

Part 1: I See You

第一章：我看见你

Chapter One: The Power of Being Seen

第一节：被看见的能力

If you ever saw the and old emotional movie Fiddler Jewishon families the Roof, you know how warm and emotional Jewish families can be.

如果你曾看过那部关于犹太家庭的老电影《屋顶上的提琴手》，你就会知道犹太家庭是多么的温暖和充满情感。

They are always hugging, singing, dancing, laughing, and crying together.

他们总是在一起拥抱着，歌唱着，舞蹈着，大笑着，和哭泣着。

I come from the other kind of Jewish family.

我来自于另一种犹太家庭。

The culture of my upbringing could be summed up by the phrase “Think Yiddish, act British.” We were reserved, stiff-upper-lip types. I’m not saying I had a bad childhood— far from it. Home was a stimulating place for me, growing up. Over our Thanksgiving dinner tables, we talked about the history of Victorian funerary monuments and the evolutionary sources of lactose intolerance (I’m not kidding). There was love in the home. We just didn’t express it.

我成长的文化可以用一句话概括：“像犹太人一样思考，像英伦人一样行动。”我们是那种含蓄，内敛的类型（译者：直译为“硬上唇”指不轻易表露情感）的类型。我并不是说我有一个糟糕的童年——远非如此。对我而言，家一直是一个激发灵感的地方，在我的成长过程中。在我们的感恩节晚餐桌上，我们会讨论维多利亚时代墓碑的历史和乳糖不耐受的进化来源（我没开玩笑）。家里是有爱的。我们只是不表达它。

Perhaps unsurprisingly, I became a bit detached. When I was four, my nursery school teacher apparently told my parents, “David doesn’t always play with the other children. A lot of the time he stands off to the side and observes them.” Whether it was nature or nurture, a certain aloofness became part of my personality. By high school I had taken up long-term residency inside my own head. I felt most alive when I was engaged in the solitary business of writing. Junior year I wanted to date a woman named Bernice. But after doing some intel gathering, I discovered she wanted to go out with another guy. I was shocked. I remember telling myself, “What is she thinking? I write way better than that guy!” It’s quite possible that I had a somewhat constrained view of how social life worked for most people.

也许不足为奇，我变得有些疏离了。我四岁的时候，我的幼儿园老师显然告诉我的父母：“大卫不总是

和其他孩子一起玩。很多时候他站在一边观察他们。”不管是先天天性还是后天教养，某种淡漠感成了我的性格的一部分。到了高中，我已经长期居住在自己的头脑中。当我从事写作这一孤独的事务时，我感觉最有活力。大三那年，我想约会一个叫贝尼斯的女生。但在做了一些情报收集后，我发现她想和另一个男孩出去。我震惊了。我记得告诉自己：“她在想什么？我写作比那个家伙好太多了！”很可能，我对大多数人的社交生活运作方式有着某种限制性的看法

Then, when I was eighteen, the admissions officers at Columbia, Wesleyan, and Brown decided I should go to the University of Chicago. I love my alma mater, and it has changed a lot for the better since I was there, but back then it wasn't exactly the sort of get-in-touch-with-your- feelings place that would help thaw my emotional ice age.

后来，当我十八岁时，哥伦比亚大学、卫斯理大学和布朗大学的招生官决定我应该去芝加哥大学。我爱我的母校，自从我在那里以来，它已经有了很大的改善，但在当时，它并不完全是那种能帮助我化解情感冰河期的、让你接触自己感受的地方。

My favorite saying about Chicago is this one: It's a Baptist school where atheist professors teach Jewish students Saint Thomas Aquinas. The students there still wear T-shirts that read, "Sure it works in practice, but does it work in theory?" And so into this heady world I traipsed and...shocker, I fit right in.

我最喜欢关于芝加哥的一句话是这样的：这是一所让无神论教授教授犹太学生圣托马斯·阿奎那的浸礼会学校。那里的学生仍然穿着印有“当然它在实践中行得通，但理论上行得通吗？”的T恤。就这样，我踏入了这个令人陶醉的世界，并且……令人震惊的，我完全融入了。

If you had met me ten years out of college, I think you would have found me a pleasant enough guy, cheerful but a tad inhibited—not somebody who was easy to get to know or who found it easy to get to know you. In truth, I was a practiced escape artist. When other people revealed some vulnerable intimacy to me, I was good at making meaningful eye contact with their shoes and then excusing myself to keep a vitally important appointment with my dry cleaner. I had a sense that this wasn't an ideal way of being. I felt painfully awkward during those moments when someone tried to connect with me. I inwardly wanted to connect. I just didn't know what to say.

