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给我的母亲。

for the wisdom in her love,

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for the love in his wisdom

因为他智慧中的爱

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INTRODUCTION

简介

You will never have a greater or lesser dominion than that over yourself.

你将永远不会有比对自己更大或更小的支配权。

—Leonardo da Vinci

-莱昂纳多·达芬奇

THE EXPERIENCE I WILL NEVER FORGET

One day, in the pre-internet age, I drove from my home in Palo Alto to Yosemite National Park upon the invitation of two friends who were camping there. This was going to be my first time at Yosemite. I had not seen any photos of the park, so I had no idea what to expect. It was dark by the time I reached its gates. I was greeted by park rangers and given a map. A long and winding road took me to the valley within. As I drove the final stretch, a blanket of peace fell over me. My spirit began to soar, and my thoughts became clearer. Nature—with its gurgling brooks, rustling leaves, and starlit sky—was casting a spell. I arrived at my friends' campground in the pitch of darkness and was soon happily asleep, imagining we were in a lush meadow surrounded by hills. When I awoke and walked out of my tent at dawn the next morning, I was instantly awestruck. Towering, steep, barren rock formations shooting up toward the skies from everywhere, a waterfall roaring down from one of the mountains, the color green taking on a thousand hues, and vistas upon vistas—it was nature at its rapturous best. I had

我永远不会忘记的经历

在前互联网时代，有一天，我应两个在优胜美地国家公园露营的朋友的邀请，从我在帕洛阿尔托的家驱车前往那里。这将是我第一次到优胜美地。我没有见过公园的任何照片，所以我也不知道该期待什么。当我到达公园大门的时候，天已经黑了。公园管理员接待了我，并给我一张地图。一条漫长而曲折的道路把我带到了里面的山谷。当我行驶到最后一段时，一片宁静笼罩着我。我的精神开始翱翔，我的思想变得更加清晰。大自然--它的潺潺溪流、沙沙的树叶和星光灿烂的天空--正在施展魔法。我在黑暗中到达我朋友的露营地，很快就愉快地睡着了，想象着我们是在一片被山丘环绕的茂盛草地上。第二天早上，当我醒来，走出帐篷时，我立刻被惊呆了。高耸、陡峭、荒芜的岩石构造从各处向天空射来，瀑布从其中一座山峰上咆哮而下，绿色呈现出千百种色彩，远处的景象层出不穷--这就是，大自然的狂欢之美。我不知道这就是我前一天晚上进入的天堂，并且如此随意地睡在里面。优胜美地山谷的纯粹壮丽令人叹为观止，它所唤起的宏伟和美丽的感觉从未离开过我。我

no idea this was the paradise I had entered the night before and so casually slept in.

The sheer splendor of Yosemite Valley was breathtaking, and the feelings of grandeur and beauty it evoked have never left me. I recall feeling like I was in the presence of something divine.

Now you have opened this book to go on a drive of your own, with me as your guide. Our path may be a bit rugged and sometimes winding, and we may not see much of anything for a while. But what if I told you that there is a wealth of peace, wisdom, love, and joy that awaits you at our destination, your Inner Core? That whatever glimpses you get along the way, the little insights and inspirations, are but a drop in the grand ocean that lies in wait at the very center of your being? That this Core already exists within you, ready to offer its treasures whenever you awaken to its presence? That discovering it will be even more awe inspiring than arriving in Yosemite Valley? I have struggled to find a way to put this promise in words, so instead I thought of sharing the feeling of transcendence I experienced that magical morning at Yosemite. Let our journey begin.

记得我感觉自己是在一个神圣的地方。

现在你已经打开了这本书，准备在我的带领下进行一次属于你自己的驾驶。我们的道路可能有点崎岖，有时还很曲折，而且我们可能暂时看不到什么。但如果我告诉你，在我们的目的地--你的内在核心，有丰富的和平、智慧、爱和快乐在等着你呢？无论你沿途得到什么瞥见，小小的洞察力和灵感，都不过是在你生命的中心等待的大海洋中的一滴？这个核心已经存在于你体内，只要你觉醒了，就会准备好提供它的宝藏？发现它甚至比到达优胜美地山谷更令人敬畏？我一直在努力寻找一种方法来用语言表达这个承诺，所以我想到了分享我在优胜美地的那个神奇的早晨所体验到的超越的感觉。让我们的旅程开始。

MY BREAKTHROUGH MOMENT

我的突破性时刻

On one fateful day in the classroom, I finally figured out what I wanted to be when I grew up. It wasn't a professor who helped me get there; it was a student. You see, I was the professor.

My search for a lifelong passion had already taken me down three paths—mathematics, management consulting, and entrepreneurship—by the time I joined the Columbia Business School faculty in 2004. It was now December 2005, and I was wrapping up my fall semester course on marketing strategy. I had developed a strong bond with my students, and recognizing that I might not see them again after the course ended, I felt a keen desire to impart to them the most valuable guidance I could. So before concluding my final lecture, I shared three personal stories and the lessons I'd learned from them. After class, a student, Min-Jun, came up to me and said, "Professor, thank you for your time with us this semester. But most of all, thank you for your personal stories today. Those were for me the most valuable learnings from the course."

I was happy, and dumbstruck. Through this parting comment, Min-Jun had confirmed what I'd long felt as a nagging suspicion—that there was a big hole in what we were teaching at business school. We were teaching how to grow a startup, a

在教室里的一个决定性的日子里，我终于明白了我长大后想做什么。帮助我达到这个目标的不是一个教授，而是一个学生。你看，我就是那个教授。

当我在2004年加入哥伦比亚大学商学院的时候，我对终生激情的寻找已经带我走上了三条道路--数学、管理咨询和创业精神。现在是2005年12月，我正在结束秋季学期的营销战略课程。我与我的学生建立了深厚的感情，认识到课程结束后我可能不会再见到他们，我感到非常渴望向他们传授我所能提供的最宝贵的指导。因此，在结束我的最后一堂课之前，我分享了三个个人故事和我从中学到的教训。下课后，一位名叫Min-Jun的学生走过来对我说，“教授，感谢你这学期和我们在一起。但最重要的是，感谢你今天的个人故事。对我来说，这些是课程中最有价值的学习内容。”

我很高兴，也很茫然。通过这句临别赠言，敏俊证实了我长期以来一直觉得耿耿于怀的猜想--我们在商学院所教的东西有一个很大的漏洞。我们教的是如何让一个初创企业、一个产品、一项投资或一个新的商业理念

product, an investment, or a new business idea to its full potential. But we were not teaching how to grow your own self to your full potential. We were teaching how to direct others, change others, motivate others, influence others, and inspire others. But we were not teaching how to direct yourself, change yourself, motivate yourself, influence yourself, and inspire yourself. We were teaching how to lead everyone else, but not how to lead yourself.

“Hitendra,” I told myself that day, “this is what you want to research and teach in the years ahead.”

Eighteen months later, after I had conducted extensive research, delivered a series of seminars, and built a whole new curriculum, Columbia allowed me to take a professional leap by formally offering a new course called Personal Leadership and Success. For both me and Columbia this was a radical experiment. As I prepared to deliver my first class in the course in the summer of 2007, my mind retraced the steps that had brought me to this point.

OUTER ME, INNER ME

充分发挥其潜力。但我们并没有教如何使你自己的潜力得到充分发展。我们教的是如何指导他人，改变他人，激励他人，影响他人，并激励他人。但我们没有教如何指导自己、改变自己、激励自己、影响自己和激励自己。我们在教如何领导其他人，但没有教如何领导自己。

“希滕德拉，”那天我告诉自己，“这就是你在未来几年要研究和教授的东西。”

18个月后，在我进行了广泛的研究，举办了一系列的研讨会，并建立了一个全新的课程后，哥伦比亚大学允许我进行专业的飞跃，正式开设了一门名为《个人领导力与成功》的新课程。对于我和哥伦比亚大学来说，这都是一次激进的尝试。当我准备在2007年夏天讲授这门课程的第一堂课时，我的脑海里回溯了将我带到这一步的步骤。

外在的我，内在的我

I was ten years old when I came across the story of the Indian emperor Ashoka. He ascended to the throne after killing his brothers. As king, he waged war upon bloody war to bring other kingdoms under his subjugation, building a vast empire that swept across the Indian subcontinent. But that is not why he is revered by the people of India.

One day, Ashoka stepped on the battlefield to witness the ravages of war. As he saw the wounded and the dead, the wailing widows and the orphans, his heart melted. He realized the folly of his ways and committed to never waging another war. He still planned to pursue success, but not the kind of success he had chased until that moment. He spent the rest of his life using his wealth to serve his people and propagate spiritual understanding throughout his kingdom. It is this reformed Ashoka—not the rapacious Ashoka—who reigns supreme in the hearts of Indians more than two thousand years after his death. He is commonly known as Ashoka the Great.

When I was a ten-year-old, my fascination with Ashoka stemmed from neither his former ferocity nor his latter nobility, but rather from his capacity to transform himself, in one short life, from one to the other. It made me wonder. Do I, too, possess seeds of remarkable

我在10岁的时候看到了印度皇帝阿育王的故事。他在杀死自己的兄弟后登上了王位。作为国王，他发动了一场又一场的血腥战争，将其他王国置于他的征服之下，建立了一个横扫印度次大陆的庞大帝国。但这并不是他被印度人民所敬仰的原因。

有一天，阿育王踏上了战场，目睹了战争的蹂躏。当他看到受伤和死亡的人、哭泣的寡妇和孤儿时，他的心融化了。他意识到自己的做法是愚蠢的，并承诺不再发动战争。他仍然计划追求成功，但不是他在那一刻之前所追逐的那种成功。他的余生都在用他的财富为他的人民服务，并在他的王国里宣传精神理解。正是这位经过改革的阿育王--而不是贪婪的阿育王--在他死后两千多年的印度人心中占据着至高无上的地位。他通常被称为阿育王大帝。

当我还是个十岁的孩子时，我对阿育王的迷恋既不是因为他以前的凶残，也不是因为他以后的高贵，而是因为他有能力在短短的一生中从一个人转变为另一个人。这让我想知道。我是否也在自己体内拥有显著转变的

transformation within myself? What is the greatest version of me that I could be?

Ever since then, I have had a deep and abiding interest in exploring the highest achievements in human life, and the inner and outer steps we can take to get there. India, the country of my birth, provided fertile soil for such tilling. It was in this land that timeless truth-seekers forged the discipline of yoga, which cultivates the potential we all possess for perfection in action, thought, feeling, and spirit. It was in this land that a privileged prince renounced his luxuries and slipped out of his palace to embark on a lifelong quest for enlightenment, transforming himself into the Buddha. It was in this land that a remarkable lineage of ten spiritual teachers distilled the notion of an ideal life into the simple, devotional, and service-oriented faith of Sikhism. And it was in this same land where another great faith, Jainism, perfected nonviolence into a discipline that could be practiced not only with other humans, but with all living beings; not only in action, but also in speech, thought, and intention. India has from ancient times sought to map the contours of human potential, only to discover that there are no limits to it at all.

And whenever Indian civilization has encountered the prickly strands of foreign faiths, it has happily woven their finest

种子？我能够成为的最大版本是什么？

从那时起，我就对探索人类生活中的最高成就，以及我们可以采取的内在和外在步骤产生了深刻而持久的兴趣。印度，我出生的国家，为这种耕作提供了肥沃的土壤。正是在这片土地上，永恒的真理探索者们打造了瑜伽学科，它培养了我们所有人在行动、思想、感觉和精神上完美的潜力。正是在这片土地上，一位享有特权的王子放弃了她的奢侈品，溜出了他的宫殿，开始了对启蒙的终生追求，把自己变成了佛陀。正是在这片土地上，一个由十位精神导师组成的杰出家族将理想生活的概念提炼成锡克教的简单、虔诚和以服务为导向的信仰。也正是在这片土地上，另一个伟大的信仰--耆那教，将非暴力完善为一种纪律，不仅可以对其他人类，而且可以对所有的生物进行实践；不仅在行动上，而且在言论、思想和意图上。印度自古以来一直在寻求绘制人类潜力的轮廓，结果发现根本没有任何限制。

每当印度文明遇到外国信仰的刺儿头时，它都会高兴地把它们最好的线编织到自己的精神结构中。苏菲派

threads into its own spiritual fabric. The Sufis, practitioners of a mystical branch of Islam, brought their intoxicating poetry and music to India, illuminating the human heart's capacity for a pure, universal, ever-expanding form of love, and fostering an even more mystical path by fusing their faith with India's. Mahatma Gandhi's epochal movement against British rule was as deeply influenced by Christ's teachings of love and forgiveness and the American Transcendentalists' teachings of civil disobedience as by the Hindu prophet Krishna's teachings of nonattachment to the fruits of one's labor. Perhaps it is this spiritual immersion that moved Martin Luther King Jr., on his sole visit to India, to say, "To other countries I may go as a tourist, but to India I come as a pilgrim."

For me, growing up in India was like partaking every day in a sumptuous feast of spirit. From childhood on, thanks to the retreats my family attended and the spiritual literature on my father's bookshelf, I developed certain inner and outer routines of my own—an irregular meditation practice, late-night conversations with the universe, and a sampling of world scriptures, philosophies, and truth-seekers' journeys—that made me keenly aware of a life beyond the material and the everyday.

是伊斯兰教的一个神秘分支，他们把令人陶醉的诗歌和音乐带到了印度，照亮了人心对纯洁、普遍、不断扩大的爱的能力，并通过把他们的信仰与印度的信仰结合起来，促进了更加神秘的道路。圣雄甘地反对英国统治的划时代运动深受基督的爱与宽恕的教诲和美国超验主义者的公民不服从的教诲以及印度教先知克里希纳的不执着于自己的劳动成果的教诲的影响。也许正是这种精神上的沉浸感动了小马丁-路德-金，在他对印度的唯一一次访问中，他说：“到其他国家我可以作为游客，但到印度我是作为朝圣者来的。”

对我来说，在印度长大就像每天都在参加一场丰盛的精神盛宴。从童年开始，由于我的家人参加的静修会和我父亲书架上的精神文献，我形成了自己的某些内在和外在常规--不定期的冥想练习，深夜与宇宙的对话，以及对世界经文、哲学和寻求真理者旅程的采样，使我敏锐地意识到一种超越物质和日常的生活。

In high school, I dove avidly into the study of psychology to advance what I'd learned of human nature from faith and philosophy. I thought this might be the route to the transformation I was seeking. But I struggled to connect with the subject. At that time, in the 1980s, psychology was focused on the darkness within us and not the light—on schizophrenia, depression, and trauma, not genius, joy, and flourishing. So I gave up on my plan to major in psychology in college. I made the exploration of my highest potential a quiet, inner pursuit, while on the outside I got swept up in a swirl of ambition to excel and succeed. By my mid-thirties, I had graduated with an MBA and a PhD, worked as a management consultant, founded and led (and two years later, much humbled, bore witness to a fire sale of) a Web 1.0 tech startup in Silicon Valley, and taken on a teaching career at Columbia Business School. From the outside, I was inhabiting a gilded world. But from within, I had a gnawing feeling that my life might hurtle toward its final act without my ever having come close to living it.

