


 UNIT 1

PART I
 UNDERSTANDING AND LEARNING

Section A
The Pursuit of Happiness
Background Information

1. constitution

The core of a nation's national philosophy is usually expressed in its constitution. In some countries, such as the United States, the nation's political philosophy has been set down in a single written document. In other countries, such as Great Britain, the substance of the nation's political philosophy consists of separate laws and judicial decisions made over hundreds of years. Thus Great Britain's "constitution" is simply all those laws and court opinions that are still in force. Regardless of whether a country's constitution is found in a single document or in many, it is usually extended through interpretation, customs, and traditions.

To endure over a period of time, a written document must contain thought and language so flexible as to be interpreted differently by succeeding generations to meet new governmental requirements, changes in social customs, and technological advances. This does not mean that a particular principle stated in a constitution will be ignored when it is no longer needed. It means the principle will simply be redefined to fit the new situations as they come into being. For this reason, interpretation of a constitution is often as important as the formal document itself.

The United States Constitution is a lean document that has been expanded substantially both through judicial interpretation and political practice. As the oldest written constitution in existence, it has proved well able to withstand the test of time.

There are 7 articles and 27 amendments in *The Constitution of the United States of America* (Woll & Binstock 1984: 574). The full Constitution can be viewed at the following addresses: <http://www.house.gov/Constitution/Constitution.html>, <http://www.law.cornell.edu/constitution/constitution.overview.html>, <http://www.usconstitution.net>.

2. Jonathan Swift

Jonathan Swift (1667—1745) was an English satirist. Born in Ireland of English parents, Swift lived a life that might almost be described as a continual flight from Ireland and a constant return to it, as if the fugitive were impelled by an unalterable destiny. His greatest disappointment was his failure to become a bishop in England and his being given, instead, the deanship of St. Patrick's Cathedral in Dublin.

Swift attended Kilkenny Grammar School and Trinity College; he first left Ireland in 1688, and for most part of the 1690s he served as secretary to Sir William Temple at Moor Park, Surrey, where he had time to read and to try his hand at writing. Resenting his dependent status and distressed at his lack of advancement, he made his first return to Ireland in 1694, and by being ordained in the Anglican Church laid the foundation for his final return to Dublin as Dean Swift 20 years later. After an unsuccessful effort to marry an heiress with whom he fell in love, Swift left Ireland again in 1696, for a second term with Temple at Moor Park. In 1699, Temple died, Swift went back to Ireland again with minor church appointments with various visits to London. He began to write satirical prose during this second term, and in 1704 published *The Battle of the Books*, a mock-epic about the “quarrel of the ancients and the moderns”; and *A Tale of a Tub*, a mixture of satirical essays and a narrative which burlesques the historical development of the Christian sects. Here, he exhibits the keen insight and develops the unusual objectivity that characterize so much of his work. From 1708 to 1714, he made a continuous stay with an ecclesiastical mission and wrote with sharp irony on church questions. In the most brilliant period of his life he was the associate of the ministers of Oxford and of such literary figures as Pope, Congreve, Gay, Parnell, etc. Yet the excitement and promise of the period ended in anticlimax and disappointment: the Tories went into a decline, and in 1714, Swift went back again to Ireland, and stayed in Dublin, with only a few visits to England, for his final long Irish sojourn. During this period of his life, he reconciled with his destiny, won the love of the Irish, and did his most distinguished writing: *A Modest Proposal* (1720), urging the Irish to solve their problems by raising children for the English food market, one of the finest pieces of irony in English; *Gulliver's Travels* (1726) makes highly original use of fantasy to comment both on contemporary society and on the foibles and failures of humanity in general. He wrote many other pamphlets on Irish affairs. His last years were less happy. After 1739, when he was 72 years old, his infirmities cut him off from his duties as dean, and from then on his social life dwindled. In 1742, guardians were appointed to administer his affairs, and his last three years were spent in gloom and lethargy. But this dark ending should not put his earlier life, so full of energy and humor, into a shadow. The writer of the satires was a man in full control of great intellectual powers.

For further information, visit the following addresses: <http://www.accd.edu/sac/english/bailey/swift.htm>, <http://65.107.211.206/previctorian/swift/swiftov.html>.

3. the Orient

The Orient may refer to the countries of Asia, especially of Eastern Asia. Oriental Studies includes Japanese studies, Buddhism, Sinology, and so on. Take Sinology for example, in Japan there are Tokyo School and Kyoto School, based respectively at the Chinese departments of Tokyo University and Kyoto University. Tokyo School emphasizes modernism, although they also specialize in Dunhuang Studies, while Kyoto School attaches importance to classicism, considering that the Sinologist elite is in their school. In the USA, the Yanjing Association in Harvard University offers great support to the study of Sinology around the world. In Europe, French Sinologists are remarkably active. What is the true value of Sinology? It shows us the fact that Chinese culture is widely respected around the world. Now, it is time we Chinese set our minds to take the responsibility of unearthing the precious treasure buried in our inheritance. For further information, check the *Encyclopaedia of the Orient* by

visiting <http://www.i-cias.com/e.o/> or <http://lexicorient.com/e.o/orient.htm>.

4. Henry David Thoreau

Thoreau (1817—1862) was not only a thinker, but also a practitioner of Transcendentalism, which exalted feeling over reason, individual expression over the restraints of law and custom. He believed in the transcendence of oversoul, an all-pervading power for goodness from which all things come and of which all things are a part. His main opinions may be summarized as: 1) Man has the capacity of knowing truth intuitively or of attaining knowledge transcending the reach of the senses. Man is a part of absolute good. 2) Nature is ennobling. Man is better for being out in the woods or meadows. 3) There exists oversoul, so the individual soul could reach God, without the help of churches and clergymen.

Thoreau is best remembered for *Walden, or, Life in the Woods*, published in 1854. In this work, Thoreau expressed his scorn on the idea that one needs travelling far, and insisted that the best traveling is done while staying at home, exploring the cosmography of the imagination. Thoreau said he was happiest alone, yet he was frequently in contact with the Concord-Boston group that included Emerson, Fuller, Hawthorne, Alcott, and Ellery Channing. He made a special trip to New Jersey to meet Walt Whitman; he visited with others on his walks through the woods and to the surrounding farms. He also got in touch with newspaper editors and book publishers whom he tried to interest in his works, as well as with the men who arranged his lecturing engagements that took him as far afield as Philadelphia and Bangor. Thoreau lived so busy a life, filled with so many activities that kept him in almost constant give-and-take with the everyday world, that it might seem surprising he had time for solitary meditations on the simplified life dedicated to contemplating eternal and universal truths. Thoreau's health began to decline as early as 1855. In May 1862 he died of tuberculosis. Both as a man and as a writer, Thoreau tried to convert the jagged connections of the world of human society into the seamless cosmic whole of nature's universe. He portrayed the aspirations of our dual selves, which go to the bottom of ponds and to the heights of stars. Thoreau realized the hazardous terms by which our duality comes into conjunction with the universe. We are instructed to live in the moment, lest we fall outside the fateful rhythms set up for our lives. We must be fully awake in order to escape the seep of the spirit into the dead weight of an exclusively material system. We have to simplify the acts of our daily doings while relishing the array of meanings that lie in the sacred "texts" found in the natural world. We are encouraged to go to inner frontiers where facts are "confronted" — traveling far while staying home.

Check out the website <http://www.eserver.org/thoreau/thoreau.html> for more information about Thoreau.

Detailed Study of the Text ▼

1. The **Pursuit** of Happiness (the Title)

pursuit: *n.* the process of trying to achieve sth.; the act of chasing sb. or sth. in order to catch them

The **pursuit** of profit is the only goal of their company. 追求利润是他们公司的惟一目标。
The hounds were in hot **pursuit** of a fox. 猎犬正在穷追一只狐狸。

2. The right to pursue happiness is promised to Americans by the US **Constitution**, but no one seems quite sure which way happiness runs. (Para.1)

Meaning: The US Constitution protects people's right to happiness, but no one is quite sure where to find happiness.

constitution: *n.* laws and principles according to which a state is governed

Great Britain has an unwritten **constitution**, while the United States has a written one. 英国的宪法是不成文的，而美国的宪法是成文的。

3. Jonathan Swift **conceived of** happiness as “the state of being well-deceived”, or of being “a fool among **idiots**”, for Swift saw society as a land of false goals. (Para.1)

Meaning: Jonathan Swift thought that happiness was a state of being cheated without realizing the fact, or of being a fool among other foolish people, for Swift saw society as a land with false goals or empty dreams that could not be fulfilled.

conceive: *v.* form the idea of

Who first **conceived** the idea of filling bags with gas to make balloons? 谁最先想到往袋中充气制成汽球的?

conceive of... as: think of... as

Many city residents **conceive of** rural life as carefree and romantic. 许多城市居民把乡村生活想像成无忧无虑和十分浪漫。

Note: Do not confuse **conceive** with **perceive**: **Conceive** means to form or hold an idea. It relies more on subjective thinking and internal factors. **Perceive** relies more on objective observation and external factors such as sight or hearing. **Compare:**

The ancients **conceived** of the earth as flat. 古人认为地球是平的。

I **perceived** that I could not make her change her mind. 我发觉我不能使她改变主意。

idiot: *n.* a foolish or stupid person

No one is born an **idiot**. 没有天生的傻瓜。

He is such an **idiot** that when a customer paid for a 3-dollar hamburger with a fiver, he returned the customer 17 dollars. 他是十足的傻瓜，顾客用5美元付3美元的汉堡包，他给顾客找回17美元。

4. It is, of course, un-American to think **in terms of** false goals. (Para. 2)

Meaning: Of course, it is un-American to consider empty dreams that cannot be realized. in terms of: in relation to; with reference to

I'm thinking **in terms of** moving to a seaside city, as I prefer the moist air there. 我正考虑搬到一个海滨城市去，因为我更喜欢那里湿润的空气。

No form of money has ever proved completely satisfactory **in terms of** providing a stable measure of value. 在提供稳定的价值单位方面，没有任何货币形式是完全令人满意的。

5. We do, however, seem to be **dedicated** to the idea of buying our way to happiness. (Para. 2)

Meaning: However, we do seem to devote our efforts to buy happiness.