如果你在我大学毕业十年后遇到了我，我想你会发现我是一个足够愉悦的人，乐观但有点拘谨——不是那种容易了解或觉得容易与人亲近的人。事实上，我是一位经验丰富的逃避艺术家。当其他人向我展示一些脆弱的亲密时，我擅长与他们的鞋子进行有意义的眼神交流，然后借口自己有个极其重要的干洗店预约而离开。我意识到这不是一种理想的存在方式。在有人试图与我建立联系的那些时刻，我感到异常尴尬。我内在想要建立联系。我只是不知道该说什么。

Repressing my own feelings became my default mode for moving through the world. I suppose I was driven by the usual causes: fear of intimacy; an intuition that if I really let my feelings flow, I wouldn't like what bubbled up; a fear of vulnerability; and a general social ineptitude. One seemingly small and stupid episode symbolizes this repressed way of living for me. I'm a big baseball fan, and though I have been to hundreds of games, I have never once caught a foul ball in the stands. One day about fifteen years ago, I was at a game in Baltimore when a hitter's bat shattered, and the whole bat except the knob helicoptered over the dugout and landed at my feet. I reached down and grabbed it. Getting a bat at a game is a thousand times better than getting a ball! I should have been jumping up and down, waving my trophy in the air, high-fiving the people around me, becoming a temporary jumbotron celebrity. Instead, I just placed the bat at my feet and sat, still-faced, as everyone stared at

me. Looking back, I want to scream at myself: “Show a little joy!” But when it came to spontaneous displays of emotion, I had the emotional capacity of a head of cabbage.

抑制自己的感情成为了我在世界中前行的默认模式。我想我是被常见的原因所驱动：对亲密的恐惧；一个直觉，如果我真的让我的感情流淌，我可能不会喜欢涌现出来的东西；对脆弱的恐惧；以及一般的社交笨拙。有一个看似小而愚蠢的事件，对我来说象征着这种抑制的生活方式。我是个大棒球迷，尽管我去过数百场比赛，但我从未在看台上抓到过一个界外球。大约十五年前的一天，我在巴尔的摩观看一场比赛时，一名击球手的球棒碎裂了，除了旋钮之外，整个球棒都飞到了休息室上空，落在了我的脚下。我弯下腰抓住了它。在比赛中得到一个球棒比得到一个球好上千倍！我本应该跳起来，高举我的战利品，与周围的人击掌庆祝，成为暂时的巨型屏幕上的明星。相反，我只是把球棒放在脚边坐着，面无表情地坐着，所有人都盯着我看。回顾过去，我想对自己大喊：“展示一点喜悦吧！”但当涉及到情感的自发展示时，我有着一个卷心菜头的情感容量。

Life has a way of tenderizing you, though. Becoming a father was an emotional revolution, of course. Later, I absorbed my share of the blows that any adult suffers: broken relationships, public failures, the vulnerability that comes with getting older. The ensuing sense of my own frailty was good for me, introducing me to deeper, repressed parts of myself.

然而，生活总有办法让你变得柔软。当然，成为一名父亲是一场情感革命。后来，我也承受了任何成年人都会遭受的打击：破碎的关系，公开的失败，随着愈发衰老伴随而来的脆弱性。随后到来对我自己脆弱性的感知对我而言是有益的，让我认识到了更深层、被压抑的那部分自我。

Another seemingly small event symbolizes the beginning of my ongoing journey toward becoming a full human being. As a commentator and pundit, I sometimes get asked to sit on panel discussions. Usually, they are at Washington think tanks and they have exactly as much emotional ardor as you’d expect from a discussion of fiscal policy. (As the journalist Meg Greenfield once observed, Washington isn’t filled with the wild kids who stuck the cat in the dryer; it’s filled with the kind of kids who tattled on the kids who stuck the cat in the dryer.) But on this particular day, I was invited to appear on a panel at the Public Theater in New York, the company that would later launch the musical *Hamilton*. I think we were supposed to talk about the role of the arts in public life. The actress Anne Hathaway was on the panel with me, along with a hilarious and highbrow clown named Bill Irwin and a few others. At this panel, D.C. think-tank rules didn’t apply. Backstage, before the panel, everybody was cheering each other on. We gathered for a big group hug. We charged out into the theater filled with camaraderie and purpose. Hathaway sang a moving song. There were tissues on the stage in case anybody started crying. The other panelists started emoting things. They talked about magical moments when they were undone, transported, or transformed by some artwork or play. Even I started emoting things! As my hero Samuel Johnson might have said, it was like watching a walrus trying to figure skate—it wasn’t good, but you were impressed that you were seeing it at all. Then, after the panel, we celebrated with another group hug. I thought, “This is fantastic! I’ve got to be around theater people more!” I vowed to alter my life.

另一个看似微不足道的事件象征着我成为一个完整人类存有旅程的开始。作为一名评论员和专家，我有时会被邀请参加小组讨论。通常，这些讨论会在华盛顿的智库举行，它们所表现出的情感热度正如你对讨论财政政策所期待的那样。（正如记者梅格·格林菲尔德Meg Greenfield曾经观察到的，华盛顿不是充满了那些把猫塞进干衣机的调皮孩子；而是充满了那些告发把猫塞进干衣机的孩子的那种孩子。）但在那一天，我被邀请到纽约的公共剧院参加一个小组讨论，这个剧院后来推出了音乐剧《汉密尔顿》。我想我们应该是讨论艺术在公共生活中的角色。与我一同参加小组讨论的有女演员安妮·海瑟薇，

以及一个名叫比尔·欧文的风趣且高雅的小丑，还有其他几位演员。在这个小组讨论中，华盛顿智库的规则不适用。在小组讨论开始前的后台，每个人都在为彼此加油。我们聚在一起大团圆拥抱。我们带着友谊和目标冲进了剧院。海瑟薇唱了一首感人的歌。舞台上放着纸巾，以防有人开始哭泣。其他小组成员开始表达情感。他们谈论了那些被某些艺术作品或剧目完全开解、转移或转变的神奇时刻。连我也开始表达情感了！正如我的英雄塞缪尔·约翰逊可能会说的，这就像看着海象试图滑冰——虽然不好看，但你会对自己竟能见到这一幕而印象深刻。然后，在小组讨论后，我们又以另一个大团圆拥抱庆祝。我想，“这太棒了！我得多和剧院里的人在一起！”我发誓要改变我的生活。

Yes, I'm the guy who had his life changed by a panel discussion.

