水平及文学欣赏能力，在语言知识和语言能力方面打下牢固的基础。《法律英语分册》帮助学生掌握法律术语、提高专业阅读技能、具备一定的法律文书写作能力，开拓视野、了解外国法律、为日后独立研究中外法律、进行涉外法律工作打好基础。

为配合法律英语分册的教学，我们编写了《案例选编》，使学生能够在学习语言时接触原版的外国案例，通过对外国司法体系具体运作的基本了解，进一步提高运用法律英语的实际能力。

在选材上，基础英语部分力求既经典又具有时代感，内容涉及文学、经济、科技、教育、社会生活等方面，较全面覆盖大纲中所要求的词汇。法律英语部分以介绍各个部门法为主，同时介绍世界法律体系等方面的内容。《案例选编》集中选择部门法中最典型、最有影响和最新的案例。

该教程均为原文材料，题材广泛新颖，把语言和专业有机地、科学地、系统地结合起来，既可以使提高学生语言水平，又可以为他们提供较丰富的专业信息，从而达到以英语为工具，阅读有关专业书刊，获取相关的法律知识。参与本教程编写工作的教师均有较高的外语水平和较丰富的法律知识。他们大都具有副教授以上职称，从事研究生教学多年，教学经验丰富。《基础英语分册》具体分工如下：

王立平：第七、十课。

王增森：第十六课。

刘艳萍：第一、三课的 *Text A*。

刘 华：第三课的 *Text B*、第六、九、十二课。

刘鹏飞：第五、十一课。

张美常：第一课的 *Text B*、第二、八、十四、十五课。

沙丽金：第四课。

徐新燕：十三课。

邢丽华老师为本书的录入做了大量工作，我们在此向她表示衷心的感谢。

由于时间仓促，编者水平有限，教程中缺点和错误在所难免，敬请读者指正。

编 者

2001年7月

基础英语分册

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Unit 1

Pre-text Activities

1. What is happiness in your eyes? Are you a happy person? Explain your answer.
2. In modern society people bear more pressures. How can one keep a happy mood?

Text A : Take the Happiness Test

From Family Circle

Jeremy Daniel

[1] Consider these hypothetical but familiar situations: Alice is a 40-year-old mother of two who works as a data processor. She's often frustrated and short with her husband and kids; she's dissatisfied with her job but doesn't have the energy to look for a new one.

[2] Beth works with Alice and is also married with kids. Beth feels mostly satisfied with her life; she expects each day to be rewarding and accepts ordinary disappointments as a part of living.

[3] Most people——nine out of ten, in fact——see themselves as more like Beth than Alice; that is, they are “very happy” or “pretty happy,” say Ed Diener of the University of Illinois and David Myers of Hope College in Michigan, two of a growing cadre of psychologists who are studying happiness. Over five times more studies on life satisfaction have been published since 1979 than at any time previously. In a 1994 – 95 Gallup poll of 18 nations, Canadians ranked second only to Icelanders as the world's happiest people. Eight-six percent of Canadians are “satisfied” with their personal lives.

[4] Happiness is measured as anything above “neutral” on what psychologists call a Delighted-Terrible scale. It is just as real statistically as its opposite, depression. People who define themselves as “satisfied” are usually supported in that belief by friends and family.

[5] Psychologists refer to it as subjective well-being (SWB) and are teaming with neuropsychiatrists to locate centres for happiness in the brain. One discovery is that happy people show more electrical activity in the left frontal lobe of the brain, while those who tend towards sadness or depression show more right frontal lobe activity.

[6] Studies of SWB are overturning many cherished myths and coming up with surprising new findings:

[7] **Happiness knows no gender.** An analysis of 146 SWB studies showed a less than one percent difference in happiness between the sexes.

[8] **Happiness doesn't depend on age.** No particular stage of life is less happy than another, not the tumultuous teenage years or the mid-life period, not even the waning decades of old age. This was borne out by a world-

wide survey of almost 170,000 people, conducted in the 1980s and reported by Ronald Inglehart of the University of Michigan.

[9] **Wealth does not beget happiness.** Although individual buying power has doubled since the 1950s, in 1990 just as in 1957, only one in three Americans told the University of Chicago's National Opinion Research Centre that they were "very happy." Says Myers: "We're twice as rich, yet we're no happier."