So I unsheathed the soul-searching swords I had acquired over the years—meditation, writing, reflection, retreats, and conversations with truth-seeking monks—and sent them to battle with that ultimate question, "What should I do with my life?" The answer was vague at first. It took a few years to come into sharper relief, but when

高中时，我热衷于研究心理学，以推进我从信仰和哲学中了解到的人性。我认为这可能是通往我所寻求的转变的途径。但是我努力地与这一主题联系起来。当时，在20世纪80年代，心理学专注于我们内心的黑暗，而不是光明--精神分裂症、抑郁症和创伤，而不是天才、快乐和繁荣。所以我放弃了在大学主修心理学的计划。我把探索我的最大潜力作为一种安静的、内在的追求，而在外面，我被卷进了追求卓越和成功的野心漩涡。到了三十多岁，我已经获得了MBA和博士学位，担任了管理顾问，在硅谷创立并领导了一家Web 1.0技术创业公司（两年后，我非常谦虚地见证了该公司的火速出售），并在哥伦比亚大学商学院从事教学工作。从外面看，我正居住在一个镀金的世界里。但从内心来说，我有一种咬牙切齿的感觉，我的生命可能会匆匆走向它的最后一幕，而我却从未接近过它。

因此，我拔出多年来获得的反省之剑--冥想、写作、反思、闭关，以及与寻求真理的僧侣的对话--并将它们送去与那个终极问题作战，"我的生活应该怎么做？"起初，答案是模糊的。它花了几几年时间才变得更加清晰，但当它出现时，它是响亮的清晰。我想消除我的内在生活和外在生

it did, it was resoundingly clear. I wanted to dissolve the boundaries between my inner life and outer life, and translate my passion for pursuing my highest potential into a teaching that could help others approach their own. Case closed. I had finally, with my hair now more salt than pepper, figured out what I wanted to be when I grew up. After my excursions into mathematics, consulting, and entrepreneurship, I had come back full circle to the same question that I had been so drawn to as a ten-year-old: What is the highest peak one can scale in a well-trekked life?

But in summer 2007, while I was awaiting news on the enrollments in my Personal Leadership and Success course, I had to wonder: Did other people share that questing spirit? How many Columbia MBAs would find it worthwhile to take such a class?

Right from its inaugural semester, Personal Leadership and Success ended up being oversubscribed, and multiple sections were added over time. The parallel tracks of my inner and outer journeys were now finally converging. My private passion became my public profession.

Over the last fifteen years, at Columbia and at the Mentora Institute, which I

活之间的界限，并将我追求自己最高潜力的热情转化为可以帮助他人接近自己的教学。案子结束了。我终于明白了，我的头发现在是盐多于胡椒，我长大后想成为什么。在我对数学、咨询和创业的探索之后，我又回到了10岁时被吸引的同一个问题上。什么是一个人一生中可以攀登的最高峰？

但在2007年夏天，当我在等待我的《个人领导力与成功》课程的招生消息时，我不得不怀疑。其他人是否也有这种追求的精神？有多少哥伦比亚大学的MBA会觉得参加这样的课程是值得的？

“个人领导力与成功”课程从开学起就被超额订购，而且随着时间的推移还增加了多个课程。我内心和外部旅程的平行轨道现在终于汇合了。我的私人激情成为我的公共职业。

在过去的15年里，在哥伦比亚大学和我于2011年成立的曼托拉学院

founded in 2011 to further disseminate these teachings to organizations worldwide, twenty thousand participants across forty-plus countries—including senior executives, managers, entrepreneurs, investment bankers, doctors, consultants, MBA students, school superintendents and principals, the formerly incarcerated, social workers, church ministers, undergraduates, high-schoolers, and retirees—have gone through a version of this class and applied its lessons to their life and work. During this period, I've experienced the truth in the statement "When one teaches, two learn." The questions, challenges, insights, and real-life stories these participants have shared have not simply enriched my teachings—they have enriched me. And for that, I tip my hat to each of them.

(Mentora Institute)（该学院旨在向全世界的组织进一步传播这些教义），来自四十多个国家的两万多名学员，包括高级管理人员、经理、企业家、投资银行家、医生、顾问、MBA学生、学校校长、曾被监禁的人、社会工作者、教会牧师、大学生、高中生和退休人员，都经历了这个课程的一个版本，并将其课程应用于他们的生活和工作。在这期间，我体验到了“一个人教，两个人学”这句话的真理。这些学员的问题、挑战、见解和现实生活中的故事，不仅丰富了我的教学内容，也丰富了我。为此，我向他们每个人致以敬意。

GUIDES ON OUR JOURNEY

My goal in this book is to help us find universal laws of human nature that can guide us to our true nature—our highest potential—and to demonstrate that when we live in harmony with these laws, we create the conditions for outer success and impact. We will arrive at these laws by studying the common ground that is emerging between ancient wisdom, drawn from the great scriptures, and the science of human nature, drawn from psychology, psychotherapy, neuroscience, sociology, behavioral economics, and medicine. When

我们旅程中的向导

我在本书中的目标是帮助我们找到人性的普遍法则，这些法则可以引导我们的真实本性--我们的最高潜力，并证明当我们与这些法则和谐相处时，我们就为外部成功和影响创造了条件。我们将通过研究从伟大的经文中得出的古老智慧和从心理学、心理治疗、神经科学、社会学、行为经济学和医学中得出的人性科学之间正在出现的共同点来得出这些规律。当你遇到诸如“科学表明……”、“研究表明……”或“一项科学实验……”的陈述时，你会在书末的“资料来源”部分

you come across statements like “Science has shown…,” “Research shows…,” or “A scientific experiment…,” you will find corresponding references in the Sources section at the end of the book. I have benefited greatly from the dialogs and partnerships I’ve had over the last sixteen years with leading experts on the fast-evolving science of human nature, including David Burns, Dan Siegel, Richie Davidson, Angela Duckworth, Albert Bandura, Carol Dweck, Amy Edmondson, James Doty, Jamil Zaki, and Scott Barry Kaufman. I also offer stories from the lives of participants who have taken my classes and workshops that exemplify the principles in this book. i Occasionally, I share my own personal journey.

And finally, I draw from my research of transformative figures from history—people who have led storied lives, pursued noble causes, and inspired others to achieve great things. When we hear anecdotes from the lives of those who inspire us, we unconsciously start to walk in their shoes. We are transported to their time and place, and their story becomes our story. We start to bring them into our world to inform and inspire our own choices. Research shows that in your day-to-day moments, if you bring a role model to mind who exemplifies a certain quality you are inspired by, you are more likely to act out that quality yourself. If, for instance, you admire your mother for her compassion, then if you think of your mother when you are

找到相应的参考资料。在过去16年中，我与快速发展的人性科学方面的主要专家进行了对话和合作，其中包括大卫-伯恩斯、丹-西格尔、里奇-戴维森、安吉拉-达克沃斯、阿尔伯特-班杜拉、卡罗尔-德威克、艾米-埃德蒙森、詹姆斯-多蒂、贾米尔-扎基和斯科特-巴里-考夫曼，这让我受益良多。我还提供了参加过我的课程和研讨会的学员生活中的故事，这些故事体现了本书中的原则。i 偶尔，我也会分享我自己的个人旅程。

最后，我从我对历史上变革性人物的研究中得出结论--这些人过着传奇的生活，追求崇高的事业，并激励他人实现伟大的事业。当我们听到那些激励我们的人的生活轶事时，我们不自觉地开始穿上他们的鞋子。我们被带到了他们的时间和地点，他们的故事变成了我们的故事。我们开始把他们带入 我们的世界，为我们自己的选择提供信息和启发。研究表明，在你的日常时刻，如果你把一个榜样带到脑海中，他体现了你受到启发的某种品质，你就更有可能自己表现出这种品质。例如，如果你钦佩你母亲的同情心，那么当你与有需要的人交往时，如果你想到你的母亲，你就更有可能采取同情心的行动。

interacting with someone in need, you are more likely to act compassionately.

An individual doesn't have to be perfect for them to inspire us or be worthy of emulation. Arya shared the following story in one of my workshops:

I worked very hard for two years in my early twenties to get selected for the coveted civil service in my country. I was devastated when I didn't make it. I became depressed and lost all motivation to pursue a career. After a few months, I started to notice that my dog, Pluto, was becoming blind. He would walk around the house bumping into objects, struggling to get to his food bowl or to the family. And yet I noticed he did not lose his zest for life--he continued to wag his tail all the time and walk around friskily. It woke me up. "If Pluto can be so inspired to seize each day even while he is losing his sight," I asked myself, "then how can I be losing my motivation over this one setback? I still have so much of life ahead of me!" Pluto cured me of my depression.

Pluto did not need to be perfect to inspire Arya. Heck, he didn't even need to be a human being.

一个人不一定要完美无缺才会激励我们或值得我们效仿。阿里亚在我的一次研讨会上分享了以下故事。

在我二十出头的时候，我非常努力地工作了两年，以便被选入我国令人羡慕的公务员队伍。当我没能入选时，我受到了很大的打击。我变得很沮丧，失去了追求事业的所有动力。几个月后，我开始注意到我的狗，普鲁托，正在变得盲目。它在房子里走来走去，会撞到一些物体，挣扎着去拿它的食物碗或去找家人。然而，我注意到它并没有失去对生活的热情--它继续一直摇着尾巴，快活地走来走去。这让我惊醒了。"我问自己："如果冥王星在失去视力的情况下还能如此激励自己，抓住每一天，那么我怎么会因为这一次的挫折而失去动力？我还有那么多的生活在等着我！"冥王星治愈了我的抑郁症。

冥王星并不需要完美来激励艾莉亚。见鬼，他甚至不需要是一个人。

In Part Two of the book I will showcase the Inner Mastery, Outer Impact journeys of five inspiring figures from history: Eleanor Roosevelt, Abraham Lincoln, Nelson Mandela, Mother Teresa, and Gandhi. On the surface, there's not much in common between these people and you. They lived in different times, played different roles, and likely had different personalities from you. And yet if you expand your thinking about them, you will see that they were, like you and me, on a human journey. They had their dreams, like we have ours. They had their failings and failures, like we have ours. There were a lot of things not in their control. And yet they kept going and growing, and that's what made the paths they took increasingly luminous over the course of their lives. I hope to show you some of the small steps these five individuals took.

But there is an even more central member of our cast I want to introduce to you now.

THE MOST IMPORTANT HERO IN YOUR LIFE

Take a moment to identify your favorite hero.

在本书的第二部分，我将展示历史上五个鼓舞人心的人物的“内在掌握，外在影响”的旅程。埃莉诺·罗斯福、亚伯拉罕·林肯、纳尔逊·曼德拉、特里萨修女和甘地。从表面上看，这些人和你之间没有什么共同之处。他们生活在不同的时代，扮演着不同的角色，而且可能与你有不同的个性。然而，如果你扩大对他们的思考，你会看到他们和你我一样，都是在人类的旅程中。他们有他们的梦想，就像我们有我们的梦想一样。他们有他们的缺点和失败，就像我们有我们的一样。有很多事情是他们无法控制的。然而，他们继续前进，不断成长，这就是他们在生命过程中所走过的道路越来越光亮的原因。我希望能向你们展示这五个人所采取的一些小步骤。

但是，我现在要向你们介绍的是我们演员中更核心的成员。

你生命中最重要的英雄

花点时间来确定你最喜欢的英雄。

You likely haven't cited the most important hero in your life—the one who Ben, a successful finance professional in his late thirties, introduced to my executive MBA class one day. Here is Ben's story:

When I was fourteen, I got struck by cancer. I was a fighter, and I was able to fight it off with the help of the right therapies. It was a tough period, but I came out victorious. I returned to school and gradually picked up the pieces of my life. It felt good to beat cancer.

Then, at sixteen, the cancer came back. This time, I felt totally sapped of spirit and energy. Another round of cancer therapies started, and I just couldn't muster up the strength to fight again. This time cancer was winning.

One day, my mother took my hand in her hand and looked lovingly into my eyes. "Son, I want to tell you a story about your father. Everything you know about him has come through my stories since he died before you were born, and this is one story I have not shared with you so far. It was my birthday, and he came home with a big smile on his face. He had a surprise for me, he said. We got in our car and he drove me

你可能还没有提到你生命中最重要的英雄--本，一个三十多岁的成功的金融专业人士，有一天向我的高级管理人员MBA班介绍了他。下面是本的故事。

在我十四岁的时候，我被癌症袭击了。我是一个斗士，在正确的治疗方法的帮助下，我能够与之斗争。那是一段艰难的时期，但我取得了胜利。我回到了学校，并逐渐拾起了生活的碎片。打败癌症的感觉很好。

然后，在16岁时，癌症复发了。这一次，我感到精神和能量完全被抽空。新一轮的癌症治疗开始了，我只是无法鼓起力量再次战斗。这一次，癌症赢了。

有一天，母亲握着我的手，慈爱地看着我的眼睛。“儿子，我想给你讲一个关于你父亲的故事。你所知道的关于他的一切都来自于我的故事，因为他在你出生前就已经去世了，而这是一个我至今还没有与你分享的故事。那天是我的生日，他带着灿烂的笑容回到家。他有一个惊喜给我，他说。我们上了车，他开车带我上了高速公路。我们在一家汽车经销商处停

up the highway. We stopped at a car dealership. And then it dawned on me. He was going to buy me the car of my dreams! This was the car I had dearly wanted for so long. He had been saving up for it quietly, and now he was going to give me this beautiful birthday gift. I was so happy that day.

"We returned to our old car, for he wanted us to drive home sitting together in the same car. We were pulling the new car with some chains attached to the bumper of our old car. As we were driving down the highway, the chains started to loosen up a bit, so he stopped the car on a side lane and got out to fix it. Then, suddenly, BANG! I looked back in horror. A truck had crashed into our new car from the back, and your father had been crushed in between our old car and the new one. He was dead. I have never shared with you before the circumstances of his death, and now you know.

"I was in shock, and I felt a deep sense of despair. I opened the door, and I was about to walk into the highway, intent on getting hit by a passing vehicle so that I, too, would be dead. There was no point living any more.

下。然后我恍然大悟。他要给我买一辆我梦寐以求的车！这是我深爱的车。这是我渴望已久的汽车。他一直在默默地攒钱，现在他要给我这个美丽的生日礼物。那一天我非常高兴。

"我们回到了我们的旧车，因为他希望我们坐在同一辆车上一起开车回家。我们用一些连接在旧车保险杠上的铁链拉着新车。当我们在高速公路上行驶时，铁链开始有点松动，于是他把车停在一条侧道上，下车去修理。然后，突然，"砰！"的一声。我惊恐地回头一看。一辆卡车从后面撞上了我们的新车，你父亲被压在了我们的旧车和新车之间。他已经死了。我以前从未与你分享过他死亡的情况，现在你知道了。

"我很震惊，我感到一种深深的绝望感。我打开门，准备走进高速公路，打算被过往车辆撞上，这样我也会死。再也没有必要活着了。

"And then I felt this little kick in my womb. It was you. It was as though you were telling me, 'Mom, don't take your own life. I know this is a terrible thing to happen. You have lost your husband, and I my father, and we will always grieve our loss. But we will survive, and one day we will even thrive. So stay back here with me, and keep your hope alive.'

"Son, that day, you were my hero. You saved me from taking my own life. And ever since then, you have been my hero. There have been so many times when I have leaned on you for wisdom and strength and grace. And today," she said, squeezing my hand, "I again need you to be my hero. I want you to stay in this fight. I want you to win again. I want you to be back in the arena of life and grow into the wonderful man I have seen in you from the time you were not even born."

This story, and my mother's appeal, was like a bolt from the blue. I found a surge of strength within me. I kept my spirits high. I regained my hope for the future. And I survived cancer, for a second time. It has never returned, and I have been healthy ever since.