是的，我就是那个因为一场小组讨论而改变了人生的人。

Okay, it was a *little* more gradual than that. But over the years I came to realize that living in a detached way is, in fact, a withdrawal from life, an estrangement not just from other people but from yourself. So I struck out on a journey. We writers work out our stuff in public, of course, so I wrote books on emotion, moral character, and spiritual growth. And it kind of worked. Over the years, I altered my life. I made myself more vulnerable with people and more emotionally expressive in public. I tried to become the sort of person people would confide in—talk with me about their divorces, their grief over the death of their spouse, worries about their kids. Gradually, things began to change inside. I had these novel experiences: “What are these tinglings in my chest? Oh, they’re feelings!” One day, I’m dancing at a concert: “Feelings are great!” Another day, I’m sad that my wife is away on a trip: “Feelings suck!” My life goals changed, too. When I was young, I wanted to be knowledgeable, but as I got older, I wanted to be wise. Wise people don’t just possess information; they possess a compassionate understanding of other people. They know about life.

好吧，它其实比那更渐进一点。但随着时间的推移，我逐渐意识到，以一种超然的方式生活，实际上是对生活的一种退避，不仅是与他人的疏远，也是与自己的疏远。所以我开始了一段旅程。我们作家当然是在公众面前解决我们的问题，所以我写了关于情感、道德品格和精神成长的书。而且这种方法在某种程度上成功了。多年来，我改变了我的生活。我让自己在人际关系中更加脆弱，在公共场合更加情感表达。我试图成为那种人们会向其吐露心声的人——与我谈论他们的离婚、对配偶之死的悲痛、对孩子的担忧。渐渐地，内心开始发生变化。我有了这些新奇的经历：“我的胸口这些刺痛是什么？哦，这是感受！”有一天，我在音乐会上跳舞：“感受太棒了！”另一天，我因为妻子出差而感到难过：“感受糟透了！”我的人生目标也改变了。当我年轻时，我想成为一个博学之人，但随着年龄的增长，我希望成为一个有智慧的人。有智慧的人不仅拥有信息；他们对他人拥有一种富有同情心的理解。他们知晓人生。

I’m not an exceptional person, but I am a grower. I do have the ability to look at my shortcomings, then try to prod myself into becoming a more fully developed human being. I’ve made progress over these years. Wait, I can prove this to you! Twice in my life I’ve been lucky enough to have appeared on Oprah’s show *Super Soul Sunday*, once in 2015 and once in 2019. After we were done taping the second interview, Oprah came up to me and said, “I’ve rarely seen someone change so much. You were so blocked before.” That was a proud moment for me. I mean, she should know—she’s Oprah. 我不是一个特别的人，但我是一个成长者。我的确有能力和自己的缺点，然后试图激励自己成为一个更加全面发展的人类存有。这些年来，我已经取得了进步。等等，我可以向你证明这一点！我一生中有幸两次出现在奥普拉的节目《超级灵魂星期天》上，一次是在2015年，另一次是在2019年。第二

次采访结束后，奥普拉走到我跟前说：“我很少见到有人变化这么大。你之前是如此的封闭。”那对我来说是一个自豪的时刻。我是说，她应该知道——她是奥普拉。

I learned something profound along the way. Being open-hearted is a prerequisite for being a full, kind, and wise human being. But it is not enough. People need social skills. We talk about the importance of “relationships,” “community,” “friendship,” “social connection,” but these words are too abstract. The real act of, say, building a friendship or creating a community involves performing a series of small, concrete social actions well: disagreeing without poisoning the relationship; revealing vulnerability at the appropriate pace; being a good listener; knowing how to end a conversation gracefully; knowing how to ask for and offer forgiveness; knowing how to let someone down without breaking their heart; knowing how to sit with someone who is suffering; knowing how to host a gathering where everyone feels embraced; knowing how to see things from another’s point of view. 在这个过程中，我学到了一些深远的东西。保持心胸开放的心态是成为一个完整、善良和有智慧的人类存有的先决条件。但这还不够。人们需要社交技能。我们谈论“关系”、“社区”、“友谊”、“社交联系”的重要性，但这些词语太抽象了。比如说，建立一段友谊或创建一个社区的真正行动，涉及到完好执行一系列微小、具体的社交行为：在不损害关系的情况下提出异议；以适当的节奏展示脆弱性；成为一个好的倾听者；懂得如何优雅地结束对话；懂得如何请求和提供宽恕；知道如何委婉拒绝不至于让对方心碎；懂得如何陪伴一个正在受苦煎熬的人；懂得如何主持一个让每个人都感到被拥抱的聚会；懂得如何从他人的视角看问题。