[10] In a survey of the Forbes 100 wealthiest, Diener found that the privileged aren't much happier, overall, than average folk.

[11] **Happiness and marriage go together.** While marital conflict can be an important factor in people's unhappiness, "most people are happier attached than unattached," says Diener.

[12] In a U. S. survey, 39 percent of married adults claimed to be "very happy" compared to 24 percent of unmarried. Married people are less lonely than singles and enjoy more supportive relationships. Also, marriage offers two roles, spouse and parent, that can enhance self-esteem and happiness.

[13] Researchers have pinpointed a number of traits that seem to be shared by happy people. They're mostly extroverts and, largely optimistic, they have a sense of control and self-esteem.

[14] Happy people also seem healthier. In one psychological study, people who agreed with statements such as "I'm lots of fun to be with" were less vulnerable to ulcers and insomnia, less likely to be drug abusers, more self-confident and better at complex tasks than those who disagreed.

[15] Being really happy, according to psychologist Mihaly Csikszentmihalyi, means living in a state of flow—that is, being totally absorbed in an activity, whether at work or play. He developed the flow concept while at the University of Chicago, where he began by studying artists. He noted they often became involved in their work to the point of being oblivious to their surroundings, a mood more satisfying than even seeing a finished painting.

[16] Eventually he studied "flow" quality in more than 8,000 subjects working in a wide range of jobs—scientists, students, machinists, dancers and surgeons. Flow entails the use of all or most of your skills. Using too few skills generates boredom and anxiety, which Csikszentmihalyi warns may be the biggest threats to happiness.

[17] Culled from his own and other psychologists' observations, David Myers offers these steps to happiness:

[18] 1. **Savor the moment.** Live in the present: Treasure your child's morning smile, the satisfaction of helping a friend, the pleasure of curling up with a good book.

[19] 2. **Take control of your time.** Happy people set big goals, then break them into daily bits. Writing a 300-page book is a formidable task; spinning out two pages daily is easy enough. Repeat this process 150 times and you have a book. This principle can be applied to any task.

[20] 3. **Accentuate the positive.** More and more evidence suggests that negative emotions lash back at us, while positive ones can boost the body's healing process. Happy people take steps to keep their negative emotions in check.

[21] 4. **Give priority to close relationships.** People with close friends, spouses, partners cope better with stresses such as bereavement, job loss, illness, even rape. According to a U. S. National Opinion Research Centre poll, people who could name five close friends were 60 percent more likely to be "very happy" than those who couldn't name any.

[22] 5. **Act happy.** Experiments show that people who put on a happy face really do feel better. It seems that the facial muscles used to smile widely actually trigger happy feelings in the brain.

[23] 6. **Don't vegetate.** Don't engage in self-absorbed idleness or park yourself in front of the TV. Get involved in something that utilizes your skills.

[24] 7. **Get moving.** Aerobic exercise is an antidote to depression and anxiety. In a study of moderately de-

pressed students at the University of Kansas, those in an aerobics program improved dramatically. Those in a relaxation group felt only slightly better.

[25] 8. **Get rest.** Happy people exude vigour, but they also reserve time for sleep and solitude.

[26] 9. **Take care of the soul.** Research on faith and well-being shows that people who are actively religious are happier than those who aren't. This was confirmed in a survey by the Princeton Religion Research Centre and the Gallup Organization on the "State of Religion in America." Religious people, it appears, are much less likely to abuse drugs and alcohol, to divorce or commit suicide.

[27] Of course, faith can't ensure that we will be immune from sadness, and neither will the principles outlined here. But applied together, they can nudge you along on the road to happiness.