"然后我感到我的子宫被踢了一下。那是你。仿佛你在告诉我，'妈妈，不要自杀。我知道这是件可怕的事情。你失去了你的丈夫，而我失去了我的父亲，我们将永远为我们的损失而悲伤。但是我们会生存下去，有一天我们甚至会茁壮成长。所以，和我一起留在这里，并保持你的希望。

"孩子，那一天，你是我的英雄。你把我从自己的生命中拯救出来。从那时起，你一直是我的英雄。有那么多次，我靠着你获得智慧、力量和恩典。而今天，"她说，捏着我的手，"我再次需要你成为我的英雄。我希望你留在这场战斗中。我希望你能再次获胜。我想让你回到生活的舞台上，成长为我从你还没有出生时就看到的那个优秀的人。"

这个故事，以及我母亲的呼吁，就像一个晴天霹雳。我发现我的内心涌现出一股力量。我保持着高昂的精神状态。我重新获得了对未来的希望。我第二次挺过了癌症。癌症再也没有复发，而且从那时起我一直很健康。

I share this story today because I want all of you to know that just as I have been a hero in my mother's life, you, too, are a hero in some people's lives. You owe it to them to be your best self, to fight the good fight, to approach your highest potential.

I came to Columbia thinking it was my responsibility to shine a light for my students on the big questions in life, only to discover, through stories like Ben's, that this light is already present within us all. This inner light is what all the great ones have sought, within themselves and within humanity. At the height of America's gravest national crisis, the Civil War, as President Lincoln faced fierce criticism from all corners of the country, he once reflected, "It is my ambition and desire to administer the affairs of the government [such] that if at the end I should have lost every other friend on earth, I shall at least have one friend remaining and that one shall be down inside of me."

It is my hope that by the end of the journey we are on in this book, you, too, will form an abiding kinship with the most important hero in your life: the friend down inside you, your own true self.

我今天分享这个故事是因为我想让你们所有人知道，正如一直是我母亲生命中的英雄一样，你也是，是一些人生命中的英雄。为了他们，你应该做最好的自己，打一场漂亮的仗，接近你的最大潜力。

我来到哥伦比亚大学，认为我有责任为我的学生照亮生活中的重大问题，只是通过像本这样的故事发现，这种光已经存在于我们所有人的内心。这种内在的光是所有伟大的人在自己和人类内部所寻求的。在美国最严重的国家危机--内战的高峰期，当林肯总统面对来自全国各个角落的激烈批评时，他曾反思说："我的野心和愿望是管理政府事务[这样]，如果最后我失去了地球上的所有其他朋友，我至少会剩下最后一个朋友，这个朋友将在我内心深处。"

我希望在这本书中我们的旅程结束时，你也会与你生命中最重要的英雄形成持久的亲情：你内心深处的朋友，你自己的真实自我。

i When I use only a first name for a former participant, it means the name has been changed to preserve the person's confidentiality. When I use both a first and last name, it is the individual's real name.

i 当我只使用前参与者的姓名时，这意味着该名字已被更改，以保持该人的机密性。当我同时使用名和姓时，则是该人的真实姓名。

Part One

第一部分

THE MAP

地图

At the very center of the sun is what scientists call its core. The core represents only 1 percent of the sun's volume. Remarkably so, this 1 percent is responsible for 99 percent of the energy the sun generates.

What if this were true of you as well? What if, at the very center of your being, lay your Inner Core, and this 1 percent of you was responsible for 99 percent of your potential, or perhaps even more?

在太阳的最中心，是科学家 所称的太阳核心。核心只占太阳体积的 1%。值得注意的是，这1%的体积却承担了太阳产生的99%的能量。

如果这也是你的真实情况呢？如果在你的中心，有你的内在核心，而这1%的你负责你99%的潜力，甚至更多，那会怎样？

Chapter 1

第一章

A LIFE WELL LIVED

活得精彩

Man naturally desires, not only to be loved, but to be lovely; or to be that thing which is the natural and proper object of love.... He desires, not only praise, but praiseworthiness; or to be that thing which, though it should be praised by nobody, is,

人自然渴望的，不仅是被爱，而且是可爱；或者是成为那个自然和适当的爱的对象....，他渴望的，不仅是赞美，而且是值得赞美；或者是成为那个虽然不应该被人赞美，但却是自然和适当的赞美对象。

however, the natural and proper object of praise.

—Adam Smith

- 亚当·史密斯

ALFRED'S WAKE-UP CALL

Alfred was a scientist, engineer, inventor, and businessman who by the time he was fifty-five had invented a very important technology, patented it, commercialized it for use in many industries, and become immensely wealthy. By all conventional measures, Alfred was a success. But one day in 1888 his comfortable world was shaken when he woke up to read his own obituary in the newspapers. The newspapers reported him dead; in actuality, it was his twin brother, Ludwig, who had died the previous day.

But what was even more of a shock to Alfred was to read what a French newspaper wrote about him. Under the headline "The Merchant of Death Is Dead," the obituary said, "The man who was responsible for killing more people faster than ever before, died yesterday."

阿尔弗雷德的唤醒电话

阿尔弗雷德是一位科学家、工程师、发明家和商人，在他55岁的时候，他发明了一项非常重要的技术，获得了专利，并将其商业化，用于许多行业，而且变得非常富有。从所有传统的角度来看，阿尔弗雷德是一个成功者。但是，1888年的一天，当他醒来看到报纸上自己的讣告时，他舒适的世界被震撼了。报纸报道了他的死亡；实际上，是他的孪生兄弟路德维希在前一天去世。

但更让阿尔弗雷德感到震惊的是，他读到了一家法国报纸关于他的报道。在"死亡商人已死"的标题下，讣告说："这个对比以往更快地杀害更多的人负有责任的人，，昨天去世了。"

Alfred's invention was dynamite, and it was being deployed in construction and mining but also in warfare. Alfred was shocked to realize that this was how the world was going to remember him. He began pouring his energy and wealth into creating the legacy he wanted for himself, the legacy we actually remember him for: the Nobel Prizes that are awarded to, according to Alfred's will, "those who, during the preceding year, have conferred the greatest benefit to humankind."

For the Alfred in our story is none other than Alfred Nobel.

Eight years after reading his own obituary and changing his life's direction, he was dead—truly dead. Few people in the world today remember him for what he did to earn the moniker "the merchant of death"; most remember him for what he created in the final stage of his life: the institution of the Nobel Prize. Never believe it is too late to turn your life in the direction of the legacy you wish to leave.

But what Alfred Nobel achieved represents only half the glory you can pursue. Bronnie Ware's story reveals the other half.

阿尔弗雷德的发明是炸药，它被用于建筑和采矿业，也被用于战争。阿尔弗雷德震惊地意识到，这就是世界将记住他的方式。他开始倾注精力和财富为自己创造他想要的遗产，也就是我们实际记住他的遗产：诺贝尔奖，根据阿尔弗雷德的遗嘱，这些奖项是授予"那些在前一年给人类带来最大利益的人"。

因为我们故事中的阿尔弗雷德不是别人，正是阿尔弗雷德-诺贝尔。

在阅读了自己的讣告并改变了自己的人生方向八年之后，他死了，真的死了。今天，世界上很少有人记得他为赢得"死亡商人"的称号所做的事情；大多数人记得他在生命的最后阶段所创造的东西：诺贝尔奖的制度。永远不要相信把你的生活转向你希望留下的遗产的方向已经太晚了。

但阿尔弗雷德-诺贝尔所取得的成就只代表了你可以追求的一半荣耀。布朗尼-瓦尔的故事揭示了另一半。

WHEN THE CURTAIN FALLS

大幕落下时

A palliative care nurse, Bronnie wrote a blog in 2009 in which she shared a powerful finding about her experiences in caring for the dying during their last few weeks. She had made it a practice, over the years, to ask them, "What is your biggest regret in life?" and her blog was about the five most common regrets of the dying. What do you think is number one on that list?

Let me first tell you what it is not. It is not, like what most people imagine, "I wish I had worked less," or "I wish I had spent more time with family," or "I wish I had been more successful," or "I wish I could leave behind a better legacy."

Instead, it is "I wish I'd had the courage to live a life true to myself, not the life others expected of me."

It is as though you have been toiling, year upon year, to be an accomplished actor on the stage of life, under the watchful gaze of an audience whose validation you ardently seek—an audience that includes

布朗尼是一名姑息治疗护士，她在2009年写了一篇博客，在其中分享了她在照顾临终者最后几周的经历中的一个有力发现。多年来，她一直坚持问他们："你一生中最大的遗憾是什么？"她的博客是关于临终者的五个最常见的遗憾。你认为这个名单上的第一名是什么？

首先让我告诉你它不是什么。它不是像大多数人想象的那样，"我希望我少工作一点，"或"我希望我有更多时间与家人在一起，"或"我希望我更成功，"或"我希望我能留下更好的遗产"。

相反，它是"我希望我有勇气过真正属于自己的生活，而不是别人期望的生活"。

仿佛你一直在努力，年复一年，在生活的舞台上成为一个成功的演员，在观众的注视下，你热切地寻求观众的认可--包括你的父母、兄弟姐妹、伴侣、孩子、朋友、导师、同

your parents, siblings, partner, children, friends, mentors, associates, superiors, the media, and the community. The curtain falls and you stride back onstage, hoping for a standing ovation, but as you take your final bow and the crowd fades away, you suddenly realize that there is only one person whose applause you have hungered for—yourself.

Alfred Nobel's path was the path of outer success, one that at the time of his passing would have made the world proclaim, "This was a life well lived!" But Bronnie Ware points us to the path of inner success, one that at the time of your passing would make you proclaim, "This was a life well lived!"

Consciously or unconsciously, we are all seeking both inner and outer success. When we experience an alignment between our outer ambitions and our inner self, we feel energized, committed, at peace, fulfilled, integrated, understood, and validated for who we are. Our inner and outer worlds are in harmony.

But finding that harmony requires work.

事、上司、媒体和社区。大幕落下，你大步走回舞台，希望得到起立鼓掌，但当你最后一次鞠躬，人群渐渐散去，你突然意识到，只有一个人的掌声是你渴望的--你自己。

阿尔弗雷德-诺贝尔的道路是外部成功的道路，在他去世的时候，会让世界宣布："这是一个美好的生活！"但是布朗尼-瓦瑞（Bronnie Ware）给我们指出了内在成功的道路，在你去世的时候会让你宣称："这是一个活得很好的人生！"

自觉或不自觉地，我们都在寻求内在和外在的成功。当我们体验到外在的雄心和内在的自我之间的一致性时，我们会感到精力充沛、坚定、平静、满足、融合、理解，并为自己是谁而感到自豪。我们的内心世界和外部世界是和谐的。

但是找到这种和谐需要工作。

LIFE'S BIG BOUT: OUTER VERSUS INNER

Many of us struggle to balance the demands of the world with the desires of our own heart. We live with family members we feel emotionally distanced from; we feel disengaged from our job but fearful about trying out a new path; we feel the pressure to conform to others' expectations even though they do not make sense to us or seem downright wrong. The waters of life are often muddy, and our spirit strains to be in full bloom.

Some of us deal with these dilemmas by splitting life into two parallel tracks, seeking to live authentically in our personal sphere while chasing earthly glory on the outside. When we do this, we never fully occupy either space. That's how I was operating in my teens and twenties.

Others divide life into two phases. Phase one is the here-and-now pursuit of outer accomplishment in which we strive to earn a lot of money, achieve success at work, outshine our peers, and find security and validation. Phase two is the "sometime in the future" pursuit of inner success—becoming the people we want to be. I have witnessed this approach in some of my

人生的大比拼。外在与内在

我们中的许多人都在努力平衡世界的要求和我们自己内心的渴望。我们与家人生活在一起，但在情感上感到疏远；我们对工作感到厌倦，但又害怕尝试新的道路；我们感到压力，要符合别人的期望，尽管这些期望对我们来说没有意义，或者似乎完全错误。生活的水常常是浑浊的，而我们的精神却紧张得像盛开的花朵。

我们中的一些人通过将生活分成两条平行的轨道来处理这些困境，在个人领域中寻求真实的生活，同时在外面追逐世俗的荣耀。当我们这样做的时候，我们从来没有完全占据过任何一个空间。这就是我在十几岁和二十几岁时的运作方式。

还有人把人生分为两个阶段。第一阶段是当下对外部成就的追求，我们努力赚很多钱，在工作中获得成功，超越我们的同龄人，并找到安全感和认可感。第二阶段是“未来的某一天”对内在成功的追求——成为我们想成为的人。我在我的一些MBA学生身上见证了这种方法。为了追求相关性和回报，他们认为除了追求最令人美

MBA students. In their quest for relevance and rewards, they see no option but to go after the most coveted and highly paid careers, even when they care little for the organization they will work for, the customer they will serve, or the product they will be making or marketing. They promise themselves that once their outer hungers have been fed, they will feed their inner yearnings and become their true selves.

But too often the compromises struck in phase one become a way of life, and the years speed by without the person ever finding time to explore and express those deeper yearnings. Before they know it, the end is in sight, a palliative care nurse like Bronnie is holding their hand, and they realize, through the nurse's questions, that they pawned their soul and never went back to reclaim it.

Some of you may be thinking, "That's not me! I am always true to myself. I do and say what I wish. I don't suppress my feelings. I won't sacrifice my authenticity at the altar of outer success." I applaud you if that's who you are. But the pursuit of inner success might come at its own cost: the price of diminished earthly rewards. In being unapologetically true to our self, we may end up hurting, disappointing, or antagonizing others, leading to strained relationships and lost opportunities. Doors may shut because people in our personal

慕的高薪职业外别无选择，即使他们对将要工作的组织、将要服务的客户或将要制造或营销的产品不感兴趣。他们向自己承诺，一旦他们的外在饥渴得到满足，他们将满足内心的渴望，成为真正的自我。

但是，在第一阶段达成的妥协往往成为一种生活方式，岁月飞逝，当事人却没有时间去探索和表达那些更深的渴望。在他们意识到之前，末日已经来临，像布朗尼这样的姑息治疗护士正握着他们的手，而他们通过护士的提问意识到，他们当掉了自己的灵魂，再也没有回去找回它。

你们中的一些人可能会想，“那不是我！”。我总是忠于自己。我做我想做的，说我想说的。我不会压抑自己的感情。我不会在外部成功的祭坛上牺牲我的真实性”。如果你是这样的人，我为你鼓掌。但是，追求内在的成功可能要付出自己的代价：世俗回报减少的代价。在毫不掩饰地忠于自我的过程中，我们可能最终伤害、失望或与他人对立，导致关系紧张和失去机会。门可能会关闭，因为我们的个人和职业圈子里的人觉得我们不适应他们的需要，在方法上不灵活或不

and professional circles feel that we are not attuned to their needs, not flexible or collaborative in our approach. And even if we attain power and influence, we may be feared, perhaps respected, but not admired or loved.

It may seem that inner and outer success are doomed to be in conflict, that we must choose between them. The more we focus on getting other people's approval and pursuing success based on their rules, the less we feel true to ourselves; the more we pursue our own agenda and freely express ourselves, the less open we are to striking compromises to gain other people's support, and the less worldly success we enjoy.

Investor Warren Buffett has put it this way: "The big question about how people behave is whether they've got an Inner Scorecard or an Outer Scorecard." Or, as he puts it, what if you had to choose between being the best investor in the world, even though the world thinks you are the worst, or being the worst investor in the world, even though the world thinks you are the best? Which would it be for you—inner or outer?

How distressing to have to strike such a Faustian bargain! Could we not have them

合作。即使我们获得了权力和影响力，我们也可能被人畏惧，也许被人尊重，但不被人钦佩或喜爱。

看起来，内在的成功和外在的成功注定是冲突的，我们必须在两者之间做出选择。我们越是专注于获得他人的认可并根据他们的规则追求成功，我们就越是感觉不到自己的真实性；我们越是追求自己的议程并自由地表达自己，我们就越不愿意做出，以获得他人的支持，我们就越是享受不到世俗的成功。

投资者沃伦-巴菲特曾这样说过。“关于人们的行为方式，最大的问题是他们是否有一个内部记分卡或外部记分卡”。或者，正如他所说的，如果你必须在成为世界上最好的投资者（尽管全世界都认为你是最差的）和成为世界上最差的投资者（尽管全世界都认为你是最好的）之间做出选择呢？对你来说，是内在的还是外在的呢？

不得不达成这样一个浮士德式的交易是多么令人痛心啊！我们不能同

both? Let's go back and look at Buffett for a moment. He has reflected, "[My dad] was a hundred percent Inner Scorecard guy.... He taught me how life should be lived," and "As you move along in your career, you always want to consider your Inner Scorecard—how you feel about your own performance and success. You should worry more about how well you perform rather than how well the rest of the world perceives your performance."