dedicate: *vt.*

1) commit (oneself) to a particular course of thought or action; devote

He **dedicated** his life to finding a new medicine. 他为寻找一种新药而奉献了他的一生。

The new President said she would **dedicate** herself to protecting the rights of the old and the homeless. 新总统说，她将致力于保护老年人与无家可归者的权利。

- 2) address or inscribe (a book, etc.) to another as a mark of respect or affection
 He **dedicated** his first book to his mother. 他把第一本书献给他母亲。
 The expert **dedicates** his new book to his teacher. 这位专家将新书献给他的老师。
6. We shall all have made it to Heaven when we possess enough. (Para. 2)
 Meaning: When we possess enough, we shall all be very successful.
7. And at the same time the forces of American business are hugely dedicated to making us deliberately unhappy. (Para. 3)
 Meaning: At the same time American business uses all its forces it can to make us unhappy on purpose.
8. Advertising is one of our major industries, and advertising exists not to satisfy desires but to create them — and to create them faster than anyone's budget can satisfy them. (Para. 3)
 Meaning: Advertising is one of our major industries, and it does not work to satisfy but to create our desires — and to create our desires faster than our income can satisfy them.
9. **For that matter**, our whole economy is based on **addicting** us to greed. (Para. 3)
 Meaning: As for purchasing desire, our whole economy is built on the basis of making us addicted to greed, or to the desire to buy.
 for that matter: so far as that is concerned; as for that
 He doesn't trust his partner. **For that matter** I can't blame him. 他不信任合作伙伴, 就这一点说, 我不能责怪他。
For that matter, I would burn the mid-night oil to review whatever we have covered this term. 就此而言, 我要开夜车复习本学期学过的内容。
 addict: *vt.* (与 to 或 oneself to 连用) devote or give (oneself) habitually or compulsively to
 He became **addicted** to drugs. 他染上了毒瘾。
 The children are **addicted** to computer games. 孩子们对计算机游戏上了瘾。
10. We are even told it is our patriotic duty to support the national economy by buying things. (Para. 3)
 Meaning: We are even told that if we love our country it is our duty to support the national economy by buying things.
 patriotic: *a.* feeling a lot of love, respect, and duty towards one's country
 He is a **patriotic** overseas Chinese. 他是一位爱国华侨。
 They had a parade, marching up and down and singing **patriotic** songs. 他们举行了游行, 边游行边唱爱国歌曲。
11. Look at any of the magazines that **cater** to women. (Para. 4)
 cater: *v.*
 1) (*to*) try to satisfy the wants or needs of
 We should **cater** to the needs of the customers. 我们应该满足顾客的需求。
 Some tabloid newspapers **cater** to low tastes. 有些小报迎合低级趣味。
 2) provide food or entertainment
 Besides serving individual customers, we also **cater** banquets and weddings. 除了为散客服务, 我们还承接宴席和婚宴。
 Who is **catering** your daughter's wedding? 谁承办你女儿的婚宴?

12. There advertising begins as art and **slogans** in the front pages and ends as pills and therapy in the back pages. (Para. 4)

Meaning: In the magazines catering to women, advertising begins in the front pages as art and slogans to attract people, and in the back pages, it introduces medicine and therapy.

slogan: *n.* a short phrase expressing a political or advertising message

He won reelection on the campaign **slogan** "He Kept Us Out of War". 他以“他让我们免于战争”为竞选口号而赢得连任。

They are beginning to feel that shouting **slogans** in reaction to pollution is not enough. 他们开始觉得光喊口号来对付污染是不够的。

13. This, the sixteen-year-old figure she must display at forty, at fifty, at sixty, and forever. (Para. 4)

Meaning: This sixteen-year-old figure is the shape that she must have at the age of forty, fifty, sixty, and forever.

14. This is the harness into which Mother must strap herself in order to display that perfect figure. (Para. 4)

Meaning: This is the close-fitting undergarment which Mother must wear in order to display her perfect figure.

15. This is the cream that restores skin, these are the **tablets** that melt away fat around the **thighs**, and these are the pills of **perpetual** youth. (Para. 4)

Meaning: This cream can restore skin to youth, these tablets can reduce fat around the thighs, and these pills can preserve everlasting youth.

tablet: *n.* a small hard round piece of medicine

A sleeping **tablet** can make him quiet. 一片安眠药能使他安静。

It was reported half a million fake sleeping **tablets** had been sold in the previous nine months. 据报导, 在过去的9个月售出假安眠药50万片。

thigh: *n.* the top part of the human leg between the hip and the knee

His **thigh** was hurt in an accident. 他的大腿在一次事故中受伤了。

She sat there putting the baby on her **thigh**. 她坐在那里, 把婴儿放在大腿上。

perpetual: *a.* lasting forever or for a long time

The two countries made a treaty of **perpetual** friendship. 这两个国家签订了永久友好条约。

The widespread use of Singlish is a **perpetual** worry to the authorities in Singapore. 新加坡式英语的广泛使用成了一个长期困扰新加坡领导人的问题。

16. Clearly the happiness-market is not **running out of** customers, ... (Para. 5)

Meaning: Clearly there are customers buying happiness in the happiness-market, ...

run out of: use up; exhaust the supply of

His contract expires in July, and he is **running out of** time to prove that it is worth keeping. 他的合同7月到期, 要证明自己值得续签合同, 他的时间不多了。

He always **runs out of** his money before payday. 他总是没等到发薪日就把钱用光了。

17. Defining the meaning of "happiness" is a **perplexing proposition**: the best one can do is to try to set some extremes to the idea and then work towards the middle. (Para. 6)

Meaning: It is a complex task to define the meaning of "happiness": the best one can do

is to try to set some extreme ways to define happiness and then take the middle road in definition.

perplexing: *a.* feeling confused with uncertainty or doubt; complicated

We find it a **perplexing** problem. 我们发现这是个令人费解的问题。

It is **perplexing** why the family moved to such a cold place. 这家人为什么搬到那么寒冷的地方,真是令人费解。

proposition *n.* a problem or task; an unproved statement in which an opinion or judgment is expressed

Writing a paper is a more difficult **proposition**. 写论文要更难一些。

How do you think of my **proposition**? 你认为我的建议怎么样?

18. To think of happiness as achieving **superiority** over others, living in a **mansion** made of **marble**, having a **wardrobe** with hundreds of **outfits**, will do to set the greedy extreme.

(Para. 6)

Meaning: It will do to set the greedy extreme by thinking of happiness as achieving advantage over others, living in a large marble house, having a wardrobe with several hundred sets of clothing.

superiority: *n.*

- 1) the fact that one person or thing is better than another

The army has **superiority** over the enemy troops. 这个军队具有对敌军的优势。

Their vast **superiority** in speed would be easily outweighed by the high running costs.

它们在速度方面的巨大优势很可能被昂贵的经营开支压倒。

- 2) a way of thinking oneself better than others

Quite often, his sense of **superiority** makes him laugh at her opinions. 他的优越感常常会使他嘲笑她的看法。

mansion: *n.* a large house

This is a brewery magnate's **mansion** built in 1900. 这是一位酿酒大亨在1900年建造的宅第。

Seated in the dining room at the **mansion** now, he is right where he seems to want to be.

他现在坐在豪宅的餐厅里,这似乎正是他想要坐的地方。

marble: *n.* a hard smooth stone, usu. white with dark lines that are not regular in shape, used esp. in architecture and sculpture

There is a long **marble** counter and tricolor **marble** floor in the dining hall. 餐厅中有一个长长的大理石柜台和三色大理石地板。

It is a domed **marble** building, a slightly smaller copy of Washington's Capitol. 这是一个有穹顶的大理石建筑,是华盛顿国会大厦略小一些的翻版。

wardrobe: *n.* a tall cabinet, closet, or small room built to hold clothes

What shape is your **wardrobe**? 你的衣柜是什么形状的?

He put his jacket in the **wardrobe** and sat watching TV. 他把夹克放在衣柜里,然后坐下来看电视。

outfit: *n.* a set of clothes that are worn together

The football team were wearing orange **outfits**. 这个足球队的队员穿着清一色的橘黄色运动服。

She bought him a cowboy **outfit**. 她给他买了一套牛仔服。

19. To think of happiness as the joy of a holy man of India will do to set the spiritual extreme. (Para. 6)

Meaning: It will do to set the spiritual extreme by thinking of happiness as the joy of a holy man of India.

20. He sits completely still, **contemplating** the nature of reality, **free** even **of** his own body. (Para. 6)

contemplate: *v.* think (about) carefully and at length; meditate on or ponder

The young surgeon **contemplated** the difficult kidney transplant operation. 年青的外科医生为肾移植这一棘手的手术苦思冥想。

We are **contemplating** a vacation in the US. 我们正考虑去美国度假。

free of: untroubled or unspoiled by; without (sb. or sth. unwanted); safe from

This is a train **free of** smoking. 这是趟无烟列车。

This is a supplementary course **free of** charge. 这是一门免费的补充课程。

21. What is physical is **trivial** to him. (Para. 6)

Meaning: The physical aspect is not important to him.

trivial: *a.* of little significance or value

Trivial affairs took up much of her time. 琐事占去了她很多时间。

It's not worth it getting angry over such **trivial** matters. 为这些琐事生气不值得。

22. To contemplate is his joy and he achieves complete mental focus through an incredibly demanding discipline, the accomplishment of which is itself a joy to him. (Para. 6)

Meaning: It is his joy to think, and he achieves complete mental focus or meditation through a very demanding discipline, and the accomplishment of such mental focus or meditation is itself a joy to him.