New Words

rewarding <i>adj.</i>	(of an experience or action) worth doing or having; worthwhile
psychologist <i>n.</i>	person who has studied or skilled in psychology; a person who understands people's characters and what influences their behavior
neutral <i>adj. & n.</i>	not noticeable; having features or characteristics that are not easily noticed
neuro-	= neur (prefix), of the nerve
psychiatrist <i>n.</i>	expert in psychiatry (treatment of mental illness)
lobe <i>n.</i>	耳垂
tumultuous <i>adj.</i>	disorderly noisy and violent
wane <i>v.</i>	become less or weaker
marital <i>adj.</i>	of or relating to a husband; of marriage or the relations between husband and wife
enhance <i>v.</i>	to add to (the value, attraction, powers, price, etc.)
pinpoint <i>v.</i>	to find or describe the exact nature or cause of
trait <i>n.</i>	a particular quality of someone or something; characteristic
extrovert <i>n.</i>	a person more interested in what goes on around him than in his own thoughts and feelings (cf. introvert)
vulnerable <i>adj.</i>	liable to be damaged; not protected against attack
ulcer <i>n.</i>	open sore forming poisonous matter
insomnia <i>n.</i>	inability to sleep; want of sleep
oblivious <i>adj.</i>	(of) unaware (of); having no memory (of)
entail <i>v.</i>	to make necessary; to impose (expense, etc. on sb.)
cull <i>v.</i>	to select; to pick (a flower)
savor <i>v.</i>	(arch. or liter.) to appreciate the taste or flavor of
formidable <i>adj.</i>	difficult, hard to defeat
spin <i>v.</i> (spun, -nn-)	to produce, compose (a narrative); to tell a story
accentuate <i>v.</i>	to give more force or importance to; to draw attention to
lash <i>v.</i>	to strike and attack violently (with or as if with a whip, words or action)
boost <i>v.</i>	to increase, raise; to help to advance or improve
priority <i>n.</i>	right to have or do sth. before others
bereavement <i>n.</i>	the state of being bereaved 丧亲(之痛)

trigger	<i>v.</i>	to initiate; to set (an action or process) in motion
vegetate	<i>v.</i>	to have a dull life without activity of mind or body
aerobic	<i>n.</i>	(aerobic exercise) energetic physical exercises, often performed with a group of other people to music, which make the heart, lungs and muscles stronger and increase the amount of oxygen in the blood
antidote	<i>n.</i>	medicine used against a poison or to prevent a disease from having an effect
exude	<i>v.</i>	to come or pass out slowly
solitude	<i>n.</i>	being without companions; solitary state
immune	<i>adj.</i>	free, secure; marked by protection
outline	<i>v. & n.</i>	to make the main ideas or facts of sth.
nudge	<i>v.</i>	to push or touch gently, esp. with one's elbow in order to call a person's attention or give a signal

Phrases and Expressions

be short with	to be rudely impolite
team (up) with	to join a person or a group of people in order to do something, especially, work together
come up with	to think of; to produce
bear out	to support the truth of
be likely to	to be probable
curl up	to lie comfortably with the limbs drawn close to the body
spin out	to make longer; to extend
keep...in check	to stop; to control; to restraint
cope with	to deal successfully with something
immune from	marked by protection; unable to be harmed because of special powers in oneself

Proper Names

Jeremy Daniel	杰里米·丹尼尔(人名)
Ed Diener	埃德·迪纳(人名)
the University of Illinois	伊利诺伊大学
David Myers	戴维·迈尔斯(人名)
Hope College	霍普大学
Michigan	密歇根
Ronald Inglehart	罗纳德·英格尔哈特(人名)
the University of Michigan	密歇根大学
the Forbes	福布斯(杂志名称)
Mihaly Csikszentmichalyi	米哈里·柴可斯赞特米哈里(人名)
the University of Chicago	芝加哥大学

the University of Kansas

堪萨斯大学

the Princeton Religion Research Centre

普林斯顿宗教研究中心

the Gallup Organization

盖洛普机构

Notes

1. This text is taken from Reader's Digest, July 1997.
2. Gallup poll 盖洛普民意测验
3. Canadian ranked second only to Icelanders as the world's happiest people.
rank... (as/among/above); to be or put in a certain class.
More examples:
-He currently ranks second in the world as a tennis player.
-He ranks among the greatest writers of China.
4. Happiness is measured as anything above "neutral" ...
above: higher in rank or power
More examples:
-Her name comes above his on the list.
-He thinks that he is above everyone else.

Exercises

I . Oral practices

Part A: Answer the following questions or complete the following statements by choosing the best alternative under each statement.