时拥有它们吗？我们不能同时拥有它们吗？让我们回头看一下巴菲特。他曾反思说：“[我的父亲]是一个百分之百的内在记分卡家伙....，他教我应该如何生活。”“当你在你的职业生涯中前进时，你总是要考虑你的内在记分卡--你对自己的表现和成功的感觉。你应该更多地担心你的表现，而不是世界上其他人对你的表现的看法”。

These are not mere words. By all accounts, Buffett has lived with an inner scorecard. After graduating from Columbia Business School, he made many contrarian moves that put him at odds with convention. He ran his investment business from Omaha, Nebraska, not Wall Street; he made an immense fortune but lives till this day not in a mansion but in the same home that he bought in 1958; he didn't succumb to the temptation to invest in internet and telecom stocks during the Web 1.0 stock market boom (and subsequent bust), even when critics like Harry Newton, publisher of Technology Investor magazine, in early 2000 were claiming, "Warren Buffett should say, 'I'm sorry.' How did he miss the silicon, wireless, DSL, cable, and biotech revolutions?"; he resisted the financial world's fascination with day trading and chose instead to focus on stocks that promise long-term value creation. And he has donated most of his money to social causes.

这些并不只是说说而已。从各方面来看，巴菲特一直带着内心的记分卡生活。从哥伦比亚大学商学院毕业后，他做了许多逆向思维的举动，使他与传统观念相悖。他在内布拉斯加州的奥马哈，而不是在华尔街经营他的投资业务；他赚取了巨大的财富，但直到今天，他不是住在豪宅里，而是住在1958年买的那栋房子里；在Web 1.0的股市繁荣期（以及随后的破产），他没有屈服于投资互联网和电信股票的诱惑，即使在2000年初，像《技术投资者》杂志出版人哈里-牛顿这样的批评家声称，“沃伦-巴菲特应该说，‘我很抱歉。他怎么会错过硅、无线、DSL、电缆和生物技术革命呢？’；他抵制了金融界对日间交易的迷恋，而是选择关注那些有望长期创造价值的股票。而且他把自己的大部分钱都捐给了社会事业。

It has been through his commitment to inner success—to being true to himself and following his own inner code—that Warren Buffett has achieved extraordinary outer success. He is not just the most successful investor on the planet and one of its richest inhabitants; he is almost universally admired and loved, both by those in his inner circle and by the world at large. Go figure.

Inner and outer success do not have to compete with each other. My goal in this book is to help you pave a path in life so that, at curtain fall, your audience and you will jointly proclaim, "Bravo! This was a life well lived."

沃伦-巴菲特正是通过他对内在成功的承诺--忠于自己并遵循自己的内在准则--取得了非凡的外部成功。他不仅是地球上最成功的投资者，也是地球上最富有的居民之一；他几乎受到普遍的钦佩和爱戴，无论是他内部的人还是整个世界。想一想吧。

内在和外在的成功不必相互竞争。我在本书中的目标是帮助你在生活中铺设一条道路，以便在落幕时，你的听众 和 你将共同宣布："好极了！这是很好的生活。这是一个很好的人生"。

Chapter 2

第二章

THE PURSUIT OF SUCCESS

追求成功

Break into the peace within

闯入内心的平静

Hold attention in stillness

在静止中保持注意力

And in the world outside

而在外面的世界里

You will ably master the ten thousand things.

—Lao Tzu

你将熟练地掌握这一万种事物。

-老子

HOW GANDHI CAPTIVATED THE BRITISH

During a visit to Britain in 1931, Gandhi spoke eloquently before the House of Commons for two hours. Eknath Easwaran has described what happened next:

After he had finished, the London reporters clustered excitedly around Gandhi's secretary, Mahadev Desai. "How is it," they demanded, "that he is able to speak so well for such a long time without any preparation, without any prompting, without even any notes?"

Desai replied, "What Gandhi thinks, what he feels, what he says, and what he does are all the same. He does not need notes." Then he added smiling: "You and I, we think one thing, feel another, say a third,

甘地如何吸引英国人的目光

1931年访问英国期间，甘地在下议院雄辩地讲了两个小时。Eknath Easwaran描述了接下来发生的事情。

他说完后，伦敦的记者们兴奋地簇拥着甘地的秘书马哈德夫-德赛。"他是怎么做到的，"他们问道，"在没有任何准备，没有任何提示，甚至没有任何笔记的情况下，他能够如此长时间地讲得这么好？"

德赛回答说："甘地的想法，他的感受，他所说的，他所做的都是一样的。他不需要注释"。然后他微笑着补充道。"你和我，我们想一件事，感觉另一件事，说第三件事，做第四件

and do a fourth, so we need notes and files to keep track."

What a beautiful statement. What a resonant idea. What a perfect definition of inner success.

In what situations, in work and elsewhere, do you feel true to yourself, so that what you think, feel, say, and do are in perfect harmony? When do you not feel this way? What limits you in those situations?

It is tempting to believe that being true to yourself involves simply flipping an on/off switch. In fact, it is more of a journey. Here's why.

OUR AGE OF INDIVIDUALISM

In centuries past, we lived more for others than for ourselves. Potentates, priests, and patriarchs prescribed and proscribed our roles in society. What we did, what we ate, what we wore, how we danced, how we grieved, how we loved—every bead of our life's necklace was picked for us, not by us. Your path was not your path, but a well-paved and well-trodden road on which

事，所以我们需要笔记和文件来记录。"

多么美丽的声明。多么有共鸣的想法。多么完美的内在成功定义。

在什么情况下，在工作和其他地方，你能感觉到自己是真实的，所以你的想法、感觉、言语和行为都非常和谐？什么时候你没有这种感觉？在这些情况下，是什么限制了你？

我们很容易相信，忠于自己只是简单地打开/关闭一个开关。事实上，它更像是一个旅程。这就是原因。

我们的个人主义时代

在过去的几个世纪里，我们更多的是为他人而活，而不是为自己而活。权力机构、牧师和族长们规定和禁止我们在社会中的角色。我们做什么，吃什么，穿什么，如何跳舞，如何悲伤，如何爱--我们生命项链上的每一颗珠子都是为我们挑选的，而不是由我们自己挑选。你的路不是你自己的路，而是一条精心铺设的道路，

you were meant to march to an orderly beat based on your station in life. If you fell out of line, woe be to you! You were then a black sheep, a heathen, an outcast, a renegade, a rebel, a witch, a deranged mind, possibly possessed by the devil, and certainly headed for eternal damnation. You would thus deservedly be castigated, ostracized, exorcised, excommunicated, exiled, imprisoned, conquered, enslaved, or maybe even impaled.

在这条道路上，你要根据你的人生地位，按照有序的节拍前进。如果你掉队了，你就惨了！你就成了害群之马。那时你就是一只害群之马，一个异教徒，一个被抛弃的人，一个叛徒，一个反叛者，一个女巫，一个精神错乱的人，可能被魔鬼附身，而且肯定会走向永恒的诅咒。因此，你将当之无愧地受到指责、被排斥、被驱赶、被驱逐、被流放、被监禁、被征服、被奴役，甚至可能被钉死。

Then came the Age of Enlightenment, bringing with it a newfound respect for individual freedom. The French Revolution paved the way for people to depose monarchies in favor of republics and democracies. A nation called the United States of America loftily proclaimed that it was every individual's birthright to enjoy "life, liberty and the pursuit of happiness," an ideal that it is still perfecting in practice. People in many regions of the world today are shedding the shackles of conformity, rebelling against social restrictions that limit their freedom of thought, speech, and action. The human spirit will no longer be enchain. Today, if there are two roads that diverge in the wood and you take the one less traveled, you are a hero, not a heathen.

随后，启蒙运动时代到来，带来了对个人自由的新的尊重。法国大革命为人们推翻君主制，支持共和制和民主制铺平了道路。一个名为美利坚合众国的国家高调宣布，享受"生命、自由和对幸福的追求"是每个人与生俱来的权利，这一理想仍在实践中得到完善。今天世界上许多地区的人们正在摆脱循规蹈矩的桎梏，反抗限制其思想、言论和行动自由的社会限制。人类的精神将不再受到束缚。今天，如果有两条路在树林中分叉，而你走了一条少人走的路，你就是英雄，而不是异教徒。

But this freedom to be yourself has come at a grave cost. We are witnessing disturbing levels of stress, depression,

但是这种做自己的自由是以严重的代价换来的。我们正在目睹当今社会令人不安的压力、抑郁、孤独、疏

loneliness, estrangement, chronic disease, suicide, conflict, and addiction in society today, even among those we might have considered the most free—the young, the high income, the educated, the famous, the tech visionaries. “The mass of men,” Henry Thoreau observed, “lead lives of quiet desperation.” Why is this age of free expression leading us not up a mountain of joy but down a valley of despair? It is as though, as Winston Churchill said, “The power of man has grown in every sphere except over himself.”

THE WAR WITHIN

The root of this problem is the mistaken idea that you are being true to yourself when you give free expression to your thoughts, feelings, values, personality, and desires. By indulging whatever urge arises within us, we entangle ourselves in the web of instant gratification. We may feel authentic, validated, and free in the moment, but over time we grow increasingly trapped in our impulses, habits, and weaknesses, which keep us far from our full potential. Science has shown that our long-term outcomes—in terms of health, happiness, high performance, and harmony in relationships—become highly compromised when we habitually choose immediate over delayed gratification.

远、慢性病、自杀、冲突和成瘾的水平，甚至在那些我们可能认为最自由的人中也是如此--年轻人、高收入者、受过教育的人、著名的人、科技远见者。”亨利-梭罗说：“大多数人，“过着平静的绝望生活。为什么这个自由表达的时代不是把我们引向欢乐之山，而是引向绝望之谷？就像温斯顿-丘吉尔说的那样，“人的力量在每个领域都在增长，除了对自己。

内心的战争

这个问题的根源是一个错误的想法，即当你自由表达你的思想、情感、价值观、个性和欲望时，你是忠于自己的。通过放纵我们内心产生的任何冲动，我们把自己缠绕在即时满足的网络中。在这一刻，我们可能会感到真实、有效和自由，但随着时间的推移，我们会越来越多地陷入我们的冲动、习惯和弱点中，这使我们远离我们的全部潜力。科学表明，当我们习惯性地选择即时满足而不是延迟满足时，我们的长期结果--在健康、幸福、高绩效和和谐的关系方面--就会受到很大影响。

The figures from history who have inspired us understood that there were times when it was critical that they rein in their thoughts, feelings, and desires rather than allow them full expression. Take Abraham Lincoln. He was president of the United States when the nation went to war with itself. As commander in chief of the Union army, in the days before telecommunications, Lincoln stayed in constant contact with his generals through letters sent back and forth by messengers from the White House to the battlefield. He used the letters to counsel, coax, and, where needed, castigate the generals. In one such letter to General Hooker, Lincoln wrote, "During Gen. Burnside's command of the Army, you... thwarted him as much as you could, in which you did a great wrong to the country.... I much fear that the spirit which you have aided to infuse into the Army, of criticizing their Commander, and withholding confidence from him, will now turn upon you." In a letter to General Meade he wrote, "I do not believe you appreciate the magnitude of the misfortune involved in Lee's escape. He was within your easy grasp, and to have closed upon him would, in connection with our other late successes, have ended the war. As it is, the war will be prolonged indefinitely.... Your golden opportunity is gone, and I am distressed immeasurably because of it."

Historians have discovered myriad such letters in which Lincoln criticized his

那些激励过我们的历史人物明白，有些时候，他们必须控制自己的思想、感情和欲望，而不是让它们充分表达。以亚伯拉罕·林肯为例。当国家与自己开战时，他是美国的总统。作为联邦军队的总司令，在电信之前的日子，林肯通过信使从白宫到战斗前线来回发送的信件与他的将军们保持着持续的联系。他用这些信来劝说、哄骗，并在必要时指责将军们。在一封写给胡克将军的信中，林肯写道："在伯恩赛德将军指挥军队期间，你.....尽可能地阻挠他，这对国家来说是一个巨大的错误....，我很担心你在军队中帮助灌输的批评他们的指挥官和不信任他的精神，现在会转到你身上。"在给米德将军的信中，他写道："我相信你不了解李的逃跑所涉及的不幸的严重性。他本来在你的掌握之中，如果对他下手，再加上我们最近取得的其他胜利，战争就会结束。现在的情况是，战争将被无限期地延长，....，你的黄金机会已经消失了，我因此而感到非常痛苦。"

历史学家发现了无数这样的信件，林肯在其中批评了他的将军们的

generals for their conduct of the war. But, remarkably, many of these letters were unsigned and unsent. Discovered in Lincoln's presidential desk in the White House after his passing, they are aptly called Lincoln's hot letters. (The one to General Hooker was signed and dispatched to its recipient, while the one to General Meade was unsigned and unsent.)

Why did Lincoln write hot letters that were never sent to the intended audience? Perhaps he recognized as he was writing that he was in the grip of anger and it would be better to sleep on things, to look the missive over in the morning when he was calmer and better able to operate with wisdom. Perhaps he realized that by expressing himself so freely he might demoralize the recipient or alienate them at a time when he desperately needed their commitment and their loyalty.

By not sending those letters, was Lincoln being false to himself? Or was he in fact being more true by reining in thoughts and feelings that might have been counterproductive to his goals? Are there times in your life when you have felt, thought, said, or done something in the heat of the moment that you later regretted? When you might in fact have been more true to your values and purpose if you had restrained yourself from expressing those sentiments?

战争行为。但是，值得注意的是，这些信件中有许多没有签名，也没有发送。在林肯去世后，他在白宫的总统办公桌上发现了这些信，它们被恰当地称为林肯的热信。（给胡克将军的那封是有签名的，并且已经寄给了收信人，而给米德将军的那封则没有签名，也没有寄出）。

林肯为什么要写那些从未寄给预定听众的热信？也许他在写的时候就意识到自己正处于愤怒之中，最好是睡一觉，等明天早上冷静下来后再看信，这样才能更有智慧地操作。也许他意识到，在他迫切需要收信人的承诺和忠诚的时候，他如此自由地表达自己，可能会打击收信人的士气或疏远他们。

林肯不寄这些信，是对自己的虚假？或者说，他通过控制可能对他的目标起反作用的想法和感觉，实际上是在做更真实的事情？在你的生活中，是否有这样的时候，你曾经感受过、想过、说过或做过一些你后来后悔的事情？如果你当时克制自己不表达这些情绪，事实上你可能更忠于你的价值观和目的？

In posing these questions it seems that I am dismantling the Gandhian view that we're true to ourselves when our thoughts and feelings are aligned with our actions. I assure you that the Gandhian view will be redeemed as we proceed. But let's acknowledge that before you and I can aspire to be true to our self, we need to first establish what our "self" really is. When you say, "I want to be true to myself," which "self" are you referring to? For I will confess that I have many selves.

A part of me wants to please others; another part wants to please myself. I call these my please-others self and my please-me self. Then there is my indulgent self, my disciplined self, my habitual self, my aspirational self. And I've only just begun. These different selves all clamor for my attention, every moment of every day. Should I express the frustration or anger I feel toward someone, or should I bite my tongue because I know that venting what I am feeling may backfire? Should I linger indulgently in bed, or whip myself into disciplined action? Should I procrastinate on a task I find tedious, or stick with it to serve my team?