23. And who will dare say it is more false than happiness paid for through an **installment plan**? (Para. 7)

Meaning: One is happy in meditation into voidness, the other is happy in consuming merchandise by installment paying over a fixed period of time, it is hard to say which happiness is more false.

installment: *n.* one of a number of successive payments in settlement of a debt

We're paying for the car by monthly **installments**. 我们按月分期付款购买汽车。

We kept up the **installments** on the house. 我们为买的房子按时分期付款。

installment plan: a system of payment for goods by which one pays small sums of money regularly after receiving the goods

Americans acquired more private debt with the introduction of credit cards and **installment plans**. 由于信用卡和分期付款购买法的推行, 美国人欠下更多的私人债务。

We are buying a house on **installment plan**. 我们以分期付款的方式购买房子。

24. Although the holy man's concept of happiness may enjoy considerable **prestige** in the Orient, I doubt the existence of such motionless happiness. (Para. 8)

Meaning: Although the holy man's concept of happiness may be rather well-known in the Orient, I doubt if such motionless happiness really exists.

prestige: *n.* the high reputation and respect that sb. or sth. has earned

The old universities of Oxford and Cambridge still have a lot of **prestige**. 历史悠久的牛津大学和剑桥大学仍然享有很高的声望。

The company has been developing in a big way and is gaining **prestige** internationally.
该公司有大幅度的发展，而且正在获得国际声望。

25. What is certain is that his way of happiness would be torture to almost anyone of Western **temperament**. (Para. 8)

Meaning: It is certain that his way of happiness would cause severe physical pain to almost anyone of Western character.

temperament: *n.* a person's nature or basic character, esp. as it influences how they think or behave

She is an actress with a radical **temperament**. 她是一位性情偏激的演员。

The twins look alike, but they differ in **temperament**. 这对孪生兄弟长得很像，但性情不同。

26. Yet these extremes will still serve to define the area within which all of us must find some sort of balance. (Para. 8)

Meaning: Yet these extremes will serve to mark out an area, where we have to find some kind of balance in defining our happiness.

27. Thoreau had his own firm sense of that balance: save on the **petty** in order to spend on the essential. (Para. 8)

Meaning: Thoreau's own firm sense of that balance is to save energy (or money, time, etc.) by letting go of unimportant things in order to spend his energy (or money, time, etc.) on something basic.

petty: *a.* of very little importance; trivial

He is only a **petty** official. 他只是个小官吏。

He was guilty of the **petty** crimes he once committed. 他为自己曾犯的轻微罪行感到内疚。

28. Possession **for its own sake** or **in competition with** the rest of the neighborhood would have been Thoreau's idea of the petty. (Para. 9)

Meaning: Possession for the sake of possession or possession in competition with the rest of the neighborhood would have been seen by Thoreau as the unimportant things.

for sb.'s/sth.'s sake: for the benefit or good of sb. or sth.; for the purpose of

I am not just doing this **for my own sake**, you know. 你知道，我做这件事并不是仅仅为了我自己。

The regulation is not just for the protection of the workers, but **for the sake of** all the people. 该规定不仅仅是为了保护工人，也是为了保护所有人。

in competition with: struggling with (sb.) to win sth. or gain an advantage

We must emphasize that we are not **in competition with** you. 我们必须强调，我们并不是在和你竞争。

In competition with its rivals, the company won by its quality and service. 在与对手的竞争中，该公司以质量和服务取胜。

29. The active discipline of raising one's perception of what is eternal in nature would have been his idea of the essential. (Para. 9)

Meaning: The active training to raise one's faculty of perceiving what is eternal in nature would have been his idea of something fundamental.

30. Time saved on the petty could be spent on the essential. (Para. 9)

Meaning: Time saved from not doing the unimportant things could be spent on the key issues.

31. Thoreau certainly didn't intend to starve, but he would put into feeding himself only as much effort as would keep him functioning for more important efforts. (Para. 9)

Meaning: Certainly Thoreau didn't want to die of hunger, but he would eat with only as much effort as would keep him performing more important tasks.

32. Effort is the essence of it: there is no happiness except as we take on challenges. (Para. 10)

Meaning: Effort is the essence of happiness: there is no happiness unless we accept difficult tasks.

33. **Short of** the impossible, the satisfactions we get from a lifetime **depend on** how high we place our difficulties. (Para. 10)

Meaning: Anything is possible, so it depends on how high we place our difficulties to get the satisfactions from a lifetime.

short of: lacking; having an inadequate supply of

Being **short of** hands we find it hard to complete the task in time. 由于缺少人手, 我们发现按时完成任务很困难。

His digital revolution was severely **short of** financing. 他的数码革命非常缺少资金。

depend on: rely on

Producers in the United States **depended on** world markets to buy oil, iron and steel. 美国厂商依赖世界市场购买石油和钢铁。

The program's future **depended on** international cooperation. 这个项目的未来依赖于国际合作。

34. The **mortal** flaw in the advertised version of happiness is in the fact that it claims to be effortless. (Para.10)

Meaning: The most serious problem in the advertised version of happiness is in the fact that it claims to offer effortless happiness.

mortal: *a.*

- 1) causing death; fatal

The old man has gotten a **mortal** disease. 老人患了绝症。

He received a **mortal** wound in the battle. 他在战斗中受到了致命的创伤。

- 2) that will die; not living for ever

His heart attack made him realize that he is **mortal**. 他的心脏病使他认识到, 他迟早会死的。

All creatures are **mortal**. 所有生物都会有一死。

35. We demand difficulty even in our **diversions**. (Para. 11)

Meaning: We demand difficulty even in our leisure and entertainment.

diversion: *n.* an activity that people do for fun

London offers lots of **diversions** for every type of people. 伦敦为各种人提供许多消遣。

Big cities have lots of cinemas and other **diversions**. 大城市有许多电影院和其他娱乐活动。

36. ... but the fun is in winning within the rules. (Para. 11)

Meaning: ... but the fun is to win by observing the rules.

37. If we could **mint** our own money, even building a fortune would become boring. (Para. 11)
 mint: *vt.*
 1) produce (coins, etc.) by stamping metal
 Money would be valueless if we could **mint** it by ourselves. 如果我们自己会造钱, 钱就没有什么价值了。
 2) invent (a word or phrase, etc.)
 The poet **minted** several words that can't be found in any dictionary. 那位诗人臆造了几个哪本词典中也查不到的词。
38. The Western weakness may be in the illusion that happiness can be bought. (Para. 12)
 Meaning: The Western fault may lie in its false belief that happiness can be bought.
39. Perhaps the **oriental** weakness is in the idea that there is such a thing as perfect happiness. (Para. 12)
 Meaning: The fault in the Orient may lie in its false belief in perfect happiness.
 oriental: *a.* of or relating to the countries of the Orient or their peoples or cultures; eastern
 The findings will be published in June by the **Oriental** Institute of the University of Chicago. 研究结果将由芝加哥大学东方学院于6月出版专著。
 The dragon, symbol of **oriental** civilization for 5,000 years, implies the national spirit of China as being profound, powerful and grand. 龙作为东方5,000年文明的象征, 暗含着中国深沉、强大和宏伟的民族精神。
40. Happiness is never more than partial. (Para. 13)
 Meaning: Not an end product, happiness is always incomplete in a long process.
41. Whatever else happiness may be, it is neither in having nor in being, but in becoming. (Para.13)
 Meaning: Whatever else happiness may be, happiness is not in having or in being; happiness is in becoming, a process that you cannot have all at once, but from which you can get motivation, inspiration and satisfaction.
42. What the early **patriots** might have underlined, could they have **foreseen** the happiness-market, is the **cardinal** fact that happiness is in the pursuit itself, in the pursuit of what is engaging and life-changing, which is to say, in the idea of *becoming*. (Para. 13)
 Meaning: If the early patriots could have seen the happiness-market beforehand, they might have emphasized the basic fact that happiness is in the process of pursuing, engaging and life-changing or becoming.
 patriot: *n.* one who loves, supports, and defends one's country
 He was regarded as a great **patriot**. 他被认为是一位伟大的爱国者。
 foresee: *vt.* see or know (sth.) beforehand
 Those who can **foresee** difficulties on their way to success may keep calm when they actually appear. 能够预见在走向成功的途中可能出现的困难的人, 在困难真正出现的时候常常能保持冷静。
 She **foresaw** the troubles ahead and took steps to avoid them. 她预见到了前面的麻烦, 并采取措施加以避免。
 cardinal: *a.* most important, chief
 This is a matter of **cardinal** significance. 这是一件非常重要的事。

This is one of the **cardinal** principles we must adhere to. 这是我们必须遵守的基本原则之一。

43. A nation is not measured by what it possesses or wants to possess, but by what it wants to become. (Para.13)

Meaning: Whether a nation is great or not is not measured by its possessions or by what it wants to possess materially, but by what it wants to become.

Text Structure Analysis

The essay can be broadly divided into four main parts.

The first part has one paragraph, i.e. Paragraph 1, which shows that everybody wants happiness but nobody can pin it down exactly.

The second part consists of four paragraphs, from Paragraph 2 to Paragraph 5, which illustrate the commercial drive behind the concept of happiness. While the 18th-century author and social critic Jonathan Swift conceived of happiness as “the state of being well-deceived”, many Americans believe that their purchasing power can be traded for concrete happiness in terms of beauty and dreams.

The third part consists of four paragraphs, from Paragraph 6 to Paragraph 9. In this part the author uses two extreme definitions as a means to introduce a relatively neutral definition of happiness. From one extreme of the spiritual joy of the Indian holy man to another extreme of greedy materialism, there is a happy medium, similar to Thoreau’s practice.

The fourth part is, in fact, the most important part as the author makes his comments on meanings of happiness. This part is made up of four paragraphs, from Paragraph 10 to Paragraph 13. In Paragraph 10, the author points out the gist of happiness, namely, it is an effort-making process. Paragraph 11 presents as supporting evidence the effort-making process in games. In Paragraph 12, evaluation on the Eastern and Western extremes is made. In Paragraph 13, the author restates the effort-making process and answers a question raised in Paragraph 1 by providing her understanding of happiness.

The Pursuit of Happiness

Part I Everybody wants happiness but nobody can pin it down exactly.

Jonathan Swift conceived of happiness as the state of being well-deceived.

Para. 1

Part II It illustrates the commercial drive behind the concept of happiness.

Americans believe that happiness can be bought. Para. 2

Business creates people's unhappiness intentionally. Para. 3

Selling beauty attracts customers. Para. 4

No sensible people are completely persuaded by advertising, but many still buy the advertised goods. Para. 5

Paras. 2 — 5

Part III The author uses two extreme definitions as a means to introduce a relatively neutral definition of happiness.