These are some of the most important skills a human being can possess, and yet we don’t teach them in school. Some days it seems like we have intentionally built a society that gives people little guidance on how to perform the most important activities of life. As a result, a lot of us are lonely and lack deep friendships. It’s not because we don’t want these things. Above almost any other need, human beings long to have another person look into their face with loving respect and acceptance. It’s that we lack practical knowledge about how to give each other the kind of rich attention we desire. I’m not sure Western societies were ever great at teaching these skills, but over the past several decades, in particular, there’s been a loss of moral knowledge. Our schools and other institutions have focused more and more on preparing people for their careers, but not on the skills of being considerate toward the person next to you. The humanities, which teach us what goes on in the minds of other people, have become marginalized. And a life spent on social media is not exactly helping people learn these skills. On social media you can have the illusion of social contact without having to perform the gestures that actually build trust, care, and affection. On social media, stimulation replaces intimacy. There is judgment everywhere and understanding nowhere.

这些是人类可以拥有的一些最重要的技能，然而我们在学校里并不教授它们有时候，我们看起来似乎故意建立了一个为人们在生活中最重要的活动上提供极少指导的社会。作为结果，我们中的许多人感到孤独，缺乏深刻的友谊。这不是因为我们不想要这些东西。几乎高于任何其他需要的是，人类存有渴望有另一个人用充满爱意的尊重和接纳的目光看向他们的脸。问题是我们缺乏如何给予彼此那种我们渴望的充沛关注的实际知识。我不确定西方社会是否曾在教授这些技能上做得很好，但过去的几十年里，尤其，道德的知识有所丧失。我们的学校和其他机构越来越多地专注于为人们的职业生涯做准备，却不教授如何对身边的人表示关心的技能。人文学科，它教授我们其他人心智中在发生什么，已经变得边缘化。在社交媒体上度过的生活并没有确切帮助人们学习这些技能。在社交媒体上，无需做出实际建立信任、关怀和爱意的举动，你就可以拥有社交接触的幻觉。在社交媒体上，刺激取代了亲密。处处是评判，无处是理解。

In this age of creeping dehumanization, I've become obsessed with social skills: how to get better at treating people with consideration; how to get better at understanding the people right around us. I've come to believe that the quality of our lives and the health of our society depends, to a large degree, on how well we treat each other in the minute interactions of daily life. 在这个人性逐渐被剥离的时代，我对社交技能产生了强烈的迷恋：如何更好地以关怀对待他人；如何更好地理解我们周围的人。我逐渐相信，我们生活的质量和我们社会的健康，在很大程度上，取决于我们在日常生活中的微小互动中如何对待彼此。

And all these different skills rest on one foundational skill: the ability to understand what another person is going through. There is one skill that lies at the heart of any healthy person, family, school, community organization, or society: the ability to see someone else deeply and make them feel seen—to accurately know another person, to let them feel valued, heard, and understood.

所有这些不同的技能都基于一个基础技能：理解另一个人正在经历什么的能力。有一个技能是任何健康的个人、家庭、学校、社区组织或社会的核心：深入看见他人并让他们感到被看见的能力——精准地知晓他人，让他们感到被珍视、被倾听和被理解。

That is at the heart of being a good person, the ultimate gift you can give to others and to yourself. 这是成为一个好人的核心所在，是你可以给予他人和你自己的终极礼物。

Human beings need recognition as much as they need food and water. No crueler punishment can be devised than to not see someone, to render them unimportant or invisible. "The worst sin towards our fellow creatures is not to hate them," George Bernard Shaw wrote, "but to be indifferent to them: that's the essence of inhumanity." To do that is to say: You don't matter. You don't exist.

人类存有需要认可，正如对食物和水的需求一样迫切。没有比不去看见某人，将他们视为无关紧要或隐形的惩罚更残忍了。“对我们的同类犯下的最大罪行不是恨他们，”乔治·伯纳德·肖（萧伯纳）写道，“而是对他们漠不关心：这就是非人性的本质。”做到这一点就是在说：你不重要。你不存在。

On the other hand, there are few things as fulfilling as that sense of being seen and understood. I often ask people to tell me about times they've felt seen, and with glowing eyes they tell me stories about pivotal moments in their life. They talk about a time when someone perceived some talent in them that they themselves weren't even able to see. They talk about a time when somebody understood exactly what they needed at some exhausted moment—and stepped in, in just the right way, to lighten the load.