1. Gallup poll in 1994-1995 shows all the following facts except _____.
A. 90 percent of people are very happy
B. Canadians are the second world's happiest people
C. Icelanders are the first world's happiest people
D. 86 percent of Canadians are happy
2. Happiness _____.
A. is measured as anything at the top level on a satisfaction scale
B. is measured by friends and family
C. is decided by the degree of depression
D. is statistically measured as anything above "neutral (the middle level)" on a Delighted-Terrible scale
3. Psychologists think _____.
A. that happiness is the health of mind
B. that happiness comes from brain activity
C. that happy people have more activities in right frontal lobe of the brain
D. that sad people have more right frontal lobe activity

4. None of the statements is true except _____.
- A. women are much happier than man
 - B. young people are much happier than the old
 - C. wealth can guarantee the degree of happiness
 - D. good marriage can attribute to happiness
5. _____ is not the trait shared by happy people.
- A. Self-control and esteem
 - B. Optimism
 - C. Confidence
 - D. Vulnerability
6. "The flow concept" refers to that _____.
- A. one is completely involved in what he is doing
 - B. one always doesn't notice his surroundings
 - C. one has lots of skills of activity
 - D. one has the biggest threat to happiness
7. _____ is not one of the steps to happiness.
- A. "Enjoy the present"
 - B. "Take control of your time"
 - C. "Keep negative emotion in check"
 - D. "Let negative emotion flow"
8. Which of the following statements is not true?
- A. You can first trust friends and family with your stresses.
 - B. People who have more close friends tend to be happier than those who have none.
 - C. Facial muscles cannot affect one's feelings.
 - D. A dull life with little activity or interest will hinder one's happiness.
9. Which of the following statements is not true according to the text?
- A. Happy people don't have spare time for rest and being alone.
 - B. Unreligious people are more likely to abuse drugs than religious people.
 - C. Actively religious people are happier than those who are not.
 - D. Divorce or suicide tends to happen more often in those who don't believe in God.
10. It is believed that _____.
- A. only firm faith can relieve you of sadness
 - B. the principles mentioned cannot warrant our happiness
 - C. faith and principle together will lead you to happiness
 - D. faith and principle will help you gain happiness respectively

Part B: Paraphrase the following sentences.

1. Happiness is measured as anything above "neutral" on what psychologists call a Delighted-Terrible scale. It is just as real statistically as its opposite, depression. People who define themselves as "satisfied" are usually supported in that belief by friends and family. (Para. 4)
2. Studies of SWB are overturning many cherished myths and coming up with surprising new findings. (Para. 6)

3. No particular stage of life is less happy than another, not the tumultuous teenage years or the mid-life period, not even the waning decades of old age. (Para. 8)
4. Happiness and marriage go together. While marital conflict can be an important factor in people's unhappiness, "most people are happier attached than unattached," says Diener. (Para. 11)
5. Also, marriage offers two roles, spouse and parent, that can enhance self-esteem and happiness. (Para. 12)
6. People who agreed with statements such as "I'm lots of fun to be with" were less vulnerable to ulcers and insomnia, less likely to be drug abusers, more self-confident and better at complex tasks than those who disagreed. (Para. 14)
7. He noted they often became involved in their work to the point of being oblivious to their surroundings, a mood more satisfying than even seeing a finished painting. (Para. 15)
8. More and more evidence suggests that negative emotions lash back at us, while positive ones can boost the body's healing process. Happy people take steps to keep their negative emotions in check. (Para. 20)
9. Aerobic exercise is an antidote to depression and anxiety. In a study of moderately depressed students at the University of Kansas, those in an aerobics program improved dramatically. Those in a relaxation group felt only slightly better. (Para. 24)
10. Happy people exude vigour, but they also reserve time for sleep and solitude. (Para. 25)

II . Vocabulary

Part A

Instructions: Choose the definition from Column B that best matches each word or phrase in Column A.

A	B
1. confirm	a. to emit; to give off
2. insomnia	b. of or pertaining to marriage
3. extrovert	c. disorderly noisy and violent
4. savor	d. chronic inability to sleep
5. marital	e. one interested in other or in the environment as opposed to, or to the exclusion of, self
6. neutral	f. not affected or responsive
7. tumultuous	g. something counteracts a poison or injury
8. immune	h. to appreciate the taste or flavor of
9. exude	i. to make certain; to prove true
10. antidote	j. belonging to neither side nor party

Part B

Instructions: Fill in each of the following blanks with an appropriate word from the following list. Each word can be used only once. Change the word form where necessary.

trigger	cull	vegetate	nudge	accentuate	solitude
spin	vulnerable	formidable	wane	oblivious of	rank

1. The law-makers seem _____ the likely effects of the new legislation.
2. By the late eighties the Band's popularity was beginning to _____.
3. Many people in their fifties _____ into early retirement in some factories nowadays.
4. Are you _____ to ridicule, easily offended by it?
5. The little boy likes to read extracts _____ from the best authors.
6. The examination paper contained several _____ questions.
7. There are fears that the incident may act as a _____ for further violence in the capital.
8. He _____ a story about being in desperate need of money.
9. Though he lives alone, he is not fond of _____.
10. The dark frame _____ the brightness of the picture.
11. It's believed that Shakespeare's works _____ as the greatest writing.
12. It is reported that children spend too much time _____ in front of TV when they come back from school.