It is to take the middle road between the greedy extreme and freedom from material burdens to define happiness. Para. 6

Illusion lies equally in both extremes. Para. 7

There is a balanced model, like Thoreau's. Para. 8

Let go of the trifles in order to hold the key to life. Para. 9

Paras. 6 — 9

Part IV The author makes general comments on meanings of happiness.

The gist of happiness: it is an effort-making process. Para. 10

Presents the effort-making process in games as supporting evidence. Para. 11

Evaluation on the Eastern and Western extremes is made. Para. 12

The author restates the effort-making process and answers a question raised in Paragraph 1 by providing her understanding of happiness. Para. 13

Paras. 10 — 13

Section B

Wild like the Weasel

Background Information

1. man and animal

Man and animal is a rich topic in respect of environmental issues. Often it is also controversial. Some experts say that there are many diseases that humans can contract from animals. People who work with animals on farms are especially in danger and must take precautions to avoid illness. These involve knowing diseases specific to different animals, their symptoms, and necessary precautions. Some others say that mankind can also pass its diseases to wild animals, sometimes with disastrous effects such as species extinction. Therefore we need to find out some models for healthy co-existence. For further information, visit the following sites: http://www.oceanlight.com/html/man_and_animal.html, <http://www.cdc.gov/nasd/videos/v000301-v000400/v000315.html>.

2. man and nature

Human development in harmony with wildlife conservation is more and more recognized as a necessity. Sustainable management in the fields of animal hunting, fisheries, forestry and the use of wetland is introduced and enforced by law. More and more species, including birds, canines, deer, equines, felines, marine mammals, marsupials, and pachyderms are becoming protected. For further information, visit the website <http://www.maninnature.com>.

Detailed Study of the Text

1. He sleeps in his **cozy** underground home, ... (Para. 1)

cozy: *a.* warm and comfortable

They are building a **cozy** little house. 他们正在建造一个温暖舒适的小房子。

This living room has a nice **cozy** feel. 这间起居室给人温暖舒适的感觉。

2. Sometimes he **lounges** in his hole for two days without leaving. (Para. 1)

lounge: *vi.* lie, sit or lean in a lazy, relaxed way

The dog is **lounging** on the sofa. 这条狗正慵懒地躺在沙发上。

The old man **lounged** against the wall watching people passing by. 老人懒洋洋地靠在墙上，看着过往行人。

n. a room or area in a house or a public waiting area in an airport where people can sit and relax

This had been Fuji Bank's employee **lounge** and computer room. 这里曾经是富士银行的员工休息室和计算机房。

He bought a pack of gum in the departure **lounge** of the Shenzhen airport. 他在深圳机场的候机室里买了一包口香糖。

3. Outside, he **stalks** rabbits, mice, and birds, killing more than he can eat warm, and often dragging the bodies home. (Para. 1)

Meaning: Outside, he pursues and preys on rabbits, mice, and birds, killing more than he can eat right away, and often dragging the bodies home for later meals.

stalk: *v.*

1) pursue and hunt by following closely and quietly and staying hidden

She saw a cat **stalking** a bird in the garden. 她在花园里看到一只猫捕食一只小鸟。

We **stalked** the wounded tiger to its lair. 我们偷偷跟踪受伤的老虎到它的兽穴。

2) walk in a stiff and proud manner

When his request was refused, he **stalked** out. 他的要求被拒绝之后, 他大步地走了出去。

He shook his head and **stalked** off, muttering. 他摇摇头, 大步地走开了, 嘴里还嘟囔着。

4. **Obedient to** instinct, he bites his prey at the neck, either splitting the **veins** at the throat or crushing the brain at the base of the skull, and he does not **let go**. (Para. 1)

Meaning: By instinct, he bites his prey at the neck, either tearing off the blood veins at the throat or crushing the brain at the base of the skull, and he does not let go until he kills his prey.

obedient to: doing what one is ordered to do; willing to obey the orders of sb. in a position of power, such as a parent or a teacher

The girl is **obedient to** her parents. 这个女孩孝顺父母。

Children are **obedient to** a strong father, but naughty with a domestic mother. 孩子们顺从严父, 却跟慈母顽皮。

vein: *n.* any of the tubes that carry blood from any part of the body to the heart

The **veins** are the tubes that carry blood to the heart. 静脉是把血带到心脏的管道。

The patterns of the **veins** on the backs of people's hands are quite different. 人们手背上的静脉脉络是互不相同的。

let go: release; dismiss; stop holding

Let go! You're hurting my hands. 松手, 你把我的手弄疼了。

They shake his hand and are slow to **let go**. 他们握住他的手迟迟不放。

5. Twenty minutes from my house, through the woods and across a highway **overpass**, is Hollins Pond, ... (Para. 3)

overpass: *n.* a road that crosses above another road like a bridge

There are many pedestrian **overpasses** in Beijing. 北京有许多人行天桥。

A new **overpass** is under construction not far from my home. 离我家不远处正修建一座立交桥。

6. At the far end fields and woods **alternate**, threaded everywhere with paths **carved** by humans. (Para. 3)

Meaning: At the far end of the pond, there are fields and woods in successive turns; due to humans' step and tread, there are paths threaded everywhere in the fields and woods.

alternate: *vi.* occur in turn

His life seems very dull and **alternates** between work and sleep. 他的生活似乎很枯燥, 就是工作完了睡觉, 睡完觉又工作。

The weather **alternates** between sunshine and rain. 时而天晴, 时而下雨。

carve: *vt.* make or form (as if) by cutting

He **carved** his name on his school desk. 他把自己的名字刻在课桌上。

She **carved** a statue out of a stone. 她用一块石头雕刻出一个雕塑。

7. So, I had **crossed over** the highway, ... (Para. 4)

cross over: go from one side to the other

Please **cross over** the road and wait outside the supermarket. 请到路对面，在超市外面等候。

They **crossed over** the river and made for the destination. 他们渡过河去，朝目的地进发。

8. ... **stepped over** two low fences, ... (Para. 4)

step over: raise one's foot over sth. and then set down on the other side

He **stepped over** the fence and entered the house. 他跨过围栏，走进房子。

She **stepped over** the broken glass. 她迈步跨过破碎的玻璃。

9. ... and **strolled** along a path, ... (Para. 4)

stroll: vi. walk slowly or lazily, esp. for pleasure

My friend likes **strolling** around the flea market on the chance of picking up something of value. 我的朋友爱逛旧货市场，希望能找到点有价值的东西。

Students **strolled** on the campus lawn and studied in the shade of teaching buildings. 学生在校园的草坪上漫步，在教学楼的楼影中学习。

10. ... **rejoicing** in the wild rose **blossoms sprinkled** along the pond's shore. (Para. 4)

rejoice: vi. feel or show great joy

So we can mourn with those who mourn as well as **rejoice** with those who **rejoice**. 这样我们能与忧愁者同忧，与喜悦者同喜。

The parents **rejoiced** in the improvement of their son. 父母为儿子的进步感到高兴。

blossom: n. a flower or a cluster of flowers

The peach tree has an excellent **blossom** this year. 今年这棵桃树花开得很好。

He toured in the apple-**blossom** hills of eastern China this spring. 他今春游览了华东开满苹果花的山区。

vi. produce flowers; reach a promising stage of development

The flowers in the garden are **blossoming**. 花园里鲜花盛开。

The town has **blossomed** into the country's most popular beach resort. 这个城镇已发展成为全国非常有名的海滨旅游胜地。

sprinkle: vt. scatter on or over

She **sprinkled** sugar on the cakes. 她把糖撒在蛋糕上。

He **sprinkled** his pasta with chili-powder. 他往他的面食上撒辣椒粉。

11. I **climbed up into** high **pastures** of grass and then cut down through the woods to the fallen **oak** tree where I sit. (Para. 4)

climb up into: ascend from a low place to a high place

Can we **climb up into** the lighthouse? 我们可以爬上灯塔去吗?

Her present dream is to **climb up into** the middle-class. 她当前的梦想是跻身于中产阶级。

pasture: n. (a piece of) grassy land where farm animals feed

This **pasture** can no longer carry such a large number of cattle and sheep. 这块草地再也不能供养这么多牛羊了。

In *The Pastures of Heaven*, Steinbeck first dealt with the working people and social themes. 在《天堂牧场》中，斯坦贝克首次触及劳动人民和社会的主题。

oak: n. a large tree that can live for a long time and produces acorns as fruit

He is showing off his **oak** flooring and brick-faced balconies. 他在炫耀他的橡木地板和砖面阳台。

I often sat alone upon a bench that stood beneath an **oak** tree at the edge of the walk. 我常常独自坐在路边橡树下的一个长登上。

12. It makes a dry bench at the upper end of the pond, a **tilted** column thrusting out of the rose-crowded shore to become the **intersection** of a shallow blue body of water and the deep blue body of the sky. (Para. 4)

Meaning: At the upper end of the pond, there is a tilted oak trunk extending horizontally over the rose-crowded shore, which makes a dry bench as well as the intersection of a shallow blue body of water and the deep blue body of the sky.

tilt: v. (cause to) slope

I **tilted** the cup to drink out of it. 我倾斜杯子以便喝里面的水。

The table top suddenly **tilted** and all the plates and glasses crashed onto the floor. 桌面突然翘起，所有的杯盘都滑落在地板上打碎了。

intersection: *n.* a place where roads, lines, etc. join or cross each other

The school is at the **intersection** of two roads. 学校位于两条路的交叉处。

The policemen regulated traffic at the **intersection**. 警察在十字路口疏导交通。

13. ... watching the water plants at my feet tremble and slowly part as a fish **thrust its way through**. (Para. 5)

thrust one's way through: push or drive quickly and forcibly through

We **thrust our way through** the crowd. 我们挤过人群。

With so many people crowded on the square, we found it hard to **thrust our way through**. 广场上人太多了，我们挤不过去。

14. ... and the next instant, **by some coincidence**, I was looking down at a weasel, ... (Para. 5)
coincidence: *n.* the occurrence of two or more events at the same time which are similar or related

What a **coincidence** that I was in Paris at the same time as you! 多巧啊！我在巴黎时你也正在那里。

The man's presence here was no **coincidence**. 那个人来此决非出于偶然。

by coincidence: by chance

By a curious coincidence, my wife and I have the same birthday. 说来也巧，妻子和我是同一天生日。

It was **by coincidence** that we met in the street the other day. 前几天我们在街上见面纯属巧合。

15. He was ten inches long, a muscular ribbon, covered in soft **velvet**, brown as a **sculpture** of dark **bronze**, alert. (Para. 6)

velvet: *n.* cloth that is very soft on one side and smooth on the other

Even with the heavy red **velvet** curtains drawn across all the windows, he orders most of the interior lights turned off. 尽管所有的窗户都拉上了厚厚的红丝绒窗帘，他还是命令关掉大部分的室内照明。

She was dressed in black **velvet**. 她穿着黑色丝绒衣服。

sculpture: *n.*

1) (a piece of) work of art that people make by shaping a substance such as stone, metal or

wood

Some **sculptures** have been withdrawn from auction when they are tested to be fake.