另一方面，几乎没有什么比被看见和被理解的感觉更令人满足了。我经常请人们告诉我他们感到被看见的时刻，伴随着眼中闪烁着光芒，他们向我讲述着生命中的关键时刻。他们谈论有人在他们自己甚至未曾察觉的时候发现了他们的某种才能。他们讲述在某个疲惫时刻，有人准确地理解了他们的需求，并以恰到好处的方式介入，减轻了他们的负担。

Over the past four years I've become determined to learn the skills that go into seeing others, understandings others, making other people feel respected, valued, and safe. First, I've wanted to understand and learn these skills for pragmatic reasons. You can't make the big decisions in life well unless you're able to understand others. If you are going to marry someone, you have to know not just about that person's looks, interests, and career prospects but how the pains of their childhood

show up in their adulthood, whether their deepest longings align with your own. If you're going to hire someone, you have to be able to see not just the qualities listed on their résumé but the subjective parts of their consciousness, the parts that make some people try hard or feel comfortable with uncertainty, calm in a crisis, or generous to colleagues. If you're going to retain someone in your company, you have to know how to make them feel appreciated. In a 2021 study, McKinsey asked managers why their employees were quitting their firms. Most of the managers believed that people were leaving to get more pay. But when the McKinsey researchers asked the employees themselves why they'd left, the top reasons were relational. They didn't feel recognized and valued by their managers and organizations. They didn't feel seen.

在过去的四年里，我下定决心要学习看见他人、理解他人、让他人感受到尊重、珍视和安全的技能。首先，我出于务实的原因想要理解和学习这些技能。除非你能理解他人，否则你无法很好地做出生活中的重大决定。如果你要和某人结婚，你不仅需要了解那个人的外貌、兴趣和职业前景，还需要知道他们童年的痛苦如何在他们的成年期显现，他们最深的渴望是否与你的一致。如果你要雇用某人，你必须能够看到不仅仅是他们简历上列出的品质，而是他们意识中的主观部分，是什么让一些人努力尝试或在不确定性中感到舒适，在危机中保持冷静，或对同事慷慨。如果你要让某人留在你的公司，你必须知道如何让他们感到被欣赏。在2021年的一项研究中，麦肯锡询问了管理者他们的员工为什么离开他们的公司。大多数管理者认为人们离开是为了获得更多的薪酬。但当麦肯锡的研究人员询问员工本身为什么离开时，最主要的原因是关系性的。他们感觉不到被他们的管理者和组织认可和重视。他们没有感觉被看见。

And if this ability to truly see others is important in making the marriage decision or in hiring and retaining workers, it is also important if you are a teacher leading students, a doctor examining patients, a host anticipating the needs of a guest, a friend spending time with a friend, a parent raising a child, a spouse watching the one you love crawl into bed at the end of the day. Life goes a lot better if you can see things from other people's points of view, as well as your own. "Artificial intelligence is going to do many things for us in the decades ahead, and replace humans at many tasks, but one thing it will never be able to do is to create person-to-person connections. If you want to thrive in the age of AI, you better become exceptionally good at connecting with others." 如果这种真正看见他人的能力在做出结婚决定或在招聘和保留员工方面很重要，那么如果你是一位引导学生的老师、检查病人的医生、预测客人需求的主人、与朋友共度时光的朋友、抚养孩子的父母、在一天结束时看着你爱的人爬上床的配偶，这种能力同样重要。如果你能从别人的视角以及你自己的视角看问题，生活会好很多。“人工智能在未来几十年将为我们做许多事情，并在许多任务中替代人类，但它永远无法做到的一件事就是创造人与人之间的联系。如果你想在人工智能时代蓬勃发展，你最好变得擅长与他人建立联系。”

Second, I wanted to learn this skill for what I think of as spiritual reasons. Seeing someone well is a powerfully creative act. No one can fully appreciate their own beauty and strengths unless those things are mirrored back to them in the mind of another. There is something in being seen that brings forth growth. If you beam the light of your attention on me, I blossom. If you see great potential in me, I will probably come to see great potential in myself. If you can understand my frailties and sympathize with me when life treats me harshly, then I am more likely to have the strength to weather the storms of life. "The roots of resilience," the psychologist Diana Fosha writes, "are to be found in the sense of being understood by and existing in the mind and heart of a loving, attuned, and self-possessed other." In how you see me, I will learn to see myself.

第二，我想学习这项技能出于我所认为的精神原因。很好地看见某人是一种强有力的创造性行为。没有人能完全欣赏自己的美丽与力量，除非这些（他们的美丽与力量）通过另一个人的心智反射给（并重新照亮）他们。被看见本身蕴含着促进成长的要素 如果你用你的关注之光照亮我，我会绽放。如果你在我身上看到巨大的潜力，我很可能会开始在自己身上看到巨大的潜力。如果你能理解我的脆弱，并在生活对我苛刻时与我同情，那么我更有可能拥有经受住人生风暴的力量。“韧性(復原力)的根源,”心理学家戴安娜·福莎写道,“将在被一个仁爱,和谐,和自我-持满的他人的心智和心胸所理解的感知中被找到,并存在于一个仁爱,和谐,和自我-持满的他人的心智和心胸中。”**在你如何看见我（的过程中），我将学会如何看见自己。**

And third, I wanted to learn this skill for what I guess you'd call reasons of national survival. Human beings evolved to live in small bands with people more or less like themselves. But today, many of us live in wonderfully pluralistic societies. In America, Europe, India, and many other places, we're trying to build mass multicultural democracies, societies that contain people from diverse races and ethnicities, with different ideologies and backgrounds. To survive, pluralistic societies require citizens who can look across difference and show the kind of understanding that is a prerequisite of trust—who can say, at the very least, “I’m beginning to see you. Certainly, I will never fully experience the world as you experience it, but I’m beginning, a bit, to see the world through your eyes.”