I invite you to pause for a minute and take an honest look inside yourself. Do you

在提出这些问题时，我似乎在拆解甘地的观点，即当我们的思想和感情与我们的行动相一致时，我们才是真正的自己。我向你保证，甘地的观点将在我们的工作中得到救赎。但让我们承认，在你和我能够渴望忠于自我之前，我们需要首先确定我们的"自我"到底是什么。当你说"我想忠于自己"时，你指的是哪个"自己"？因为我承认，我有很多自我。

我的一部分想要取悦他人；另一部分想要取悦自己。我把这些称为"取悦他人"和"取悦自己"。然后是我的放纵的自己，我的自律的自己，我的习惯的自己，我的愿望的自己。而我才刚刚开始。这些不同的自我都在争夺我的注意力，每时每刻都在争夺。我是否应该表达我对某人的挫折感或愤怒，还是应该咬住舌头，因为我知道发泄我的感受可能会适得其反？我是应该在床上放纵自己，还是鞭策自己采取有规律的行动？我是应该拖延一项我认为乏味的任务，还是坚持下去为我的团队服务？

我邀请你暂停一下，诚实地看看自己的内心。你是否有时会觉得内心

not at times feel like there's a war going on within, that you are listening to a cacophony of conflicting entreaties from your many selves? How can you be true to your "self" when you have multiple parts within you jostling for influence?

The path to inner success lies in discovering your true self and manifesting it in your every thought, feeling, word, and action. This requires you to become an inner warrior, to vanquish the many false selves that are holding your true self hostage. When you allow one of your false selves to seduce you, it may not bother you in the moment—in fact, it might actually feel good to gratify an impulsive desire, feeling, or thought—but one day you will wake up to regret that you did not live a life true to the truest part of you.

What is your true self? I offer that it is your Inner Core—the space of highest potential within you, your best self. When you operate from your Core, you are free from ego, attachments, blinding beliefs, limiting habits, and insecurities. You are at peace with yourself. It reflects the purest part of who you are and your noblest intentions. If you're like most of us, you sometimes operate from your Core, sometimes drift away from it, and sometimes (sigh) veer far, far away. And yet that part of who you are is always there for

正在进行一场战争，你正在听着来自许多自我的冲突的恳求的喧嚣？当你的内心有多个部分在争夺影响力时，你怎么能忠实于你的“自我”？

通往内心成功的道路在于发现你的真实自我，并将其体现在你的每一个思想、感觉、语言和行动中。这需要你成为一个内在的战士，战胜许多挟持你的真我的假我。当你允许你一个虚假的自我诱惑你时，它可能不会困扰你——事实上，满足一个冲动的欲望、感觉或想法可能真的感觉很好，但有一天你会醒来，后悔你没有按照你最真实的部分生活。

什么是你的真我？我认为它是你的内在核心——你内心的最高潜力空间，你最好的自我。当你从你的核心运作时，你就摆脱了自我、依恋、盲目的信念、限制性的习惯和不安全感。你与自己和平共处。它反映了你是谁的最纯粹部分和你最崇高的意图。如果你像我们大多数人一样，你有时从你的核心运作，，有时偏离它，有时（叹气）偏离得很远很远。然而，你是谁的那一部分总是在那里，让你回来并与之更深入地联系。

you to come back to and connect more deeply with.

You may have heard or used phrases like "I like Peter's energy" or "That individual just didn't bring the right energy to the meeting." Everything we do—our thoughts, emotions, speech, and behavior—is fueled by our energy. My research has revealed that all of us possess, in that space of highest potential within, five Core Energies. We experience a powerful shift when we start to activate and express these energies in everything we do.

你可能听说过或使用过这样的短语："我喜欢彼得的能量"或"那个人只是没有把正确的能量带到会议上"。我们所做的一切--我们的思想、情感、语言和行为--都是由我们的能量所推动的。我的研究表明，我们所有人都拥有，在内心的最高潜力空间，五种核心能量。当我们开始激活并在我们所做的一切中表达这些能量时，我们会经历一个强大的转变。

YOUR FIVE CORE ENERGIES i

Purpose: Pursue a purpose-driven path in life, paved with values, with goals as your milestones.

Wisdom: Uncover and embrace the truth in all matters, and direct your emotions and thoughts in the service of your Purpose.

你的五种核心能量 i

宗旨。追求一条以目的为导向的人生道路，用价值来铺垫，以目标作为你的里程碑。

智慧。揭示并拥抱所有事情的真相，引导你的情绪和思想为你的目的服务。

Growth: Each day, grow your inward connection with your Core and your outward expression of it in all you do.

Love: Take joy in others' joy, and find success in their success.

Self-Realization: Be centered in your tranquil and joyful spirit within.

We discuss these five energies—how you can activate them to arrive at your Core—in Part Two of the book.

NO FORMULA FOR OUTER SUCCESS

But what about outer success?

Here is a sobering realization: there is no teacher, no teaching, no path that can guarantee outer success. After all, can anyone guarantee that I will never sustain a

成长。 每一天，增长你与你的核心的内在联系，以及你在你所做的一切中对它的外在表达。

爱。 在别人的快乐中获取快乐，在别人的成功中寻找成功。

自我实现。 以你内心的宁静和喜悦的精神为中心。

我们在本书的第二部分讨论了这五种能量--你如何激活它们以达到你的核心。

无外乎成功的公式

但外在的成功呢？

这里有一个清醒的认识：没有老师，没有教学，没有任何道路可以保证外部的成功。毕竟，有谁能保证我永远不会受到削弱的伤害？经济衰

debilitating injury? That a recession, war, or pandemic will not upend my career ambitions? That all through my life I will enjoy the company of loving family and friends? That the whimsical winds of public opinion will never blow against me? So much of what shapes outer success is about timing, events, people, and other forces beyond our direct control. But while no one can guarantee outer success, we can create the conditions that maximize the likelihood of our attaining it. And we do that when we embrace the call of leadership.

“Leadership?” you may wonder. “What does that have to do with me?”

LEADERSHIP ISN’T AN OUTER DISPENSATION

This is how the game is played. First, you must go through the grind, for it is a rite of passage. Then you climb the ladder and acquire power and authority, step by step. A bigger team, a greater budget, a loftier title. Don’t be shattered if you still don’t make it, since there is only room for a few at the top. But if you master the rules of the game and play it well, and if the roll of the dice favors you, one day you will be invited into the inner circle, perhaps even given the keys to the corner office. It is then that you may rejoice as you finally cast

退、战争或大流行病不会扰乱我的职业雄心？在我的一生中，我将享受爱的家庭和朋友的陪伴？舆论的异想天开之风永远不会对我不利？塑造外部成功的很多东西都是关于时机、事件、人和其他我们无法直接控制的力量。但是，虽然没有人能够保证外部成功，但我们可以创造条件，使我们获得成功的可能性最大化。当我们接受领导力的召唤时，我们就能做到这一点。

“领导力？”你可能会问。“这与我有什么关系？”

领导力不是一种外在的分配

这就是游戏的玩法。首先，你必须经历磨练，因为这是一种成年仪式。然后，你一步一步地爬上阶梯，获得权力和权威。一个更大的团队，一个更大的预算，一个更高的头衔。如果你还是没能成功，也不要感到沮丧，因为高层只有少数人的空间。但是，如果你掌握了游戏规则并玩得好，如果骰子对你有利，有一天你会被邀请进入内部圈子，甚至可能得到角落办公室的钥匙。到那时，你可能会感到高兴，因为你终于抛弃了你作为追随者的角色。你现在是一个领导

away your role as a follower. You are now a leader. The world has validated what you suspected all along—that you are special.

I understood leadership this way when my peers and I graduated from MIT's Sloan School of Management to launch our careers. I know better now. I know now that it is not power and authority that make you a leader; it is leadership, when practiced the right way, that makes power and authority flow to you. That's what we learn from Babette's story.

Babette, an organic chemist, was doing drug research at a lab. Her boss was a well-regarded scientist but also a very temperamental man. After taking some coaching from a renowned psychotherapist, Dr. David Burns, on how to engage better with her boss, Babette one day walked into his office to find out what he thought of a research paper they were coauthoring. He told her that he had thrown it in the wastebasket because it was the "worst piece of rubbish" he'd ever seen. The paper represented months of arduous research. Babette replied,

Gordon, I'm not a bit surprised that you thought the paper was rubbish. To be honest, I had the exact same feeling when I was writing it. I felt like I was rambling on

者。世界已经验证了你一直以来的怀疑--你是特别的。

当我和我的同龄人从麻省理工学院斯隆管理学院毕业，开始我们的职业生涯时，我是这样理解领导的。现在我知道得更清楚了。我现在知道，不是权力和权威使你成为领导者；而是领导力，当以正确的方式实践时，会使权力和权威流向你。这就是我们从芭贝特的故事中学到的东西。

巴贝特是一名有机化学家，在一家实验室做药物研究。她的老板是一位受人尊敬的科学家，但也是一个很有脾气的人。在接受了一位著名的心理治疗师（）关于如何更好地与她的老板打交道的指导后，芭贝特有一天走进他的办公室，想知道他对他们共同撰写的一篇研究论文有何看法。他告诉她，他已经把论文扔进了垃圾箱，因为这是他见过的“最糟糕的垃圾”。这篇论文代表了几个月的艰辛研究。巴贝特回答说。

戈登，你认为这篇论文是垃圾，我一点也不惊讶。说实话，我在写这篇文章时也有同样的感觉。我觉得我一直在喋喋不休。当我读到你的论文

and on. I'm always amazed when I read your papers because they're so incredibly clear and lucid. That's actually one of the reasons I wanted to work with you and why I was so excited when you offered me a position last fall. The results of our research could be extremely important, and I know that if the paper were well written, it might make a tremendous impact. The paper may be beyond repair, but I'm wondering if you might have any suggestions about how I could make it better. I want to learn as much from you as I possibly can.

Gordon's mood seemed to instantly improve, and he pulled the paper from the wastebasket. As he looked it over, he pointed out problems that needed to be addressed and offered ideas about other fixes Babette could make. Subsequently she not only was able to publish the paper in a top journal in her field, but also received a major award for their research.

In this situation, who was leading, and who was following?

Leadership isn't an outer dispensation—it is an inner choice. We lead by seeking to have the maximum positive impact within our sphere of influence. The traditional view encourages you to advance your career so you can maximize your

时，我总是感到惊讶，因为它们是如此令人难以置信的清晰和明了。这实际上是我与你合作的原因之一，也是你去年秋天向我提供职位时我如此兴奋的原因。我们的研究成果可能极其重要，我知道，如果论文写得好，可能会产生巨大的影响。这篇论文可能已经无法修复了，但我想知道你是否有任何关于我如何能使它变得更好的建议。我想尽可能地从你那里学到更多东西。

戈登的心情似乎立刻好了起来，他从废纸篓里拿出那份文件。他边看边指出需要解决的问题，并就巴贝特可以做的其他修正提供了想法。随后，她不仅能够在她所在领域的顶级期刊上发表论文，而且还因为他们的研究获得了一个重要奖项。

在这种情况下，谁在领导，谁在跟随？

领导力不是一种外在的分配，而是一种内在的选择。我们通过寻求在我们的影响范围内产生最大的积极影响来进行领导。传统的观点鼓励你推进你的事业，这样你就能最大限度地发挥你的领导力。我提出的观点鼓励

moments of leadership. The view I am proposing encourages you to advance your character so you can maximize the leadership in your moments.

My student Stacey shared the following story with our MBA class.

When I was thirteen, I had a health problem and had to be taken to the hospital. It was determined that I needed surgery, which was scheduled for the week after. I was to stay in the hospital during this time so they could monitor my condition. But on the second day, the physician knocked on the door of my room and asked to speak with my father. They both left the room to have a conversation.

What ensued between them was not made known to me at that time, but my father shared it many years later with me. The physician told my father that he had two pieces of bad news. One, they would need to perform the surgery that very evening—he had determined it would not be safe to wait a week. And two, because of a medical issue I had, they would not be able to give me anesthesia, so the surgery would need to be performed without it.

你提升你的 品格，以便你能在你的时刻最大限度地发挥领导力。

我的学生Stacey在我们的MBA班上分享了以下故事。

在我13岁时，我的健康出了问题，不得不被送到医院。经确定，我需要做手术，手术安排在一周后进行。在此期间，我将留在医院，以便他们能够监测我的病情。但是在第二天，医生敲开了我房间的门，要求和我父亲说话。他们都离开了房间，进行了交谈。

他们之间随后发生的事情当时没有告诉我，但我父亲多年后与我分享了这一消息。医生告诉我父亲，他有两个坏消息。第一，他们需要在当天晚上进行手术，他已经确定等待一周是不安全的。第二，由于我有一个医疗问题，他们不能给我麻醉，所以手术需要在没有麻醉的情况下进行。

I did not know about this conversation, because it happened outside the room. What I did experience was what happened next. My father returned to my room, beaming with a smile. "My dear Stacey, you know that surgery they were to do on you? Well, I have two pieces of good news for you. The first is that the doctor says you can actually have that surgery today—he does not need to wait a week. So you'll recover over the next three days and then will be back at home instead of waiting another week. And the second good news is that they have been observing you at this hospital, and you are the bravest teenager they have seen! They don't even believe you need any anesthesia when he performs the surgery. It may hurt a little here and there, but you'll get through it fine, because you're so brave. I am so proud of you."

I do not know how I went through the surgery that day, but my father's words and beaming smile had a lot to do with it. There was pain, but I wasn't going to let it matter because I was after all the bravest teenager in that hospital's history. Only years later did I learn what the doctor had actually told my father.

In striving to stay calm when the doctor broke the news to him, in transcending his own fear and pain about what his daughter was going to have to go

我不知道这次谈话，因为它发生在房间外面。我所经历的是接下来发生的事情。我父亲回到我的房间，满脸笑容。"我亲爱的斯泰西，你知道他们要给你做的那个手术吗？嗯，我有两个好消息要告诉你。第一个消息是，医生说你今天就可以做手术，不需要再等一个星期。所以你将在未来三天内恢复，然后将回到家里，而不是再等一周。第二个好消息是，他们一直在这家医院观察你，你是他们所见过的最勇敢的青少年！他们甚至不相信你会需要做手术。他们甚至不相信在他做手术的时候你需要任何麻醉剂。这里和那里可能会有点疼，但你会顺利度过的，因为你是如此勇敢。我真为你感到骄傲。"

我不知道那天我是如何通过手术的，但我父亲的话和灿烂的笑容与此有很大关系。虽然有疼痛，但我并不打算让它影响我，因为我毕竟是那家医院历史上最勇敢的少年。多年以后，我才知道医生到底对我父亲说了什么。

当医生告诉他这个消息时，他努力保持冷静，超越了自己对女儿将要经历的恐惧和痛苦，找到了激发女儿勇气的方法，斯泰西的父亲是否只是

through, in finding a way to spark courage in his daughter, was Stacey's father merely living—or leading? And in opening up to her father's invitation to go on a hero's journey rather than dismissing his message, in taking on the challenge of proving that she was in fact possessed of remarkable mettle, was Stacey merely living or was she leading?

What if we approach all life moments as leadership moments?

WHEN OTHERS DON'T DO THEIR PART

Now, you might say, "That's cool. But it takes two to tango. In Stacey's story, her father did the right thing, and she did the right thing. It doesn't always work that way. There are times when I am doing my part, but the other party isn't doing theirs. How can I lead when the other party isn't doing what they should?"