有几件雕塑品被检测为赝品，已退出拍卖。

There are man-made waterfalls and abstract **sculptures** in this city's corner park. 在本市的街角花园里有人工的瀑布和抽象的雕刻作品。

2) the art of making sculptures

She studied **sculpture** at an art school. 她在美术学校学习雕刻。

The **sculpture** class was canceled. 雕塑课被取消了。

bronze: *n.* brownish hard metal made of copper and tin

There stands an 18-foot, three-ton **bronze** sculpture, right hand raised as if beckoning to the future. 那里有一座 18 英尺高、3 吨重的青铜雕像，右手举起，好像在召唤未来。

16. His face was fierce, small and pointed as a snake's; he would have made a good arrow tip. (Para. 6)

Meaning: His face was small and pointed as a snake's face, which looked fierce; he would have made a good arrow tip with his pointed face.

17. There was just a dot of chin, and then began the **ivory**-colored fur that spread down his underside. (Para. 6)

Meaning: I saw the weasel from his small dot of chin, to his ivory-colored fur that spread down to his lower part.

ivory: *n.* the hard white substance of which an elephant's tusks are made; the creamy-white color of elephant's tusks

They are campaigning for an international **ivory** trade ban. 他们正在为推行国际象牙贸易禁令而努力。

The sculpture is of **ivory** in color. 这件雕刻是乳白色的。

18. He had two black eyes I didn't see, any more than you see a window. (Para. 6)

Meaning: He had two black eyes, from which I could not get any more hint than you can obtain from a window.

19. The weasel was stunned into stillness as he was emerging from beneath an enormous wild rose bush four feet away. (Para. 7)

Meaning: As the weasel was coming out from beneath a big wild rose bush four feet away from me, he was shocked into stillness by the sight.

20. Our eyes locked, and someone threw away the key. (Para. 7)

Meaning: Our eyes were fastened with a lock, and someone threw away the key, so that we could not move away our eyesight from each other.

21. Our look was as if two lovers, or **deadly** enemies, met unexpectedly on a quiet path when each had been thinking of something else: an abrupt blow to the stomach. (Para. 8)

Meaning: We looked at each other as two lovers or deadly enemies, who met unexpectedly on a quiet path when each had been thinking of something else: the encounter was like an abrupt blow to the stomach in a boxing game.

deadly: *a.*

1) aiming or wanting to kill

Fog is the sailor's **deadly** enemy. 雾是航海者的死敌。

They are **deadly** enemies. 他们是死敌。

2) likely to cause death

Too many water changes can prove **deadly** to fish. 水质变化太大对鱼是致命的。

He was arrested for possessing **deadly** weapon. 他因拥有致命武器而被捕。

22. It was also a stunning blow to the brain; it emptied our lungs. (Para. 8)

Meaning: It was also a powerful blow to the brain; we held our breath until it emptied our lungs.

23. It **extinguished** the sun, moved the fields, and drained the pond; the world **fell into** pieces and **tumbled into** that black hole of eyes. (Para. 8)

Meaning: Under such a shock, the sun was no more shining, the fields were away, and the pond water was gone; the whole world broke into pieces and fell into that black hole of eyes.

extinguish: *vt.* make (a light) stop shining, make (sth.) stop burning; put out

It took the firemen several hours to **extinguish** the blaze. 消防员用了几个小时才扑灭大火。

His behavior **extinguished** the last traces of affection she had for him. 他的这种行为使她对他的最后一丝爱慕之情荡然无存。

fall into: be divided into; collapse into

These car models can **fall into** three categories. 这些汽车模型可分为三类。

The glass was knocked down to the ground and **fell into** pieces. 杯子被碰到地上摔碎了。

tumble into: move or rush in a specified direction in a headlong way

The children **tumbled** out the bus and **into** the park. 孩子们冲下汽车,一窝蜂拥进公园。

I threw off my clothes and **tumbled into** bed. 我脱掉衣服,倒在床上就睡了。

24. If you and I looked at each other that way, our skulls would split and drop to our shoulders. (Para. 8)

Meaning: If you and I looked at each other that way, our heads would break so that we could not hold our heads on our shoulders normally.

25. This was only last week, and already I don't remember what **shattered** the magic. (Para. 9)

shatter: *v.* (cause sth. to) break suddenly and violently into small pieces

The blast **shattered** windows over a wide area. 爆炸使周围很大范围内的窗户破碎。

The war has **shattered** this country's economy. 战争严重破坏了该国的经济。

26. I think I **blinked**, I think I **retrieved** my brain from the weasel's brain, and tried to **memorize** what I was seeing, and the weasel, feeling the shock of separation, was **wrenched** back into real life and the urgent commands of instinct. (Para. 9)

Meaning: I think I blinked, I think I regained my brain from the link with the weasel's brain, and tried to remember what I was seeing; feeling the shock of separation, the weasel was pulled back into real life and the urgent commands of its instinct.

blink: *v.* shut and open the eyes quickly, usu. involuntarily

New York can offer jobs faster than the candidates could **blink**. 纽约提供的就业机会比求职者眨眼的速度还快。

The dazzling spotlights made me **blink**. 耀眼的闪光灯使我直眨眼。

retrieve: *vt.* find and bring back; regain

The old man **retrieved** a lost piece of luggage. 这位老人找回一件遗失的行李。

The body had been **retrieved** from the river after a lengthy search. 经过长时间的寻找,尸

体从河中被打捞出来。

memorize: *vt.* remember; learn by heart

He **memorized** the list of dates, but neglected the main facts corresponding to them. 他记住了那一系列日期, 但却忽略了与其有关的主要事实。

Understanding and conversing about the meaning of literature is more important than **memorizing** it. 理解和讨论文学的意义比死记文学更重要。

wrench: *vt.*

1) pull violently with twisting movement

He **wrenched** his arm away. 他用力把手臂挣脱开。

He **wrenched** the door open. 他用力扭开了门。

2) injure a part of the body by twisting it suddenly

She must have **wrenched** her ankle when she fell. 她准是跌倒时把脚踝扭伤了。

As he fell he **wrenched** his waist. 他跌倒时扭伤了腰。

27. Brains are private places, recording our inner **muttering** on secret tapes — but the weasel and I both plugged into each other's tapes, for a sweet and shocking time. (Para. 10)

Meaning: Brains are private places and they record our psychological dialogs on secret tapes — but the weasel and I both connected to each other's brain tapes for a minute, which was a time both sweet and shocking.

mutter: *v.* speak in a low voice

He was **muttering** on the telephone, so I asked him to speak more clearly. 他打电话声音很低, 因此我让他说得清楚些。

The woman behind me in the audience **muttered**, "Oh, my God." 在我身后的观众中有位女士嘀咕道: “啊, 我的天啊!”

28. Can I help it if his tape was blank? (Para. 10)

Meaning: If the tape of his memory was empty, I wonder what I can do to help it.

29. His journal is tracks in clay, a spray of feathers, mouse blood and bone: uncollected, unconnected, loose-leaf, and blown. (Para. 11)

Meaning: What he can remember is tracks in clay, a spray of feathers, mouse blood and bone, which are uncollected, unconnected, loose-leaf, and blown here and there.

30. I come to Hollins Pond not so much to learn how to live as, frankly, to forget about it. (Para. 12)

Meaning: I come to Hollins Pond not to learn much about how to live, frankly speaking, but to forget life.

31. ... but I might learn something of the **purity** of living only in the physical senses and the dignity of living without **bias** or motive. (Para. 12)

Meaning: ... but I might learn something of a pure or simple lifestyle only in my physical senses and learn something of the dignity of living without prejudice or motive.

purity: *n.* the quality or state of being pure

Morality is a strong basis for social **purity**. 道德是社会纯洁的强大基础。

Wagner always preached **purity** of heart and heroic deeds. 瓦格纳一贯倡导心灵的纯洁和英雄的行为。

bias: *n.* a tendency to be in favor of or against sth. or sb. without knowing enough to be able to judge fairly; prejudice

The university has a **bias** in favor of sciences. 该大学偏重理科。

Ideally we would choose judges who are without political **bias**. 我们理想的法官是没有任何政治偏见的法官。

32. The weasel lives in necessity and we live in choice, hating necessity but dying at last in its claws. (Para. 12)

Meaning: The weasel lives on things that it must have to live, and we evade necessity in order to live in abundance, but die at last in the claws of necessity when external possessions cannot be internalized.

33. And I suspect that for me the way to live is like the weasel's: open to time and death without regret, noticing everything, remembering nothing, taking his prey with a fierce and pointed will. (Para. 12)

Meaning: And I suspect my lifestyle is like the weasel's: live without worries and regrets over time and death, noticing everything, remembering nothing, taking his prey with a determined will.

34. The trick is to stalk your calling with a certain skill and focus, to locate the most tender spot and bite deeply. (Para. 13)

Meaning: The key is to support your work with a certain skill and focus, to find and take the best starting point, and hold fast without letting go of your target.

35. This is yielding, not fighting. (Para. 13)

Meaning: It means more to go along with nature rather than to fight against nature.

36. A weasel doesn't "attack" anything; a weasel lives as he's meant to, yielding at every moment to the perfect freedom of single necessity. (Para. 13)

Meaning: Besides taking hold only of his single necessity to survive, a weasel never means to "attack" anything; such yielding turns his every moment into the perfect freedom.

37. Seize it and let it carry you upward. (Para. 13)

Meaning: Take hold of your necessity and let it carry you upward to an even better life.