第三，我想学习这项技能，我猜你会称之为国家生存的原因。人类存有进化成了与自己或多或少相似的人生活在小群体中。但如今，我们许多人生活在美好多元化的社会中。在美国、欧洲、印度和许多其他地方，我们正在努力建设大规模的多元文化民主社会，这些社会包含来自不同种族和民族、具有不同意识形态和背景的人们。为了生存，多元化社会需要能够跨越差异并展现出信任先决条件的理解的公民，他们至少可以说：“我开始看到你了。当然，我永远无法完全体验你所经历的世界，但我开始，稍微地，透过你的眼睛看世界。”

Our social skills are currently inadequate to the pluralistic societies we are living in. In my job as a journalist, I often find myself interviewing people who tell me they feel invisible and disrespected: Black people feeling that the systemic inequities that afflict their daily experiences are not understood by whites, rural people feeling they are not seen by coastal elites, people across political divides staring at each other with angry incomprehension, depressed young people feeling misunderstood by their parents and everyone else, privileged people blithely unaware of all the people around them cleaning their houses and serving their needs, husbands and wives in broken marriages who realize that the person who should know them best actually has no clue. Many of our big national problems arise from the fraying of our social fabric. If we want to begin repairing the big national ruptures, we have to learn to do the small things well.

我们目前的社交技能对我们生活在其中的多元化社会来说是不足够的。在我作为一名记者的工作中，我经常发现自己在采访中听到人们告诉我，他们感到隐形和不被尊重：黑人感到制度性不公对他们日常经历的折磨并未被白人理解，农村人感到他们被沿海精英忽视，跨越政治分歧的人们互相以愤怒的不理解瞪着对方，抑郁的年轻人感到被父母和其他所有人误解，特权阶层的人们对周围为他们打扫房子和满足他们需求的人毫不在意，破裂婚姻中的丈夫和妻子意识到，那个应该最了解他们的人实际上一无所知。我们许多重大国家问题源于我们社会结构的破裂。如果我们想要开始修復这些重大国家裂痕，我们必须学会做好小事。

In every crowd there are Diminishers and there are Illuminators. Diminishers make people feel small and unseen. They see other people as things to be used, not as persons to be befriended. They stereotype and ignore. They are so involved with themselves that other people are just not on their radar screen.

在每个人群中都有削弱者和启迪者。削弱者让人感到渺小和不被看见。他们把其他人看作是可以被其所用的东西，而不是可以交友的人。他们以刻板印象（认识人）和无视（人）。他们是如此沉迷于他们自己以至于其他人根本不在他们的雷达探测范围中。

Illuminators, on the other hand, have a persistent curiosity about other people. They have been trained or have trained themselves in the craft of understanding others. They know what to look for and how to ask the right questions at the right time. They shine the brightness of their care on people and make them feel bigger, deeper, respected, lit up.

启迪者，另一方面，对他人有执着的好奇心。他们被训练过，或者自己训练过他们自己，理解他人的技艺。他们知道要寻找什么，以及如何在正确的时机提出正确的问题。他们将他们的关爱之光照耀在人们身上，让他们感觉更加重要、更加深刻、更加受尊重，使他们心中充满了亮光。

I'm sure you've experienced a version of this: You meet somebody who seems wholly interested in you, who gets you, who helps you name and see things in yourself that maybe you hadn't even yet put into words, and you become a better version of yourself.

我相信你一定有过这样的经历：你遇到一个似乎完全对你感兴趣的人，他了解你，帮助你命名并看清楚你自己的一些东西，也许你甚至还没有用言语表达出来，然后你变成了一个更好版本的自己。

A biographer of the novelist E. M. Forster wrote, "To speak to him was to be seduced by an inverse charisma, a sense of being listened to with such intensity that you had to be your most honest, sharpest, and best self." Imagine how good it would be to be that guy.

一位小说家E. M.福斯特的传记作者写道：“和他交谈就像被一种逆向的魅力所吸引，一种被如此强烈地倾听的感觉，以至于你不得不成为最诚实、最敏锐和最好的自己。”想象一下成为那个人有多好。

Perhaps you know the story that is sometimes told of Jennie Jerome, who later became Winston Churchill's mother. It's said that when she was young, she dined with the British statesman William Gladstone and left thinking he was the cleverest person in England. Later she dined with Gladstone's great rival, Benjamin Disraeli, and left that dinner thinking she was the cleverest person in England. It's nice to be like Gladstone, but it's better to be like Disraeli.

也许你知道有关詹妮·杰罗姆的故事，她后来成为温斯顿·丘吉尔的母亲。据说当她年轻的时候，她与英国政治家威廉·格莱斯顿共进晚餐，离开时觉得他是英格兰最聪明的人。后来她与格莱斯顿的伟大对手本杰明·迪斯雷利共进晚餐，离开时觉得自己是英格兰最聪明的人。成为像格莱斯顿那样的人很好，但成为像迪斯雷利那样的人更棒。

Or consider a story from Bell Labs. Many years ago, executives there realized that some of their researchers were far more productive, and amassed many more patents, than the others. Why was this? they wondered. They wanted to know what made these researchers so special. They explored every possible explanation— educational background, position in the company—but came up empty. Then they noticed a quirk. The most productive researchers were in the habit of having breakfast or lunch with an electrical engineer named Harry Nyquist. Aside from making important contributions to communications theory, Nyquist, the scientists said, really listened to their challenges, got inside their

heads, asked good questions, and brought out the best in them. In other words, Nyquist was an Illuminator.