I understand. I went through an experience like that as a first-year associate at McKinsey. I was staffed on a consulting engagement for a biotech client. My team included our manager, Sheila, another associate, Jeremy, and a business analyst,

在生活中或领导？在接受父亲的邀请踏上英雄之旅而不是拒绝他的信息时，在接受挑战证明她实际上拥有非凡的能力时，斯泰西只是在生活还是在领导？

如果我们把所有的生命时刻当作领导时刻来对待呢？

人不为己，天诛地灭

现在，你可能会说，“这很酷。但探戈需要两个人。在斯泰西的故事中，她的父亲做了正确的事，她也做了正确的事。但事情并不总是如此。有些时候，我在做自己的事，但另一方却没有做他们的事。当另一方没有做他们应该做的事时，我怎么能领导呢？”

我理解。我在麦肯锡工作的第一年就经历了这样的经历。我被派去为一个生物技术客户提供咨询服务。我的团队包括我们的经理希拉、另一位同事杰里米和一位业务分析师马丁。ii 一周之内，我清楚地看到，作为一

Martin. ii Within one week, it was clear to me that as a manager, Sheila was a disaster. She never smiled, she kept to herself, and she acknowledged our presence only when she needed to give instructions or review our work. She did not invite us into important meetings, nor did she update us on key developments on the project. I vividly remember an occasion when I finally got a chance to present my work to a senior McKinsey director who was spending a rare, prized half hour with us. This was going to be my moment. Our audience with him was all I thought of for forty-eight hours. As I launched into my presentation, Sheila stared at me unblinkingly, pursed her lips, and made a rapid circling gesture with her forefinger. My very soul was pierced by her searing message: "Speed up, Hitendra! This is a senior director you are speaking to. He has no time to waste. Do you really need to explain that pie chart to him in this much detail? He can read and think very fast. C'mon, be quick!" My moment of glory was over in a flash.

Jeremy and I bided our time on that project grudgingly, envious of the many fellow associates who had, by sheer luck, been assigned to more caring managers. The project finally wrapped up and we were able to move on to a less tortured future.

But something else was going on there. Martin, the business analyst on our team,

个经理，希拉是一个灾难。她从不微笑，独来独往，只有当她需要下达指示或审查我们的工作时才承认我们的存在。她不邀请我们参加重要的会议，也不向我们介绍项目的关键进展。我清楚地记得，有一次我终于有机会向麦肯锡的一位高级主管介绍我的工作，这位主管与我们一起度过了难得的、珍贵的半小时。这将是我的时刻。我们与他的会面是我四十八小时内想到的全部。当我开始演讲时，希拉一眨不眨地盯着我，抿着嘴唇，用食指做了一个快速绕圈的手势。我的灵魂被她灼热的信息所刺穿。"加速，Hitendra! 你正在和一位高级主管讲话。他没有时间可以浪费。你真的需要向他解释这么详细的饼图吗？他的阅读和思考速度非常快。来吧，要快！"我的荣耀时刻转瞬即逝。

杰里米和我在那个项目上勉强地等待着，羡慕许多同僚，因为他们纯粹是运气好，被分配到更有爱心的经理那里。这个项目终于结束了，我们能够继续前进，去迎接一个不那么痛苦的未来。

但那里发生了其他事情。我们团队中的业务分析员马丁的行为与杰里

acted quite differently than Jeremy and me. He walked into the team room each day and instantly lifted our spirits with his broad smile and infectious humor. He would approach Sheila, speak to her in a soothing voice, perk her up by finding something to appreciate about her, then nudge her toward the behavior he was seeking. Could Sheila make sure to include him in the client meeting where his research was going to be reviewed? Wouldn't it be great if Sheila updated the team on Wednesday as soon as she learned about a certain decision on the project? Why not hold a celebratory team dinner next week now that we have reached a major milestone?

While Jeremy and I stewed over all the imperfections we saw in Sheila's management style and wondered why we deserved this, Martin took active steps to make the most of a bad situation. Martin didn't have better behaviors than me or Jeremy—he had better beliefs. I discovered that over dinner one day with him, when we both dropped our guards a bit and had a heart-to-heart chat.

"Martin," I said, "Sheila is a terrible manager. C'mon, you know it."

"I know what you are saying, Hitendra. Like you, I wish things were different."

米和我截然不同。他每天走进团队的房间，用他宽广的笑容和富有感染力的幽默感立即提升了我们的精神。他会走近希拉，用舒缓的声音和她说说话，通过寻找她身上值得赞赏的地方让她振作起来，然后向她暗示他所寻求的行为。希拉能否确保让他参加客户会议，在会上对他的研究进行审查？如果希拉在周三得知项目的某项决定后，立即向团队汇报，这不是很好吗？既然我们已经达到了一个重要的里程碑，为什么不在下周举行一次庆祝性的团队晚宴？

当杰里米和我为我们在希拉的管理风格中看到的所有不完美之处而烦恼，并想知道为什么我们应该得到这样的结果时，马丁采取了积极的措施，使糟糕的情况得到最大的改善。马丁并没有比我或杰里米有更好的行为，他有更好的信念。我是在某天与他共进晚餐时发现的，当时我们都放下了戒备，进行了一次心与心的交谈。

"马丁，"我说，"希拉是个糟糕的经理。来吧，你知道的。"

"我知道你在说什么，希滕德拉。和你一样，我也希望事情能有所不

“Then what gets you to accept her callous attitude toward us? You are so nice to her all the time!”

“Well, here's how I see it. I only intend to be at McKinsey for two years before I go for my MBA. I don't want the ten weeks on this project to be a waste. I want to make the most of it. So I look for ways to get what I think we all need from her.”

“And you do that so well, Martin. Were you just born with this gift?”

He became quiet. I could see I had stirred him at a deep level.

“Hitendra, growing up as an African American, I learned early that some people won't have the right attitude toward you. If you wait for those people to change, you might end up waiting forever. So I started to take a keen interest in people, in what makes them tick, in how they perceive and react to me, and in what I can do to get a desired result from them. That's helped me in life to get the most out of others, and

同。”

“那么是什么让你接受她对我们无情的态度？你一直都对她那么好！”

“好吧，我是这样看的。我只打算在麦肯锡工作两年，然后再去读MBA。我不希望在这个项目上的十个星期是一种浪费。我想最大限度地利用它。所以我寻找方法，从她那里获得我们认为我们都需要的东西。”

“而且你做得这么好，马丁。你是不是天生就有这种天赋？”

他变得很安静。我可以看到我已经在深层次上激起了他的兴趣。

“希滕德拉，作为一个非裔美国人，我很早就知道，有些人不会对你有正确的态度。如果你等待这些人改变，你可能最终会永远等待下去。因此，我开始对人产生浓厚的兴趣，关注是什么让他们心动，关注他们对我的看法和反应，以及我可以做什么来从他们那里得到一个理想的结果。这在生活中帮助我从别人身上得到最大的好处，这就是我在这里所做的一

that's all I've been doing here. You could, too, if you wanted to. It works."

During those ten weeks, Martin had taken full responsibility for producing the outcome he wanted by creatively working to get the best out of Sheila. In contrast, I had been sulking, waiting for the project to end because I felt I was entitled to a good manager. Jeremy and I thought we were the wise ones, Jeremy with his MD and me with my PhD, but it was this freshly minted college grad who demonstrated over that short period the secret to success in an imperfect world. You can wait until people reform themselves, if they do, or you can take personal responsibility to do your best to bring out the best in them.

Over time, I came to realize that Sheila's heart had been in the right place. She genuinely wanted to help me and the team, but her deeply reclusive nature got in the way. She conducted a performance review for me at the end of the project, and there I saw how caring, insightful, and fair she was at her Core. Now and then, when I find myself overcommunicating in sharing my ideas with someone, Sheila's finger-twirl plays like a TikTok video in my head and alerts me to be more mindful of my audience's time. I am grateful for this part of her that has become a part of me.

切。你也可以，如果你想的话。这很有效。"

在这十周里，马丁通过创造性地工作，从希拉身上获得了他想要的结果，承担了全部责任。相比之下，我一直在生闷气，等着项目结束，因为我觉得我有权得到一个好经理。杰里米和我认为我们是聪明人，杰里米有医学博士学位，而我有博士学位，但正是这个刚毕业的大学生在那段短暂的时间里展示了在一个不完美的世界里成功的秘诀。你可以等待，直到人们自我改造，如果他们这样做的话，或者你可以承担个人责任，尽你最大的努力，把他们的优点发挥出来。

随着时间的推移，我逐渐认识到，希拉的心一直在正确的地方。她真的想帮助我和团队，但她深藏不露的性格阻碍了她。在项目结束时，她为我进行了一次绩效评估，在那里我看到了她的核心是多么的有爱心、有洞察力和公平。现在，当我发现自己在与人分享想法时沟通过度时，希拉的手指旋转就像TikTok视频一样在我脑中播放，提醒我更加注意听众的时间。我很感激她的这一部分，它已经成为我的一部分。

When we define leadership as the discipline of bringing out the best in ourselves and the best in others in all situations, in the pursuit of a common positive purpose , then all life's moments become leadership moments. Because why wouldn't we always want to bring out our best—and why wouldn't we want to bring out the best in others too? If we approach life this way, then we have created the conditions for outer success. This is the best we can do. The rest is chance, or fate. It's mathematical.

MY TODDLER TEACHER

One day in 2003, my one-year-old daughter, Mrinalini, while sitting on my lap, casually dropped a glass she was holding. Orange juice splashed all over our rug like a Jackson Pollock painting. "Oh no! Why on Earth would you do that?" I exclaimed in a tone of dismay and frustration. I recovered my composure a few seconds later—after all, she was just a toddler. But it was too late. Mrinalini had burst into tears, deeply shaken by the fierce look she saw on my face in those fateful few seconds.

"Why would she break down like this just because of a momentary lapse from me?" I wondered. Then the realization came.

当我们把领导力定义为在所有情况下，为了追求一个共同的积极目标，把自己和他人的优点发挥到极致的纪律时，那么人生的的所有时刻都会成为领导力的时刻。因为我们为什么不总是想把自己的优点发挥出来--为什么我们不希望把别人的优点也发挥出来？如果我们以这种方式对待生活，那么我们就为外在成功创造了条件。这是我们能做的最好的事情。剩下的就是机会，或命运。这是数学上的。

我的幼儿老师

2003年的一天，我一岁的女儿Mrsinalini坐在我的腿上，随手把她手里的杯子摔了。橙汁像杰克逊-波洛克的画一样溅满了我们的地毯。“哦，不！你到底为什么要这样做？”我用惊愕和沮丧的语气喊道。几秒钟后，我恢复了平静——毕竟她只是一个蹒跚学步的孩子。但这已经太晚了。姆西纳利尼已经泪流满面，她被我在那关键的几秒钟里看到的凶狠的表情深深地震撼了。

"为什么她会因为我的一时疏忽而这样崩溃？"我想知道。然后我意识到了这一点。在她年幼的时候，她不只

At her tender age, she viewed me not simply as her father; I was her world . When I lost my cool, history may record it as a transient meltdown of a flawed but caring father, but to her, the entire world had come crashing down, and she didn't have any clue how long it would last or whether I'd ever recover.

I was deeply touched, embarrassed, regretful. I worked hard to step up my game in the days that followed, striving to stay unshakably serene in her presence. Life was teaching me that if I wanted my daughter to thrive in a safe, secure, and supportive world, I had to start by being that safe, secure, and supportive world for her.

I realized that this same dynamic is present in other relationships as well. If you are a professor who has a strong rapport with your students, they will look up to you, and your every microexpression will have an amplified effect. As an executive, your subordinates will be similarly sensitive to your every behavior. So I have learned that I must be very mindful of my emotions and the way they get unintentionally expressed in fleeting moments, especially in situations where I hold some form of power or influence over others. By striving to become a better parent, I have gained wisdom that can make me a better professor and a better executive. (I'm still working on it.)

是把我看作是她的父亲；我是她的世界。当我失去冷静时，历史可能会将其记录为一个有缺陷但有爱心的父亲的短暂崩溃，但对她来说，整个世界都崩溃了，她不知道这将持续多久，也不知道我是否会恢复。

我被深深地感动了，感到尴尬和遗憾。在随后的日子里，我努力提高自己的水平，努力在她面前保持毫不动摇的宁静。生活告诉我，如果我想让我的女儿在一个安全、有保障、有支持的世界里茁壮成长，我必须从成为她的安全、有保障、有支持的世界开始。

我意识到，这种同样的动力也存在于其他关系中。如果你是一个与学生关系融洽的教授，他们会仰视你，你的每一个微观表情都会产生放大的效果。作为一名高管，你的下属也会对你的每一个行为同样敏感。因此，我了解到，我必须非常注意自己的情绪，以及它们在转瞬即逝的时刻被无意中表达出来的方式，特别是在我对他人的某种形式的权力或影响力的情况下。通过努力成为一个更好的父母，我获得了智慧，可以，使我成为一个更好的教授和一个更好的管理者。（我还在努力。）

Life lessons are leadership lessons.
When you grow as a human being, you grow
as a leader.

生活的教训就是领导的教训。当
你作为一个人成长的时候，你就会成
长为一个领导者。

PUBLIC MOMENTS, PRIVATE MOMENTS

As Lisa, an executive, stood in the ordering queue at a Starbucks next to her office, she noticed that the woman in front of her was carrying an attractive designer handbag. She exclaimed appreciatively, "What a beautiful bag—is this part of the new Louis Vuitton line?" The woman turned her head to shoot a dismissive look toward Lisa, as though saying, "Don't bother me!" Without a word, she resumed facing forward. Lisa felt miffed, but she shrugged it off, and a few minutes later, latte in hand, returned to her office.

公共时刻，私人时刻

当高管丽莎站在她办公室旁边的星巴克排队点餐时，她注意到她前面的女人拿着一个迷人的名牌手袋。她赞赏地赞叹道："好漂亮的包--这是路易威登新系列的一部分吗？"那位女士转过头来，向丽莎投去一个轻蔑的眼神，似乎在说："别打扰我！"她一言不发，继续面向前方。丽莎感到很生气，但她甩了甩头，几分钟后，拿着拿铁，回到了她的办公室。

Soon there was a knock on her door. It was her next appointment—a candidate she was interviewing for an open position in her group. She looked up from her desk to see a startled face. The candidate at the door was none other than the woman with the Louis Vuitton handbag. Just imagine how this woman may have felt about her earlier conduct as she stood now face-to-face with Lisa. Perhaps at Starbucks she had been feeling stressed about something, or

很快，她的门就被敲响了。这是她的下一个约会--她正在为她的小组中的一个空缺职位面试候选人。她从桌子上抬起头来，看到一张惊愕的脸。门外的候选人不是别人，正是那个拿着路易威登手袋的女人。试想一下，当这个女人现在与丽莎面对面站在一起时，她对自己之前的行为可能会有什么感受。也许在星巴克，她一直在为某些事情感到压力，或者在心理上为面试排练台词。谁能说得清

mentally rehearsing her lines for the interview. Who can say? Regardless of her mitigating circumstances, as she entered Lisa's office she must have deeply regretted not being at her best when Lisa had inquired about her bag.

Leadership isn't a formal suit you put on to go out and perform in the spotlight. It is a fundamental value that guides you to approach every role, public and private, personal and professional, with the intent of operating from your Core, your true self, and seeking to have the greatest impact. If life moments are leadership moments, and life lessons are leadership lessons, and life roles are leadership roles, then, I offer, life is leadership.

WHAT IS OUR "BEST"?

How can you bring out your best? What is your "best"? One way to approach the question is by compiling a list of qualities that you should master—qualities that experts will tell you are critical to success in life and work, qualities that successful people exhibit. Here are some that are often cited:

呢？不管她的情况如何，当她进入丽莎的办公室时，她一定为自己在丽莎询问她的包时没有保持最佳状态而深感遗憾。

领导力不是你为了出去在聚光灯下表演而穿上的正式套装。它是一种基本的价值观，指导你对待每一个角色，无论是公共的还是私人的，个人的还是职业的，都要从你的核心、你的真实自我出发，寻求最大的影响。如果人生的时刻是领导力的时刻，人生的课程是领导力的课程，人生的角色是领导力的角色，那么，我认为，人生就是领导力。

什么是我们的"最好"?