Section ©

The Most Successful Human Being I Ever Knew

Background Information ▼

1. Hollywood

Hollywood is the American movie industry center that dominates the world in movie production and distribution. Its web page is <http://www.hollywood.com>.

2. Brooklyn

Brooklyn is a borough of New York City in southeast New York on western Long Island. Dutch colonists first settled the area in 1636 and 1637 and in 1645 established the hamlet of Breuckelen near the present-day site of borough hall. Renamed Brooklyn by the English, the

expanded community became part of Greater New York City in 1898. Further information is available at <http://www.brooklynonline.com>.

3. the (Great) Depression

It started with the stock market crash in 1929, which developed into a long economic depression. Billions of dollars of paper profits were wiped out within a few hours. 7 million people tramped to find there were no jobs available anywhere. Consequently, American people deserted President Hoover to choose Franklin D. Roosevelt as an alternative in 1932. It took him several years to counteract the Great Depression. One of the effective measures was the New Deal. Further information can be found at <http://newdeal.feri.org>.

PART II

KEY TO EXERCISES

Section A

Pre-reading Activities

Listening Passage

What is happiness? Different people may offer different answers. Some people believe happiness lies in achieving superiority over others, while others assume it is a kind of lifestyle, living in a mansion made of marble, having a wardrobe with hundreds of dresses; still others regard happiness as a kind of spiritual joy, sitting completely still all day, contemplating the nature of reality, free even of his own body.

As a proverb has it, “no difficulty, no fun.” It is easier to win at chess if you are free to change the rules, but the fun is in winning within the rules. So it is with the case of happiness. If we could mint our own money, even building a fortune would become boring. Don’t you think so?

Happiness is never more than partial. Whatever else happiness may be, it is neither in having nor in being, but in becoming. A nation is not measured by what it possesses or wants to possess, but by what it wants to become. (Words: 168)

Comprehension of the Text

II

1. The essay is to expose the illusion or empty dream of happiness driven by the force of commercialization, and to argue about the true essence of happiness.
2. The author defines happiness as neither in having nor in being, but in becoming.
3. The Eastern mystic’s concept of happiness is that what is physical is trivial, therefore, sitting still, contemplating the nature of reality, free even of his own body is joyful; while Americans think of happiness as achieving superiority over others by accumulating more and more material possessions.
4. No. One cannot survive, let alone achieve happiness, by being free of possessions, particularly of life necessities. But to possess all is an equally impossible target.
5. Based on our yearning for happiness and belief that it can be bought, advertisement creates

desires at a rate that makes satisfying them impossible.

6. Yes, the author shows us that advertisement tries to define happiness in terms of needs that can only be met by purchasing.
7. He warns readers against being slaves of materialism.
8. The author means that the value of a nation is in its dynamic life process, its cultural values and its aspirations, rather than in the greed of static materialism or in physical possession.
9. We risk losing our “spiritual capital” and are unlikely to achieve happiness, because the happiness-market diverts us from truly meaningful lives where happiness is in the effort itself.
10. Cheerful feeling and a sense of pleasure, satisfaction, or joy.
(Note: This is an open question.)

Vocabulary

III

- | | | | |
|--------------------------------------|---------------|------------------|------------------------------|
| 1. pursuit | 2. conceive | 3. dedicated | 4. addict |
| 5. cater | 6. perplexing | 7. contemplating | 8. diversions |
| 9. foreseen | 10. arbitrary | 11. petty | 12. perpetual |
| Exercises on CD and web course only: | | 13. Promises | 14. based 15. essential |

IV

- | | | | |
|--------------------------------------|----------------|-------------------------------|--------------------------|
| 1. made it | 2. run out of | 3. in terms of | 4. dedicate ourselves to |
| 5. For that matter | 6. be based on | 7. their duty to | 8. thinking of |
| 9. free of | 10. short of | 11. depend on | 12. cater to |
| Exercises on CD and web course only: | | 13. for their children's sake | 14. began as |
| 15. ended as | | | |

Collocation

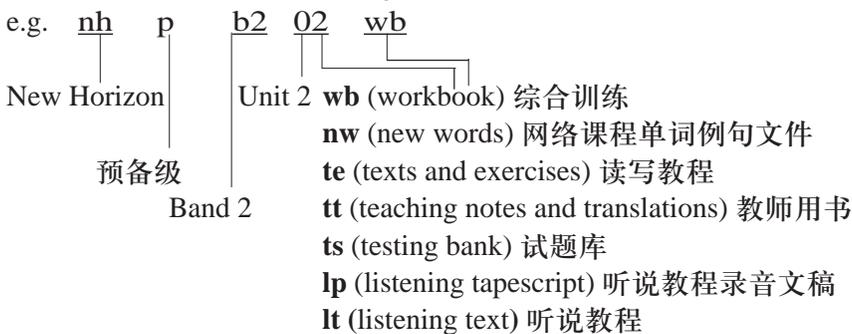
V

- | | | | |
|--------------------------------------|--------------|---------------|--------------|
| 1. interests | 2. cars | 3. goals | 4. career |
| 5. peace | 6. happiness | 7. experiment | 8. study |
| Exercises on CD and web course only: | | 9. life | 10. training |

Please note that all the collocations of the verb *pursue* with *career, peace, car, ...* have already appeared in our previous books or some files that have been used for our web course. Here is a full list of the collocations that have previously appeared with their sources indicated.

N	Concordance	File
1	The argument runs that individuals should enjoy the liberty to pursue their own interests and preferences.	nhb208ts.txt
2	The police pursued the wrong car .	nhb401nw.txt
3	She pursued the goal of perfection in her art.	nhb401tt.txt
4	Adults generally make their own choices about what career to pursue and whom to marry.	nhb309lp.txt
5	They tried to pursue peace with him.	nhb401nw.txt
6	It imposes clear obligations, not just the right to pursue your own happiness .	nhb401te.txt
7	The experiment he firmly pursued — to get a cell from an adult mammal to behave like a cell from a developing embryo — was successful.	nhb308ts.txt
8	He had set his heart on pursuing his studies abroad.	nhb401tt.txt
9	It contributes to defining him as man and permit him to pursue a life increasingly more truly human.	nhb408ts.txt
10	Their common trait is the ability to motivate themselves to pursue harsh training .	nhb410te.txt

Notes: some rules for the naming of files



Translation

VI

1. The whole of life, so to speak, is involved in the pursuit of the good life.
2. It is hard to conceive of living without electricity and other modern conveniences.
3. He dedicated his life to trying to find an appropriate architecture for his country which was realistic and integral to that society.
4. He also highlighted the well-known dangers of people becoming addicted to computers.
5. But after the race riots it was seen as something which the state would have both to cater for and to take control of.
6. He appeared to be very perplexed, and more than a little shocked, by what he saw in the

window.

7. For a moment or two Peter contemplated his newly elevated status.
8. One of the advantages of big cities over the countryside is that big cities have lots of cinemas and many other diversions.
9. In my wildest imagination, I could not have foreseen such a wonderful life lay before me.
10. In terms of academic achievement, I was never a failure, and will definitely make it in the future.

VII

While he shared his generation's horror of war and was once called the "spiritual father" of appeasement, Keynes never, in fact, entertained the delusion that Hitler could be pacified. He hated the Nazi regime, never visited Germany after 1933. Instead, as Britain's chief negotiator in contact with the Allies against Hitler, he pursued vigorously the common interest between London and Washington.

VIII

1. 美国宪法赋予美国人民追求幸福的权利，但是似乎谁也说不清幸福跑到哪里去了。
2. 广告业是我们的主要产业之一，其存在不是为了满足欲望，而是为了制造欲望，其速度之快为任何人的预算所不及。
3. 这是可使人肌肤恢复细嫩的护肤霜，这些是减去大腿脂肪的药片，这些是青春永驻的药丸。
4. 认为幸福就是高人一等，住的是大理石豪宅，衣柜里有上百套衣服，这可成为贪婪的极端。
5. 尽管圣人的幸福观在东方享有很高的声誉，但我却怀疑是否真有这样静态的幸福。
6. 梭罗肯定不想饿死，但是他的进食仅仅是为了保持他的体能就行了，以便有精力做大事。
7. 西方幸福观的弱点可能在于他们幻想幸福是可以买来的。而东方幸福观的弱点或许在于他们相信存在完美的幸福。
8. 评估一个国家标准，不是看它已经拥有什么，或者想要拥有什么，而是看它想要成为什么。
9. 当年的爱国者或许会强调这样一个基本事实：幸福在于追求本身，在于参与和改变人生，也就是说，在于相信“过程”这一理念。
10. 乔纳森·斯威夫特认为幸福是“一种大上其当的状态”，或者是充当“一名白痴中的傻瓜”的感觉，因为斯威夫特把社会看作是一片布满虚假目标的土地。