III . Translation

Part A

Instructions: Translate the following paragraph into Chinese.

I had been taught that I "had to" be unhappy sometimes because it is "good" or productive to be unhappy. Our culture supports this notion. Unhappiness is the mark of a "thinking, feeling" man; it is the mark of sensitivity. It is also considered by many to be the only "reasonable" and "human" response to a difficult and problematic society. The expression "happy idiot" is not just a casual comment but a suspicion that happiness and idiocy are almost identical. I adopted these beliefs and many others, never considering or testing their validity in my mind.

The more questions I asked of myself the more amazed I was to see how often I used unhappiness as a condition I promised myself if I did not get what I wanted or expected. If my lover or mate was uncaring, I'd be miserable (misery was a proof of my involvement and caring). If I did not reach my goal, I'd be angry with myself for failing. To give my wanting extra importance, I made my happiness conditional on getting. If I didn't get what I said I needed—love, money, security—then I would become unhappy. It's a self-fulfilling prophecy.

And yet, I now know it doesn't have to be that way. If my wife and I had been unhappy about our son, we would not have been able to help him. He would not have improved and so we would have become more unhappy. But by accepting and doing—and not judging the situation—we were able to reach an "unreachable" child. People who initially use unhappiness as a whip to push themselves can learn that happy people do not stop moving! And doing something out of happiness does not cause inactivity. On the contrary, it usually increases our mobility and effectiveness. Instead of fighting fears and running from pain, we can see what we want and can move toward it with great ease.

Part B

Instructions: Translate the following paragraph into English.

众所周知,人的生活情况和快乐程度没有关联。生活比较安逸的人基本上不快乐,遭受巨大痛苦的人却一般仍然快乐。

秘密之一在于感激。所有快乐的人都怀有感激之情,不念恩情的人不可能快乐。我们常常以为人们因为不快乐才发牢骚,但是更为准确的说法是,牢骚满腹才使人们变得不快乐。

秘密之二在于认识到快乐是一种副产品。快乐最明显的一些来源是能赋予我们生活意义的那些追求——任何事,从研究昆虫到打棒球。我们拥有的激情越多,可能体验的快乐也越多。

最后,相信某种永恒的东西超越我们,相信我们的存在具有某种更宏大的意义——这会使我们感到更加快乐。我们需要一种精神信仰或宗教信仰,或者一种人生哲学。

你的哲学应该包含这个不言而喻的道理:如果你实际上在任何情况下都宁愿发现积极的方面,你准会因此快乐;如果你宁愿发现糟糕的方面,你将会因此痛苦。至于快乐本身,这主要看你自己如何决定了。

IV. Writing

Instructions: Write a composition of about 200 words on the following topic.

Topic: On Money and Happiness

Text B : Two Truths to Live By

Hold fast, and let go:

**Understand this paradox, and you stand
at the very gate of wisdom**

Alexander M. Schindler

[1]The art of living is to know when to hold fast and when to let go. For life is a paradox: it enjoins us to cling to its many gifts even while it ordains their eventual relinquishment. The rabbis of old put it this way: "A man comes to this world with his fist clenched, but when he dies, his hand is open."

[2]Surely we ought to hold fast to life, for it is wondrous, and full of a beauty that breaks through every pore of God's own earth. We know that this is so, but all too often we recognize this truth only in our backward glance when we remember what it was and then suddenly realize that it is no more.

[3]We remember a beauty that faded, a love that waned. But we remember with far greater pain that we failed to respond with love when it was tendered.

[4]A recent experience re-taught me this truth. I was hospitalized following a severe heart attack and had been in intensive care for several days. It was not a pleasant place.