如何才能发挥出你的最佳状态？什么是你的"最佳"？处理这个问题的一种方法是，编制一份你应该掌握的素质清单--专家会告诉你，这些素质对生活和工作的成功至关重要，是成功人士所表现出来的素质。这里有一些经常被引用的。

• Be adaptive ! The world is changing fast, and you must change with it. And be tenacious too! Have the grit to keep fighting the good fight.

- 要有 适应性 !世界正在快速变化，你必须随之改变。也要 坚韧不拔 !要有勇气继续打好这一仗。

• Be an extrovert ! When you project warmth and energy and enthusiasm, you draw people toward you. And be an introvert as well! Listen mindfully, empathize with others, and understand them.

- 成为一个 外向的人 !当你投射出温暖、能量和热情时，你会吸引人们向你靠近。同时也要做一个 内向的人 !用心倾听，同情他人，理解他们。

• Be a risk taker ! Innovate, embrace failure, step out of your comfort zone. Don't stay stuck in the same groove. And be a risk manager too! Do not bet the farm. Anticipate problems and be prepared for them.

- 成为一个 风险承担者 !创新，拥抱失败，走出你的舒适区。不要停留在同一个圈子里。也要做一个 风险管理者 !不要拿农场做赌注。预测问题并为之做好准备。

• Be a visionary ! Take giant leaps and have your head in the skies. And be pragmatic too! Keep your feet planted firmly on the ground.

- 成为一个 有远见的人 !实现巨大的飞跃，让你的头在天空中飞翔。同时也要 务实 !把你的脚牢牢地踩在地上。

• Be decisive ! Don't let hesitancy or paralysis prevent you from taking timely action. And be patient as well! You can't pluck the fruit without first sowing the seeds and watering the plant.

- 要有 决断力 !不要让犹豫不决或麻痹大意妨碍你及时采取行动。同时也要有 耐心 !如果不先播种和浇水，你就无法摘取果实。

- Be connected ! Gather ideas from others. Build your network. Don't eat lunch alone. And disconnect too! Practice solitude and reflection—that's what the great ones do.

- Be agreeable ! Listen to others and find common ground with them. Be assertive , too! Have the courage to express uncomfortable truths and stand your ground.

This isn't even a complete list, for we could keep going on and on. To put it simply, to succeed in our fast-paced, ever-changing, uncertain, and complicated world, you need to be everything—and the complete opposite . The right behavior totally depends on the situation you are in.

The idea of being everything and the complete opposite may sound inauthentic and unachievable. And yet I have found that those who have left a luminous mark on history have practiced this seeming contradiction, changing their behavior from moment to moment, embracing complexity

- 要有联系 !从别人那里收集想法。建立你的网络。不要每次都单独吃午饭。也要断开联系 !练习独处和反思--这就是伟大的人所做的。

- 要有认同感 !倾听他人的意见，与他们找到共同点。也要有主见 !要有勇气表达不舒服的事实，坚持自己的立场。

这甚至不是一个完整的清单，因为我们可以一直这样下去。简单地说，要在我们这个快节奏、不断变化、不确定和复杂的世界中取得成功，你需要成为一切，而且是完全相反的。正确的行为完全取决于你所处的情况。

成为一切和完全相反的人的想法可能听起来不真实，无法实现。然而，我发现，那些在历史上留下光辉印记的人都在实践这种看似矛盾的做法，时刻改变自己的行为，拥抱复杂性和矛盾性，在自己内心保持对立面的平衡。亚伯拉罕-林肯最早的传记作

and paradox, holding opposites in balance within themselves. Josiah Holland, one of Abraham Lincoln's earliest biographers, wrote, "The writer has conversed with multitudes of men who claimed to know Mr. Lincoln intimately; yet there are not two of the whole number who agree in their estimate of him. The fact was that he rarely showed more than one aspect of himself to one man. He opened himself to men in different directions." Holland goes on to recount the different qualities people attributed to Lincoln: "A very ambitious man." "Without a particle of ambition." "One of the saddest men that ever lived." "One of the jolliest men that has ever lived." "The most cunning man in America." "Has not a particle of cunning in him." "A leader of the people." "Always led by the people." "Cool and impassive." "Susceptible to the strongest passions."

Everything—and the complete opposite. When we pause to think about it, the concept starts to make sense. Lincoln was president at a time when his nation was in crisis. He needed to display an acute understanding of the different high-stakes situations he was thrust into and adapt his behavior accordingly, without letting his personality or predilections limit his effectiveness.

But something else was also operating in Lincoln. His friend and law partner for

者之一乔赛亚·霍兰 (Josiah Holland) 写道: "作者曾与众多声称密切了解林肯先生的人交谈过;但在所有这些人中, 没有两个人对他的评价一致。事实是, 他很少向一个人展示自己的一个以上的方面。他在不同的方向上向人们敞开自己。"霍兰接着叙述了人们赋予林肯的不同品质: "一个非常有野心的人"。"没有一丝野心。""有史以来最悲哀的人之一。""有史以来最活泼的人之一。""美国最狡猾的人。""他身上没有一丝狡猾。""人民的领袖。""总是被人民所领导。""冷静和无动于衷。""容易受到最强烈的激情的影响。"

一切--而且是完全相反。当我们停下来想一想, 这个概念开始变得有意义了。林肯是在他的国家处于危机之中的时候担任总统的。他需要对他被推入的不同的高风险情况表现出敏锐的理解, 并相应地调整他的行为, 而不是让他的个性或偏爱限制他的效率。

但在林肯身上还有别的东西在运作。他的朋友和二十年的法律伙伴威

twenty years, William Herndon, observed, "His pursuit of the truth... was indefatigable.... Lincoln loved truth for its own sake.... He saw all things through a perfect mental lens." Lincoln operated from a steady Core within. He leaned into outer chaos from a place of inner harmony. And that is the thesis I want to offer you—that when you have mastered your inner game, you become free to play your best outer game. The key to success lies within—in operating from your Inner Core.

Your Inner Core brings the clarity of mind you need to analyze issues objectively and make enlightened choices. It frees you from habitual modes of thought and from confining personality traits and attachments, so your choices can be guided not by ego or insecurity but by your commitment to your purpose and values. It creates a space between the triggers you experience—the disappointing email, the challenging question from a colleague at a meeting—and your response to those triggers, empowering you to act with intention rather than instinct. It grounds you on the inside and then empowers you to act in the most impactful way on the outside. You bring out your best when your behavior is the outer expression of your Core Energies: Purpose, Wisdom, Growth, Love, and Self-Realization.

廉·赫恩顿说："他对真理的追求.....是不屈不挠的....，林肯爱真理是为了它自己....，他通过一个完美的精神透镜看待所有的事情。"林肯从一个稳定的核心内部运作。他从一个内在和谐的地方向外在的混乱靠拢。这就是我希望，为你提供的论点--当你掌握了你的内在游戏，你就能自由地发挥你最好的外部游戏。成功的关键在于内在--从你的内在核心出发进行操作。

你的内在核心为你带来客观分析问题和做出开明选择所需的清晰头脑。它把你从习惯性的思维模式中解放出来，从局限性的个性特征和依恋中解放出来，因此你的选择不是由自我或不安全感来指导，而是由你对你的目的和价值的承诺来指导。它在你所经历的触发因素--令人失望的电子邮件、会议上同事提出的挑战性问题--与你对这些触发因素的反应之间创造了一个空间，使你有能力以意图而非本能行事。它使你的内心有了基础，然后使你有能力以最有影响的方式在外面行动。当你的行为是你的核心能量的外在表现时，你就会发挥出你的最佳状态。目的、智慧、成长、爱和自我实现。

And if this is true of you, it is true of everyone. To get the best out of others, you need to help them activate their Core. When you are operating from your Core and they from theirs, together you form a Common Core. In that moment everyone experiences a deep resonance, not just in what they are saying or doing but in what they are feeling, thinking, and valuing on the inside. Reflect on moments like this—when you and another individual, you and your family, you and your team, you and an audience felt a kind of fusion of spirit, as though there were only one heart beating in the room. Such occasions may be rare, but they are real. And magical.

如果你是这样，那么所有人都是这样。为了从别人身上得到最好的东西，你需要帮助他们激活他们的核心。当你从你的核心出发，他们从他们的核心出发，你们一起形成一个共同的核心。在那一刻，每个人都经历了深刻的共鸣，不仅仅是在他们所说的或所做的，而是在他们内心的感受、思考和评价。反思这样的时刻——当你和另一个人、你和你的家人、你和你的团队、你和观众感受到一种精神的融合，仿佛房间里只有一颗心在跳动。这样的场合可能很少，但它们是真实的。而且是神奇的。

Usually, when we strive to do well at something, we assess ourselves by asking, "Am I saying the right thing, doing the right thing?" Our speech and action are the outer metrics we use to measure our performance. But there are inner metrics we can use as well.

通常情况下，当我们努力做好某件事时，我们会通过问："我说的对吗，做的对吗？"来评估自己。我们的言行是我们用来衡量自己表现的外部指标。但是，我们也可以使用一些内在的衡量标准。

INNER PERFORMANCE METRICS

Am I operating from my Inner Core?
Am I...

内部性能指标

我是否从我的内在核心运作？我是否...

Committed to my Purpose? (Purpose)

承诺 对我的目的? (目的)

Calm and receptive to the truth?
(Wisdom)

平静 并能接受 接受真理? (智慧)

Curious and open to learnings that
help me further activate and express my
Core in all I do? (Growth)

好奇心和开放性 对能帮助我进一
步激活并在我所做的一切中表达我的
核心的学习? (成长)

Connected with all who cross my path,
and all I serve? (Love)

连接 与所有与我擦肩而过的人，
以及我所服务的人? (爱)

Centered in my tranquil and joyful
spirit within? (Self-Realization)

围绕着 在我内心宁静和喜悦的精
神中? (自我实现)

And am I doing my best to help others
operate from their Inner Core as well, by
assisting them in being committed, calm,
curious, connected, and centered?

而我是否也在尽力帮助他人从他
们的内在核心出发， 协助他们坚定、
冷静、 好奇、 联系和集中?

Getting to this level of mastery may seem intimidating. But there's much to be optimistic about. When we sift through findings across a range of scientific fields—positive psychology, the psychology of ultimate concerns, emotional intelligence, cognitive behavioral therapy, acceptance and commitment therapy, altruism, neuroplasticity, gratitude, influence, motivation, self-esteem, self-efficacy, mindfulness, empathy, growth mindset, and more—the conclusion is clear: within each of us lies vast, untapped potential to rewire our brains over time, to become more and more anchored in our authentic self, and to help others get there too.

达到这种掌握程度可能看起来令人生畏。但有很多东西是值得乐观的。当我们筛选了一系列科学领域的发现——积极心理学、终极关注心理学、情商、认知行为疗法、接受和承诺疗法、利他主义、神经可塑性、感恩、影响、激励、自尊、自我效能、正念、同理心、成长心态等等——结论是明确的：在我们每个人的内心深处都有巨大的、尚未开发的潜力，随着时间的推移，我们的大脑会被重新连接，越来越多地立足于真实自我，并帮助别人达到这个目标。

Instead of pursuing myriad paths to learn how to be “everything and the complete opposite,” I invite you to translate your quest for success into one simple goal: to learn to operate from your Inner Core in all you do.

与其追求无数条道路来学习如何成为“一切和完全相反的人”，我邀请你将你对成功的追求转化为一个简单的目标：学习在你所做的一切中从你的内在核心出发。

HOW CAN WE EXCEL AT LEADERSHIP?

For many years, I puzzled over how the people I've researched—Gandhi, Eleanor Roosevelt, Steve Jobs, Lincoln, Mother Teresa, and others—became good at leadership. After all, they held remarkable

我们如何才能在领导力方面表现出色？

多年来，我一直在思考，我所研究的甘地、埃莉诺·罗斯福、史蒂夫·乔布斯、林肯、特蕾莎修女以及，这些人是如何成为优秀的领导者的。毕竟，他们对人们有着非凡的影响力。

sway over people. Well, first, let me tell you how they didn't get there.

Lincoln had only one year of schooling. Eleanor Roosevelt's education didn't advance beyond high school. Mother Teresa joined a nun order at the age of eighteen. Jobs dropped out of college. Mandela and Gandhi obtained law degrees, but both were, of their own confession, indifferent students. Quite evidently, these people didn't take any leadership classes or executive workshops. And perhaps that isn't a bad thing, for the reason I now explain.

Experts have organized the discipline of leadership into competencies, and then developed classes to teach each competency to aspiring leaders. How to have difficult conversations. Build trust. Give feedback. Coach others. Inspire others. Change others' behavior . And more.

But this approach to teaching leadership frequently leads to the "learning-doing" gap. Participants attend a class, get some training on a competency, but then aren't able to effectively translate their intellectual understanding into an embodied practice in real life. Experts have believed that to close this gap they need to develop better training or get learners to be more motivated. But my research shows that this

好吧，首先，让我告诉你他们是如何做到这一点的。

林肯只上过一年学。埃莉诺-罗斯福的教育没有超过高中阶段。特蕾莎修女在18岁时加入了一个修女会。乔布斯从大学辍学。曼德拉和甘地获得了法律学位，但他们自己承认，他们都是无所谓的学生。很明显，这些人没有参加任何领导力课程或执行研讨会。也许这并不是一件坏事，因为我现在解释的原因。

专家们将领导力这门学科组织成能力，然后开发出课程，向有抱负的领导人传授每项能力。如何进行困难的对话。建立信任。提供反馈。指导他人。激励他人。改变他人的行为。还有更多。

但这种教授领导力的方法经常导致"学习-实践"的差距。学员们参加了一个课程，得到了一些能力方面的培训，但随后并不能有效地将他们的知识理解转化为现实生活中的具体实践。专家们认为，要缩小这种差距，他们需要开发更好的培训，或者让学习者有更大的积极性。但我的研究表明，这种方法有一些根本的局限性，需要进行重大升级。原因就在这里。

approach has some fundamental limits, and is in need of a major upgrade. Here's why.

In the conversation that Babette, the chemist, had with Gordon, her boss, she gently turned his mood around and won him over to helping her improve the research paper so they could send it out for publication. Take a moment to go back and reread what she said, to refresh your memory. Then tell me this: In that dialog, was she having a difficult conversation with him? Building trust with him? Giving him feedback? Coaching him? Inspiring him? Influencing him? Changing his behavior?

Wasn't she doing all the above? And that, too, in a mere thirty-five seconds!

So then does it make sense to see these as separate competencies? If Babette had taken a separate class on each of these skills, read a different book, or consulted a different expert, well, then, which toolkit or book or expert would she have pulled out to guide her conversation with Gordon? If you approached your growth as a leader one competency at a time, you're unlikely to get to a place where you fully embody the discipline. And even if you acquired mastery over multiple skills, you'd never be able to execute seven of them in a half-minute

在化学家芭贝特与她的老板戈登的谈话中，她温和地扭转了他的情绪，并赢得了他的支持，帮助她改进研究论文，以便他们能够将其送出去发表。花点时间回去重读一下她说的话，以恢复你的记忆。然后告诉我这个。在那次对话中，她是在与他进行艰难的对话吗？与他建立信任？给予他反馈？教导他？激励他？影响他？改变他的行为？

她不是在做上述所有事情吗？而且，这也是在短短的三十五秒内完成的！

那么，将这些视为独立的能力是否有意义？如果芭贝特就这些技能中的每一项单独上课，阅读不同的书，或咨询不同的专家，那么，她会拿出哪一个工具箱或书或专家来指导她与戈登的对话？如果你每次都以一种能力来对待你的成长，你就不可能达到完全体现这门学问的地步。即使你掌握了多种技能，你也不可能像芭贝特那样，在半分钟的交流中执行其中的七种技能。在二十世纪，当我们开始理解和描绘领导力领域时，这种基于能力的方法是一个实用的第一步，但

exchange the way Babette did. This competency-based approach was a practical first step to take in the twentieth century as we started to understand and map out the domain of leadership, but now we know a lot more about the science of human nature. So it is time to give this approach a graceful burial.