再看一个来自贝尔实验室的故事。许多年前，那里的高管意识到，一些研究人员的产出要比其他人多得多，并且积累了更多的专利。为什么会这样？他们感到疑惑。他们想知道是什么使这些研究人员如此特别。他们探索了每一个可能的解释——教育背景、在公司的职位——但都一无所获。然后他们注意到了——一个怪癖。最有成效的研究人员习惯于与一位名叫哈里·奈奎斯特的电气工程师共进早餐或午餐。除了对通信理论做出重要贡献之外，科学家们说，奈奎斯特真正倾听了他们的挑战，深入了解他们的想法，提出了好问题，并激发了他们的最佳潜力。换句话说，奈奎斯特是一个启迪者。

So what are you most of the time, a Diminisher or an Illuminator? How good are you at reading other people? I probably don't know you personally, but I can make the following statement with a high degree of confidence: You're not as good as you think you are. We all go through our days awash in social ignorance. William Ickes, a leading scholar on how accurate people are at perceiving what other people are thinking, finds that strangers who are in the midst of their first conversation read each other accurately only about 20 percent of the time and close friends and family members do so only 35 percent of the time. Ickes rates his research subjects on a scale of "empathic accuracy" from 0 to 100 percent and finds great variation from person to person. Some people get a zero rating. When they are in conversation with someone they've just met, they have no clue what the other person is actually thinking. But other people are pretty good at reading others and score around 55 percent. (The problem is that people who are terrible at reading others think they are just as good as those who are pretty accurate.) Intriguingly, Ickes finds that the longer many couples are married, the less accurate they are at reading each other. They lock in some early version of who their spouse is, and over the years, as the other person changes, that version stays fixed—and they know less and less about what's actually going on in the other's heart and mind.

那么，你大多数时候是一个削弱者还是一个启迪者？你对读懂他人有多在行？我可能不认识你个人，但我可以非常有信心地做出以下陈述：你并不像你认为的那样擅长。我们每个人都在社交无知中度过我们奔流的光阴。威廉·艾克斯，一个致力于研究人们有多准确地感知其他人在思考什么的领导学者，他发现，处于他们第一次交谈中的陌生人只有大约20%的时间能准确地读懂对方，而亲密的朋友和家人只有35%的时间能这样做。艾克斯根据“共情准确度”的评分标准对他的研究对象进行评分，范围从0到100%，发现不同的人之间存在着很大的差异。有些人得到了零分。当他们与刚认识的人交谈时，他们根本不知道对方实际上在想什么。但另一些人在读懂他人方面相当不错，得分约为55%。（问题在于，那些不擅长读懂他人的人认为自己和那些相当准确的人一样出色。）有趣的是，艾克斯发现，夫妻结婚时间越长，他们读懂彼此的准确度就越低。他们锁定了自己配偶的一些早期版本的印象，多年来，随着对方的变化，这个版本的印象保持不变——而且他们对对方内心真实想法的了解越来越少。

You don't have to rely on an academic study to know that this is true. How often in your life have you felt stereotyped and categorized? How often have you felt prejudged, invisible, misheard, or misunderstood? Do you really think you don't do this to others on a daily basis? 你不必依赖学术研究就知道这是真的。在你的生活中，你有多少次感到被人以刻板印象（所看见）和被分类？有多少次感到自己受到偏见、隐形、听错或误解？你真的认为你每天不会对其他人这样做吗？

The purpose of this book is to help us become more skilled at the art of seeing others and making them feel seen, heard, and understood. When I started research on this subject, I had no clue what

this skill consisted of. But I did know that exceptional people in many fields had taught themselves versions of this skill. Psychologists are trained to see the defenses people build up to protect themselves from their deepest fears. Actors can identify the core traits of a character and teach themselves to inhabit the role. Biographers can notice the contradictions in a person and yet see a life whole. Teachers can spot potential. Skilled talk show and podcast hosts know how to get people to open up and be their true selves. There are so many professions in which the job is to see, anticipate, and understand people: nursing, the ministry, management, social work, marketing, journalism, editing, HR, and on and on. My goal was to gather some of the knowledge that is dispersed across these professions and integrate it into a single practical approach.