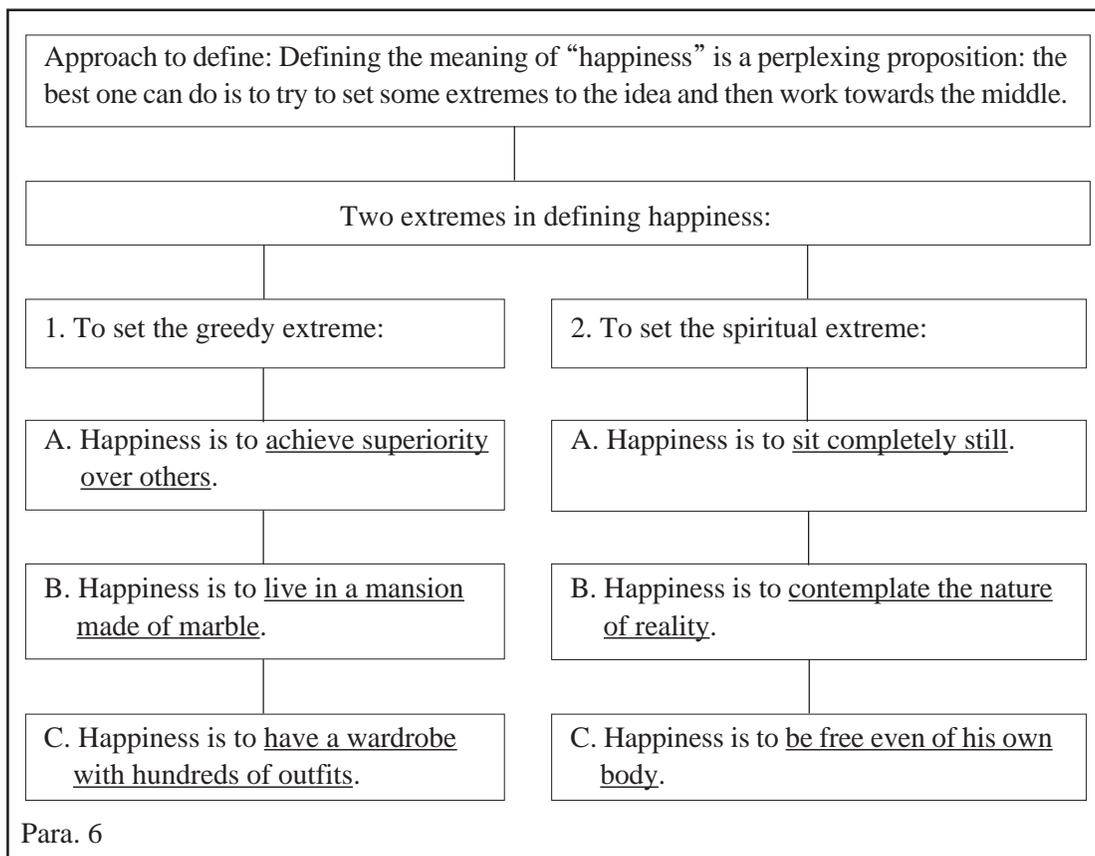
Essay Summary

IX

(Omitted)

Text Structure Analysis

X



Structured Writing

XI

“The right to happiness” and “the right to the pursuit of happiness” are two different concepts. “The right to happiness” is the right to 100% guaranteed happiness no matter what you do and where you are. This is a big pie in the sky. All you need do is wait for its falling upon your head. However, you can only find such luck in a utopia.

Quite different from “the right to happiness”, “the right to the pursuit of happiness” points out an approach for you to search for happiness in adventure, in fire and water, and in great effort.

Rights always have boundaries. For example, one should not try to pursue happiness by means that break the social order, such as drug abuse and violence. Therefore, one’s pursuit of happiness is regulated by law, social customs and shared moral values.

My choice is to pursue happiness by serving the community with my knowledge and hard work. After all, I can only be happy when the people I serve feel happy. (Words: 169)

Section B

Comprehension of the Text

XII

1. Open to time and death without regret, noticing everything, remembering nothing, taking his prey with a fierce and pointed will.
2. They were both stunned into stillness as the weasel was emerging from beneath an enormous wild rose bush four feet away and the author twisted backward on the tree trunk. Their eyes locked as if two lovers, or deadly enemies, met unexpectedly on a quiet path.
3. It means figuratively that each was able to access the other's innermost thoughts during that minute when their eyes were locked.
4. No, humans cannot. They can only make assumptions.
5. The principal difference is that the weasel lives in necessity while we live in choice, hating necessity but dying at last in its claws.
6. A weasel lives as he's meant to, yielding at every moment to the perfect freedom of single necessity.
7. No. The author means that having a clear single realistic aim makes one more powerful in action than having multiple desires.
8. Yes. She advocates applying it in our own lives, stating that it would be well, proper, obedient, and pure to seize one necessity and let it carry you upward.
9. The common perception of weasels or people who are compared to weasels are usually petty, furtive or malicious, while lions are seen as proud and noble, eagles also give people a sublime feeling. Therefore, at the surface level, readers would prefer "Living like Lions" or "Free like Eagles" to "Wild like the Weasel".
10. People, like the author, purify their minds in open spaces by realizing that they are burdened with too many distorted desires and whimsical needs that should be got rid of. Only by being liberated into nature can people find a focus in life.

(Note: There is no right or wrong answer to this question.)

Vocabulary

XIII

- | | | | |
|--------------------------------------|--------------|----------------|-----------------------------|
| 1. stalking | 2. alternate | 3. carved | 4. strolled |
| 5. rejoicing | 6. tilted | 7. coincidence | 8. extinguish |
| 9. shattered | 10. bias | 11. deadly | 12. blink |
| Exercises on CD and web course only: | | 13. forget | 14. choice 15. stunned |

XIV

- | | | | | | |
|--------------------------------------|--------|---------|----------|------------|----------|
| 1. to | 2. out | 3. over | 4. over | 5. along | 6. up |
| 7. through | 8. by | 9. into | 10. into | 11. around | 12. with |
| Exercises on CD and web course only: | | 13. to | 14. on | 15. into | |

Section C

Questions for Discussion

XV

(Note: The questions are open-ended with no right or wrong answers.)

PART III

READING PASSAGE TRANSLATION

课文 A

追求幸福

美国宪法赋予美国人民追求幸福的权利,但是似乎谁也说不清幸福跑到哪里去了。这就好比我们获得了打猎许可却无猎物可打一样。乔纳森·斯威夫特认为幸福是“一种大上其当而浑然不觉的状态”,或者是充当“一名白痴中的傻瓜”的感觉,因为斯威夫特把社会看作是一片布满虚假目标的土地。

虚假目标的提法当然不是美国式思维。然而,我们似乎执迷于花钱买幸福的理念。当我们拥有足够的财力时,我们就会获得极大的成功。

与此同时,美国商业势力却大肆渲染,人为地使我们感到不幸福。广告业是我们的主要产业之一,它的存在不是为了满足欲望,而是为了制造欲望,其速度之快为任何人的预算所不及。这样一来,我们整个的经济就建立在使我们沉溺于贪婪的基础上。甚至有人告诉我们通过购物来支持国家经济是我们的爱国义务。

随便翻开一本迎合妇女口味的杂志,不难发现,开头的几页广告都是艺术和口号,到了结尾的几页就都变成了药丸和疗法。开头几页的艺术包装所展示的是对至尊美丽的渴望。她拥有的是婴儿般的细腻皮肤。她呼出来的是芬芳的气息。无论她40岁、50岁、60岁,还是任何时候,她永远都拥有16岁的身段。这就是母亲为了展示她的优美体形所使用的束带。这是可使人肌肤恢复细嫩的护肤霜,这些是减去大腿脂肪的药片,这些是青春永驻的药丸。

很明显,任何有理智的人都不会完全被此类广告艺术、药丸或器械所打动。不过确实有人想要花钱买这个梦,不惜为此每年花销数十亿美元。显然,幸福市场不乏顾客,但是他们想要购买的又是什么呢?

给“幸福”下定义是一个令人困惑的问题:最好的办法是先设定两个极端,然后寻求中庸。认为幸福就是高人一等,住的是大理石豪宅,衣柜里有上百套衣服,这可成为贪婪的极端。认为幸福就是印度圣人似的快乐,这将成为精神生活的极端。圣人打坐,冥想着现实的本质,超脱于肉身的拖累。如果有崇敬者给他端上食物,他就吃;如果没人给,他就饿着。何苦为此事烦恼?一切物质的东西对他都微不足道。冥想就是他的快乐。他凭借常人难以想像的自律达到高度的精神集中,对他来说,能够达到如此境界,这本身就是快乐。

他是一个幸福的人吗?也许他的幸福不过是又一种幻觉罢了。但是,谁能剥夺他的幻觉呢?谁又敢说这种幸福比靠分期付款购买的幸福更虚假呢?

尽管圣人的幸福观在东方享有很高的声誉,但我却怀疑是否真有这样静态的幸福。可以肯定

的是，他的幸福方式几乎对于任何具有西方性格的人来说都是一种折磨。但这些极端认识仍将有助于说明幸福的概念，我们每个人都能从中找到某种平衡。梭罗自己的坚定平衡信念是：小事省一省，大事有保证。

为了占有而占有，或是为了与邻里攀比而占有，可能就是梭罗认为的小事。自觉提高自己对自然界中永恒价值的认识能力，应该属于梭罗认识中的大事。从小事上省下来的时间可以花在大事上。梭罗当然不会让自己挨饿，但是他的进食仅仅是为了保持其体能，以便有精力做大事。

努力是幸福的精髓：只有接受了挑战，我们才会有幸福感。除非不可能，我们一生的满足均取决于我们把困难定位到怎样的高度。广告版幸福的致命缺陷在于它声称幸福不需要做出任何努力。

即使是在娱乐中，我们也希望有点难度。我们想要难度，因为没有难度就没有了游戏乐趣；游戏要靠制造难度来生成乐趣。游戏的规则是人为地增加难度。如果可以自行改变棋赛规则，赢一盘棋将会容易得多。然而，下棋赢棋的乐趣是在规则下赢棋。如果我们自己就能够造钱，那么即使造出一座金山也了然无趣。没有难度，就没有乐趣。

广告中推销的东西似乎常常因缺少难度而缺少乐趣。我想，印度圣人在我们看来似乎也提不起兴趣，因为他好像拒绝任何游戏。西方幸福观的弱点可能在于他们幻想幸福是可以买来的。而东方幸福观的弱点或许在于他们相信存在完美的幸福。

幸福从来就是不圆满的。不管我们对幸福还有什么别的解释，它都既不是拥有，也不是存在，而是过程。美国宪法的制订者为我们公布的天赋人权，不是幸福权，而是对幸福的追求权。如果当年的爱国者能够预见后来的幸福市场，他们或许会强调这样一个基本事实：幸福在于追求本身，在于参与和改变人生，也就是说，在于相信“过程”这一理念。评估一个国家标准，不是看它已经拥有什么，或者想要拥有什么，而是看它想要成为什么。

课 文 B

黄鼠狼的野性

黄鼠狼很野。谁也不知道它心里在想什么。它睡在舒适的地下洞穴里，尾巴盘到前面来直盖住鼻子。有时它懒在洞内两天不出来。一旦出来，就四处寻觅兔子、田鼠和鸟类，捕杀的猎物当时吃不了，就常常拖回家去。出于本性，它撕咬猎物的脖子，或者咬断咽喉附近的血管，或者咬碎它们的头颅底部，决不松口。