[5] One morning, I had to have some additional tests. The required machines were located in a building at the opposite end of the hospital, so I had to be wheeled across the courtyard on a gurney.

[6] As we emerged from our unit, the sunlight hit me. That's all there was to my experience. Just the light of the sun. And yet how beautiful it was—how warming, how sparkling, how brilliant!

[7] I looked to see whether anyone else relished the sun's golden glow, but everyone was hurrying to and fro, most with eyes fixed on the ground. Then I remembered how often I, too, had been indifferent to the grandeur of each day, too preoccupied with petty and sometimes even mean concerns to respond to the splendor of it all.

[8] The insight gleaned from that experience is really as commonplace as was the experience itself: life's gifts are precious—but we are too heedless of them.

[9] Here then is the first pole of life's paradoxical demands on us: Never too busy for the wonder and the awe of life. Be reverent before each dawning day. Embrace each hour. Seize each golden minute.

[10] Hold fast to life... but not so fast that you cannot let go. This is the second side of life's coin, the opposite pole of its paradox: we must accept our losses, and learn how to let go.

[11] This is not an easy lesson to learn, especially when we are young and think that the world is ours to command, that whatever we desire with the full force of our passionate being can, nay, will, be ours. But then life moves along to confront us with realities, and slowly but surely this second truth dawns upon us.

[12] At every stage of life we sustain losses—and grow in the process. We begin our independent lives only when we emerge from the womb and lose its protective shelter. We enter a progression of schools, then we leave our mothers and fathers and our childhood homes. We get married and have children and then have to let them go. We confront the death of our parents and our spouses. We face the gradual or not so gradual waning of our own strength. And ultimately, as the parable of the open and closed hand suggests, we must confront the inevitability of our own demise. Losing ourselves, as it were, all that we were or dreamed to be.

[13] But why should we be reconciled to life's contradictory demands? Why fashion things of beauty when beauty evanescent? Why give our heart in love when those we love will ultimately be torn from our grasp?

[14] In order to resolve this paradox, we must seek a wider perspective, viewing our lives as through windows that open on eternity. Once we do that, we realize that though our lives are finite, our deeds on earth weave a timeless pattern.

[15] Life is never just being. It is a becoming, a relentless flowing on. Our parents live on through us, and we will live on through our children. The institutions we build endure, and we will endure through them. The beauty we fashion cannot be dimmed by death. Our flesh may perish, our hands will wither, but that which they create in beauty and goodness and truth lives on for all time to come.

[16] Don't spend and waste your lives accumulating objects that will only turn to dust and ashes. Pursue not so much the material as the ideal, for ideals alone invest life with meaning and are of enduring worth.

[17] Add love to a house and you have a home. Add righteousness to a city and you have a community. Add truth to a pile of red brick and you have a school. Add religion to the humblest of edifices and you have a sanctuary. Add justice to the far-flung round of human endeavor and you have civilization. Put them all together, exalt them above their present imperfections, add to them the vision of humankind redeemed, forever free of need and strife and you have a future lighted with the radiant colors of hope.

Proper Name

Alexander M. Schindler 亚历山大·姆·欣德勒(人名)

Notes

1. Alexander M. Schindler is a rabbi. This text is extracted from his speech delivered in the University of South Carolina in May, 1987.
2. ...and full of a beauty that breaks through every pore of God's own earth.
God's own earth indicates the author's religious belief: The world is created by God.
3. A recent experience re-taught me this truth.
"this truth" refers to "holding one's life dear" in the context.
4. This is the second side of life's coin: The author compares life to a coin, which is of two sides with different designs.

Exercises

I . Reading Comprehension

Instructions: Answer the following questions.

1. What's the art of living according to the text? Try to explain your answer.
2. Why should we hold fast to life? Did we actually hold fast to life?
3. How does the author learn that we are heedless of life?
4. Is it easy for us to learn to let go? Explain your answer.
5. We are told to learn to hold fast to life, and meanwhile to learn to let go. How should we deal with this paradox?

II . Additional Work

Part A: Vocabulary

Instructions: Fill in each of the following blanks with an appropriate word from the following list. Each word can be used only once. Change the word form where necessary.

avail	abstinence	alliance	admonish	ascribe	allocation	antipathy	alternate
aggravate	analogy	agitate	advent	alleviate	abound	adjacent	aspiration
artery	accord	affluence	aggregate				