这本书的目的是帮助我们更加熟练地掌握看见他人的艺术，并让他们感到被看见、被听到和被理解。当我开始研究这个主题时，我对这种技能的构成一无所知。但我知道在许多领域，杰出的人们已经教会了他们自己不同版本的这项技能。心理学家被训练去看到人们为保护自己免受最深的恐惧而建立起来的防御。演员能够识别一个角色的核心特质，并自我教导如何扮演这个角色。传记作者可以注意到一个人的矛盾之处，但仍然能看到一个完整的生活。教师可以发现潜力。熟练的脱口秀和播客主持人知道如何让人们敞开心扉，展现真实的自我。有很多职业的工作是洞察、预测和理解人：护理、牧师、管理、社会工作、市场营销、新闻学、编辑、人力资源等等。我的目标是收集这些职业中分散的知识，并将其整合成一个单一的实用方法。

So I embarked on a journey toward greater understanding, a journey on which I still have a long, long way to go. I gradually realized that trying to deeply know and understand others is not just about mastering some set of techniques; it's a way of life. It's like what actors who have gone to acting school experience: When they're onstage, they're not thinking about the techniques they learned in school. They've internalized them, so it is now just part of who they are. I'm hoping this book will help you adopt a different posture toward other people, a different way of being present with people, a different way of having bigger conversations. Living this way can yield the deepest pleasures.

于是，我开始了一段通往更深理解的旅程，这是一段我仍然有很长，很长的路要走的旅程。我逐渐意识到，试图深入知晓和理解他人不仅仅是掌握一套技术；这是一种生活方式。就像那些上过表演学校的演员所经历的一样：当他们站在舞台上时，他们不会想着他们在学校学到的技术。他们已经内化了这些技术，现在它们只是他们的一部分。我希望这本书能帮助你以不同的态度对待他人，以不同的方式与人相处，以不同的方式进行更深层的对话。以这种方式生活可以带来最深的快乐。

One day, not long ago, I was reading a dull book at my dining room table when I looked up and saw my wife framed in the front doorway of our house. The door was open. The late afternoon light was streaming in around her. Her mind was elsewhere, but her gaze was resting on a white orchid that we kept in a pot on a table by the door.

不久前的一天，我正在餐桌上读一本枯燥的书，突然抬头看见我的妻子站在我们家前门的门口。门是开着的。午后的阳光洒落在她的周围。她的心思在别处，但她的目光停留在我们放在门边桌子上的花盆里的一朵白色兰花上。

I paused, and looked at her with a special attention, and had a strange and wonderful awareness ripple across my mind: "I know her," I thought. "I really know her, through and through."

我停顿了一下，用一种特别的注意力看着她，一种奇怪又美妙的觉知在我的心智荡漾：“我认识她，”我想。“我真的很了解她，彻彻底底地。”

If you had asked what it was exactly that I knew about her in that moment, I would have had trouble answering. It wasn't any collection of facts about her, or her life story, or even something expressible in the words I'd use to describe her to a stranger. It was the whole flowing of her being—the incandescence of her smile, the undercurrent of her insecurities, the rare flashes of fierceness, the vibrancy of her spirit. It was the lifts and harmonies of her music.

如果你问我在那一刻确切地知道关于她的是什么，我会有些难以回答。那不是关于她的任何事实的集合，也不是她的人生故事，甚至不是我用来自向陌生人描述她的那些词语所能表达的。那是她存在的整个流动——她笑靥的灿烂，她不安全感的潜流，她罕见闪现的热烈，她精神的活力。那是她音乐的升腾与和谐。

I wasn't seeing pieces of her or having specific memories. What I saw, or felt I saw, was the wholeness of her. How her consciousness creates her reality. It's what happens when you've been with someone for a while, endured and delighted together, and slowly grown an intuitive sense for how that person feels and responds. It might even be accurate to say that for a magical moment I wasn't seeing her, I was seeing out from her. Perhaps to really know another person, you have to have a glimmer of how they experience the world. To really know someone, you have to know how they know you.

我并没有看到她的片段或具体的回忆。我所看到的，或者说我所感受到我看到的，是她的完整性。她的意识是如何创造她的现实的。这是当你与某人共度了一段时间，一起同甘共苦，慢慢培养出对那个人的感受和反应的直觉感知之后所发生的。甚至或许更准确地说，在一个神奇的瞬间，我不是在看她，而是从她的视角出发（透过她）去看世界。也许，要真正知晓另一个人，你必须对他们体验世界的方式有一丝理解。要真正知晓某人，你必须知晓他们是如何知晓你的。

The only word I can think of in the English language that captures my mental processes at that instant is "beholding." She was at the door, the light blazing in behind her, and I was beholding her. They say there is no such thing as an ordinary person. When you're beholding someone, you're seeing the richness of this particular human consciousness, the full symphony—how they perceive and create their life.

我能想到的唯一一个能够捕捉到那一刻我的精神过程的英语词汇是“凝视”。她站在门口，光线从她身后照进来，而我正在凝视着她。他们说，世上没有普通的人。当你在凝视某人时，你看到的是这个特定的人类意识的丰富性，完整的交响乐——他们如何感知并创造他们的生活。

I don't have to tell you how delicious that moment felt—warm, intimate, profound. It was the bliss of human connection. "A lot of brilliant writers and thinkers don't have any sense for how people operate," the therapist and author Mary Pipher once told me. "To be able to understand people and be present for them in their experience—that's the most important thing in the world."

我无需告诉你那一刻感受有多美妙——温暖、亲密、深刻。那是人类连接的至高幸福。治疗师和作家玛丽·皮弗曾经对我说：“许多杰出的作家和思想家对人的运作方式毫无察觉。”能够理解人们并在他们的经历中为他们存在——那是世界上最重要的事情。”