我一直在阅读关于黄鼠狼的书，因为上周我看到了一只。黄鼠狼吓了我一跳，我也吓了黄鼠狼一跳，我们互相对视了很久。

从我家出来，走20分钟，穿过树林，跨过一座高架公路桥，就是霍林斯湖，一个很独特的浅水池塘。我喜欢坐在那里的树干上看日落。池塘水深六英寸，淹没了两英亩的低地。告诉你吧，这是一个居民区。由此出发，朝三个方向，分别走出去五分钟，原本从这里望去踪影不见的一排排的房子进入视野。湖的一端是一条高速公路，在另一端一对鸭子正在筑窝。更远处，田野与树林交错，行人踏出一条条小径横贯其中。

我穿过高速公路，跨过两道低矮的篱笆，沿着一条小路漫步，欣赏着湖畔一簇簇争奇斗艳的野玫瑰。爬上高高的草地，然后往下走，穿过树林，径直来到我常坐观夕阳的那棵倒着的橡树前。这棵树太好了。它在湖的北端充当着一个干透的长椅，仿佛从开满玫瑰花的湖畔伸出的一根斜柱，成为浅浅的蓝色湖水和深深的蓝色天空的交叉线。

太阳刚刚落山。我悠闲地坐在树干上，观赏脚边的水生植物随波摇曳，或被游过的鱼儿慢慢地分开。一只猫头鹰从我的右侧飞来，向我的身后飞去。它引起了我的注意；我迅速转身，很快，也许是碰巧，看见一只黄鼠狼，它正抬头看着我。

黄鼠狼!我还从未见过野生的黄鼠狼呢。它身長10英寸,像一根结实的带子,被柔软的绒毛所覆盖,毛色如青铜雕像的棕色,非常机警。它面相凶恶,脑袋如蛇头般小巧尖削,倒是做一个好箭头的材料。它的下巴只有一点点,然后便是象牙色的皮毛,长满整个腹部。两只黑黑的眼睛,深邃难测,就像洞开的窗户。

黄鼠狼当时正从四英尺外的一大簇野生玫瑰丛中钻出来,被我这一吓,一动不动了。我也被它吓得不动了,慌乱地后退到树干上。我们四目锁定,而开锁的钥匙却丢掉了。

我们的表情就像一对情侣,或一对冤家,在一条宁静的小路上双方各怀心事,突然不期而遇,着实令对方倒抽一口凉气。同时也让对方不知所措,屏住呼吸。此情此景,真让人觉得太阳失去了光芒,田野移走了,池塘枯竭了;整个世界化为碎屑,沉入了那双黑洞般的眼睛。如果你我那样相互注视的话,我们的头骨会开裂,掉到肩上。好在我们不会那样对视,所以我们的脑壳尚在。

它不见了。这是上周刚发生的事情,但我已记不清是什么解除了魔法。我一定是眨过眼睛,一定是从黄鼠狼的脑袋里捡回了意识,努力地记住我的所见。而黄鼠狼也从夺人心魄的惊惧中挣脱出来,返回现实,迅速恢复了它的本能。它消失在野玫瑰丛中。我一动不动地等待,大脑突然兴奋起来,心中暗自祈求,而它却再也没有回来。

我和黄鼠狼交换意识,持续了60秒。大脑属于个人的私处,把我们的心里话记录在若干秘密的磁带上。但是,在一个刺激而惊恐的瞬间,我和黄鼠狼都彼此介入了对方的磁带。如果它的磁带是空白的,我又能有什么办法?

从那以后,它的脑袋里会发生些什么事情?一只黄鼠狼能想些什么呢?它是不会说的。它唯一的自我记载就是地上的爪痕,散落的羽毛,田鼠的血迹和尸骨,无人收拾,杂乱无章,散落各处,随风飘零。

我愿意学会,或者记住,如何生活。然而,坦率地说,我来霍林斯湖与其说是为了学习如何生活,不如说是为了忘却生活。也就是说,我认为我不能够从一只野生动物那里学会如何生活,尤其是某些具体做法:难道我会吃生肉吗?我会高高地翘起尾巴吗?我会手脚并用地走路吗?不过,我倒是可以学习如何生活在纯粹的感官世界里,学会排除偏见、放弃执著心的高雅生活。黄鼠狼生活在最基本的物质条件下,我们则生活在广泛的选择中,憎恶清贫,但最终却归于清贫。我愿意选择自己应该选择的方式来生活,正如黄鼠狼选择它应该选择的方式生活一样。我怀疑我的生活方式像黄鼠狼:无悔地面对生死,关注一切,忘却一切,稳准狠地捕捉自己的猎物。

要知道,我们也能以这样的意志来捕捉猎物。关键在于你要运用一定的技能和专注精神来寻找你的目标,找准最佳的切入点,狠狠地咬下去。这种做法就是让步,而不是出击。黄鼠狼从不“攻击”任何目标;它按自然赋予它的模式生活,每时每刻都为享有简约生活中那份绝对的悠闲而做出让步。我认为,牢牢把握住你的一种需要不放手,生活将会平平安安,顺顺利利,合乎自然,安逸无忧。牢牢地把握住它,让它带你进入更加美好的生活境界。

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我所认识的最成功的人

雅各布·霍洛维兹从未出过大名,也不曾攒下财富。他是一个裁缝,而且乐此不疲。他很神气地走在布鲁克林的大街上,眼神里透出笑意。这就是我的父亲,我所认识的最成功的人。

在孩提时代,我并不十分理解他的价值。看到他为了菲薄的报酬而那么辛苦地工作,我很难过,又为他缺乏雄心大志而感到羞愧。然而,在这两个问题上我都错了。

他为一家服装厂工作。一个夏天的晚上,他宣布说,老板打算给他一个做服装设计师的机会,

这是他梦寐以求的事。他加班加点，甚至通宵达旦地绘图。草图终于画完之后，他上班把图带走了，后来就再也未提及此事。最后我忍不住问他：“爸爸，那些图纸怎么样了？”

他说：“噢，那些图没什么用。”

看到我沮丧的样子，他说：“大卫，一个人不可能做好世上所有的事，但他能做好一件事。我发现我不是一个好的服装设计师，但我的确是一个好裁缝。”他从不装腔作势，也没有傲慢和不切实际的野心，而是享受着每个实实在在的日子。

父亲幸福的核心内容是炫耀他的妻子，一提到她就显出腼腆而略带崇拜的神色。他认为世上无人能与她相比。他曾经说过：“她走到哪里，哪里就生辉。”

当然，我们也有过一些庄严的日子，比如父亲成为美国公民的那一天。他急匆匆地从外面回来，嚷道：“你们大家都过来！”

我们跑过去，看到他手上拿着一张非常正式的大证书。“爸爸，证书上写的什么呀？”我大声问道。

“证书上写的是，雅各布·霍洛维兹是一位美国公民！”我们都觉得是天大的喜事。从那以后，每次选举他都参加投票，而且他都要穿上最好的衣服。

爸爸喜欢跟所有人交往，但是，真正与之交友的却为数不多，朋友中尤其重要的是五位与他在第一次世界大战中一起来美国的老朋友。他们每月一次在我家的厨房聚会，聊一个晚上。这些人生意做得都很成功。但在许多事情上，他们都要向雅各布·霍洛维兹讨主意，因为他们知道，他对生活看得透，而且他的见解不会因嫉妒而扭曲。

这些人开着大轿车来到我们这一相当贫穷的居民区，身穿昂贵西服，嘴里叼着25美分一支的雪茄。有一次我问母亲：“他们为什么要来这里，而不在他们的豪宅中聚会？”

她说：“我想，也许他们把自己最美好的东西留在了这里。他们需要不时来这里重温过去。”

我13岁那年，我母亲过世了。从我自己的悲伤中，我感觉到母亲的过世对父亲的沉重打击。但是他对自己的痛苦仅仅提到过一次。他说：“如果每天都幸福，那也就不幸福了。”他是想对儿子们说，幸福不是一个人所获取并保持的一种状态，而是一件需要不断争取的东西，无论面对什么样的失败和挫折都决不放弃。

我少年时，父亲对我表现出了无限的耐心。每当父亲的朋友们在我家厨房聚会时，大家总会问：“大卫找到工作了吗？”父亲说：“还没有。我儿子正在寻找他能够为之奉献一生的事业。我不能告诉他应该做什么。只有他自己找到工作，他才会开心。也许他比别人需要更长的时间找工作，但是他一定会找到的。我不为他担心。”

那年的年底，我在几家小型俱乐部中找到了一份演职工作，我突然之间意识到这就是我一直追求的事业。演艺圈与我父亲的世界相距甚远，但是，出于同他的那些朋友一样的缘故，我一次又一次地回到他的身边。

20岁时，我得到了一份固定的工作——这是每个演员梦寐以求的事。当时正值大萧条的谷底，成百上千的演员失业，而我却为了获得新的体验和挑战，打算主动辞去那份固定工作。

爸爸听了我的全部解释，然后说：“有些人总是需要检验自己，伸展他们的翅膀，搏击新的风云。如果这样做能让你找到更大的快乐和用武之地，那么你就去做好了。”这个建议出自一位一生从未离开一份固定工作的人之口，他有着欧洲传统的家庭责任感，但他也知道我与众不同。他理解我需要做什么，并帮助我做到。

在以后的几年中，我在几家俱乐部里工作，后来便有了重大突破，出演一部大片。之后我去了好莱坞，再往后爸爸也随我和我的家人生活在那里。一天晚上，我们举行了一场大型晚会。那天晚上，我想爸爸也许喜欢听几首我们从前在老家常唱的民歌。当我起调的时候，美妙的音乐和往昔的记忆令他情不自禁地加入了我的演唱。我悄悄地退出，留下他在大厅中央独唱，歌声清晰、朴实。他面对着世界上收入最高的明星，足足演唱了15分钟。曲终歌罢，全场掌声雷动。

这位单纯、善良的老人所歌唱的欧洲传统歌曲深深地打动了那些演艺界精英。我想起了母亲

对于爸爸的那帮富有的朋友曾说过的那句话：“我想，也许他们把自己最美好的东西留在了这里。他们需要不时来这里重温过去。”

我知道，那天晚上的掌声不仅仅是因为爸爸歌唱得好，也是对爸爸为人的喝彩。