Lincoln once said, "That some achieve great success is proof to all that others can achieve it as well." The fact that some people with limited formal education have been able to figure out the equations of leadership on their own means that a radically simple and intuitive approach to leadership must exist—we just need to find it. Let me show you where I believe it's been hiding.

THE MISSING CORE

When we find that we're not good at handling difficult conversations, or influencing others, or inspiring a team, perhaps these aren't as distinctive a set of challenges as they appear but are symptoms arising from the same root cause. The root cause is an inability to activate the Core in yourself or others. Our research at Mentora reveals that this is what great leaders are adept at: forming a deep, resonant bond with people by activating one or more of the

现在我们对人性的科学有了更多的了解。因此，现在是时候给这种方法一个优雅的葬礼了。

林肯曾经说过："一些人取得了巨大的成功，向所有人证明其他人也能取得这种成功。"一些接受过有限的正规教育的人能够自己摸索出领导力的方程式，这意味着一种根本上简单而直观的领导力方法一定存在，我们只需要找到它。让我告诉你，我相信它一直藏在哪里。

缺少的核心

当我们发现自己不善于处理困难的对话，或影响他人，或激励团队时，也许这些并不像它们看起来那样是一系列独特的挑战，而是由同一根源引起的症状。根本原因是无法激活自己或他人的核心。我们在Mentora的研究显示，这正是伟大的领导者所擅长的：通过在所有情况下激活自己和他人的五种核心能量中的一种或多种，与人们形成深刻的、共鸣的联系。你也可以这样做。

five Core Energies in themselves and others in all situations. You can do so as well.

The first step is to activate one or more of the Core Energies in your own self. The more you operate from your Core, the more freedom you will have to choose how you show up in every situation. Instead of being locked in by your impulses, habits, emotions, distorted thoughts, limiting beliefs, personality, or ego, you will be committed, calm, curious, connected, and centered.

Core Energies are infectious, so when you activate them in yourself, others around you will get stirred as well. That is why when people were in Gandhi's presence, they felt very calm. In Mother Teresa's presence, very compassionate. In Steve Jobs's presence, very creative. In Churchill's presence, very courageous. In Mandela's presence, very conciliatory. Inner mastery engenders outer impact.

Once you're anchored in your Core, you can then focus on helping others anchor in theirs. But there's something even more foundational you need to do first, and it relates to the greatest leadership lesson I've learned from Steve Jobs.

第一步是激活你自己身上的一种或多种核心能量。你越是从你的核心出发，你就越有自由选择你在各种情况下出现的方式。你将不再被你的冲动、习惯、情绪、扭曲的想法、限制性的信念、个性或自我所禁锢，而是坚定、冷静、好奇、联系和集中。

核心能量是有感染力的，所以当你在自己身上激活它们时，你周围的人也会被激起。这就是为什么当人们在甘地面前时，他们感到非常平静。在特蕾莎修女的面前，非常有同情心。在史蒂夫-乔布斯的面前，非常有创造力。在丘吉尔的面前，非常有勇气。在曼德拉的面前，非常具有和解性。内心的掌握会产生外部的影响。

一旦你锚定了你的核心，你就可以专注于帮助别人锚定他们的核心。但是，你需要先做一些更基础的事情，这与我从史蒂夫-乔布斯那里学到的最大的领导力课程有关。

Steve entered a world where high-tech products abounded with features but had poor design and usability. Think of a personal computer with a thick user manual, or a mobile phone with thirty buttons. Businesses at that time believed that technology couldn't be made easy to use or elegant in design, and that consumers only cared about features and low price. Steve took a contrarian position, obsessing over the simplicity and design of Apple products and then offering them at premium prices. His vision showed early promise, but then came crashing down when Apple floundered. In 1994, while he was out of Apple, he was asked in an interview with Rolling Stone magazine if he still believed in the limitless potential of technology. Jobs answered, "Oh sure. It's not a faith in technology. It's a faith in people... that they're basically good and smart, and if you give them tools, they'll do wonderful things with them." Jobs said he believed that people "care about things that are beautifully conceived and well made."

史蒂夫进入了一个高科技产品比比皆是，但设计和可用性很差的世界。想想看，一台个人电脑有一本厚厚的用户手册，或者一部手机有30个按钮。当时的企业认为，技术不可能变得易于使用或设计优雅，而消费者只关心功能和低价。史蒂夫采取了相反的立场，执着于苹果产品的简单性和设计，然后以高价提供。他的愿景显示出早期的前景，但当苹果公司陷入困境时，他的愿景也随之崩塌了。1994年，当他离开苹果公司时，他在接受《滚石》杂志采访时被问及是否仍然相信技术的无限潜力。乔布斯回答说："哦，当然。这不是对技术的信仰。这是一种对人的信仰……他们基本上是善良和聪明的，如果你给他们工具，他们就会用它们做美妙的事情。"乔布斯说，他相信人们"关心那些构思精美、制作精良的东西"。

Jonathan Ive, Apple's chief designer, later reflected on a conversation he had with Jobs close to the end of Jobs's life—about whether they had been successful. "I think Steve felt a vindication.... It wasn't a vindication of 'I'm right' or 'I told you so.' It was a vindication that restored his sense of faith in humanity. Given the choice, people do discern and value quality more than we give them credit for." In another

苹果公司的首席设计师乔纳森-伊夫 (Jonathan Ive) 后来回顾了他与乔布斯在接近乔布斯生命终点时的一次谈话--关于他们是否成功。"我认为史蒂夫感到一种平反....，这不是一种'我是对的'或'我告诉过你'的平反。这是一种平反，恢复了他对人类的信仰感。如果有选择，人们对质量的辨别和重视比我们给予他们的评价要高"。在另一次反思中，艾维分享了他

reflection, Ive has shared how he believes consumers "will sense the care that went into [making beautiful products].… I do believe [people] are capable of discerning far more than [they] are capable of articulating."

Steve Jobs was able to peer into a certain nook within our souls. There, he saw an appreciation for simplicity, perfection, beauty, and creativity. Many of us may not have been aware that these qualities existed within us, which is why he wasn't interested in using market research to ask people what they wanted. But unlike most business owners of that era, he had faith that when the time came, people would intuitively gravitate toward products that express these attributes. His faith in us has today transformed the world, much beyond Apple, as businesses embrace design thinking—a commitment to going beyond features and price to designing products in the most appealing and intuitive way.

The most critical work we can do after anchoring ourselves in our Core is to, quietly in our heart, recognize the Core in everyone. Even if they don't yet see it in themselves, or if they have drifted far away from it, we see it in them, and we strive to draw it out of them. Because, like Steve Jobs, we have an unquestioned faith in the ennobling qualities present in every individual's deepest self.

如何相信消费者 "会感觉到[制造美丽产品]的关怀……，我确实，相信[人们的]的辨别能力远远超过[他们]的表达能力。"

史蒂夫-乔布斯能够窥探到我们灵魂深处的某个角落。在那里，他看到了对简约、完美、美丽和创造力的欣赏。我们中的许多人可能没有意识到这些品质存在于我们之中，这就是为什么他对使用市场调查来询问人们想要什么不感兴趣。但与那个时代的大多数企业主不同的是，他有信心，当时机到来时，人们会凭直觉倾向于表达这些属性的产品。他对我们的信心今天已经改变了世界，远远超出了苹果公司，因为企业接受了设计思维--致力于超越功能和价格，以最吸引人和最直观的方式设计产品。

在把自己固定在核心中之后，我们可以做的最关键的工作是，在我们的心里悄悄地承认每个人的核心。即使他们还没有在自己身上看到它，或者他们已经远离了它，我们在他们身上看到它，并努力从他们身上引出它。因为，像史蒂夫-乔布斯一样，我们对存在于每个人最深层的自我中的可贵品质有着不容置疑的信心。

Once we start to recognize the true self in others, we need to find a way to activate it in them. Over the last ten years, Mentora's research team and I have analyzed more than a thousand conversations, speeches, meetings, and other interactions that inspiring leaders have had with their colleagues, audiences, opponents, partners, friends, family, and more. We've discovered something remarkable: rather than using elaborate frameworks, toolkits, or checklists, these leaders use simple actions to activate the five Core Energies in others.

In Babette's brief response to Gordon, for example, she used five actions:

1. Disarm (to express Wisdom): She started by agreeing with Gordon on something. She did not agree with him that the paper was useless—only that the writing was not at his level. Finding something to agree with disarms an individual.

2. Appreciate (to express Love): She shared her admiration for Gordon's writing.

一旦我们开始认识到他人身上的真实自我，我们就需要找到一种方法来激活他们身上的真实自我。在过去的十年里，Mentora的研究团队和我分析了一千多场对话、演讲、会议以及其他激励人心的领导人与他们的同事、观众、对手、合作伙伴、朋友、家人等的互动。我们发现了一些了不起的东西：这些领导人没有使用精心设计的框架、工具包或检查表，而是用简单的行动来激活他人的五种核心能量。

例如，在芭贝特对戈登的简短回应中，她使用了五个动作。

1. 解除武装（以表达智慧）。她一开始就同意了戈登的观点。她不同意他的观点，认为论文没有用处--只是认为论文的写作没有达到他的水平。找到认同的东西可以解除一个人的武装。

2. 欣赏（表达爱）。她分享了她对戈登写作的钦佩之情。这有助于她

This helped her foster a warm, positive emotional energy between them.

在他们之间培养一种温暖、积极的情感能量。

3. Fuse opposites (to express Wisdom):

Even while accepting that the writing was subpar, she got Gordon to recognize that the research they had done was excellent.

3. 融合对立面（以表达智慧）。

即使在接受写作不合格的同时，她让戈登认识到他们所做的研究非常出色。

4. Appeal to values (to express Purpose):

She highlighted how the paper would have a great impact on the scientific community if it were well written—something she knew he would value.

4. 呼吁价值观（表达目的）。

她强调，如果论文写得好，将对科学界产生巨大的影响--她知道他将重视这一点。

5. Create a growth partnership (to express Growth):

She asked Gordon to guide her on how she could improve her writing.

5. 建立成长伙伴关系（以表达成长）。

她请戈登指导她如何提高自己的写作水平。

These are simple actions. After all, it took Babette an average of seven seconds to execute each of them (thirty-five seconds, five actions). Perhaps that is why inspiring leaders have never needed formal leadership training. Warren Buffett once shared, "You don't need to have extraordinary effort to achieve extraordinary results. You just need to do the ordinary, everyday things

这些都是简单的动作。毕竟，巴贝特平均花了七秒钟来执行每一个动作（三十五秒，五个动作）。也许这就是为什么鼓舞人心的领导人从来不需要正式的领导力培训。沃伦-巴菲特曾经分享过："你不需要有非凡的努力来取得非凡的结果。你只需要把普通的事情做得特别好"。尽管这些行动是"普通的"，但要产生正确的

exceptionally well.” Although these actions are “ordinary,” to have the right impact they need to be done “exceptionally well.” For instance, take Babette’s second action, appreciate. Imagine if while she was appreciating Gordon’s writing abilities on the outside, she was feeling and thinking something quite different on the inside, like, “He’s so pompous about his writing!” Or “Why does he care so much about the writing? This isn’t a college textbook. It’s a research report!” Or “What a grouchy man! We’ve gotten such great results over this last year, and all he cares about is the grammar!”

If that were the case, then it’s quite possible that Gordon would have sensed from her tone of voice and facial expressions that her appreciation was not genuine. Even if she’d fooled Gordon into believing that she meant it, if a disconnect between what she was saying on the outside and what she was thinking and feeling on the inside became a regular thing for her, she would over time have started to feel increasingly disconnected and unfulfilled at work. So, to appreciate Gordon, Babette first had to look inside herself to find something she genuinely admired him for. Only then did she earn the right to appreciate him on the outside.

In this way, your every action starts by first being an inner action. You have to

影响，就需要做得“特别好”。例如，以芭贝特的第二个行动--欣赏为例。想象一下，当她在外表上欣赏戈登的写作能力时，她的内心却在感受和思考一些完全不同的东西，比如，“他对自己的写作太浮夸了！”或者“他为什么这么关心写作？这又不是大学课本。这是一份研究报告！”或者“真是个爱发牢骚的人！我们去年取得了这么好的成绩，而他关心的只是语法！”

如果是这样的话，那么很可能戈登会从她的语气和面部表情中感觉到她的赞赏并不真诚。即使她欺骗了戈登，让他相信她是真心的，如果她在外面说的话与她内心的想法和感受之间的脱节成为她的常态，那么随着时间的推移，她会开始感到越来越脱节，在工作中越来越不满足。因此，为了欣赏戈登，芭贝特首先必须审视自己的内心，找到她真正钦佩他的地方。只有这样，她才有权利在外面欣赏他。

这样一来，你的每一个行动首先是一个内在行动。你必须通过把你的

activate the right energy on the inside by moving your feelings, thoughts, and intention to the right place, anchored in your Core. Once you've achieved this, you can more naturally express the same energy on the outside, as an outer action, to help move the other party's feelings, thoughts, and behavior to the right place. Leadership thus becomes a series of inner and outer actions to bring out the best in ourselves and others. In the past, leadership training has essentially ignored the inner action that has to precede the outer.

In putting your five Core Energies into action, do not lean on any expert to give you a fixed, definitive guide to which actions to use and in what sequence. You will want to choose for yourself which energies to express when, and which actions to use to express those energies, because there are factors in the unique conditions you face that no expert would have knowledge of: your goals in a given situation, your past history with the other party, the level of urgency you face, the mood in the room, your personal style, who else is listening to the exchange, what the other person responds well to, and so on. The wisdom we need to become great at bringing out the best in ourselves and others resides within each of us, and it can be accessed through the four steps outlined in the box titled "Leading from Your Core."

感觉、思想和意图转移到正确的地方，锚定在你的核心，从而激活内部的正确能量。一旦你做到了这一点，你就可以更自然地在外部表达同样的能量，作为一个外部行动，帮助对方的感情、思想和行为转移到正确的位置。因此，领导力成为一系列内在和外在的行动，以发挥我们自己和他人的优点。在过去，领导力培训基本上忽略了必须先于外部的内在行动。

在将你的五种核心能量付诸行动时，不要依赖任何专家给你一个固定的、明确的指导，告诉你应该使用哪些行动，以什么样的顺序。你要为自己选择在什么时候表达哪些能量，以及用哪些行动来表达这些能量，因为在你面临的独特条件下，有一些因素是任何专家都不知道的：你在特定情况下的目标，你与对方过去的历史，你面临的紧急程度，房间里的气氛，你的个人风格，还有谁在听交流，对方对什么反应良好，等等。我们所需要的智慧，是我们每个人都能在自己和他人身上发挥出最好的一面，可以通过"从你的核心出发进行领导"一栏中所列出的四个步骤来获得这种智慧。

LEADING FROM YOUR CORE

从你的核心领导

1. Choose the Core Energy you want to activate in yourself and others. Pick a suitable action to express the energy. An action isn't an elaborate behavior; it's often something you can execute in a few seconds.

1. 选择你想在自己和他人身上激活的核心能量。选择一个合适的行动来表达这种能量。一个行动并不是一个精心设计的行为；它往往是你可以在几秒钟内执行的东西。

2. Execute the action from the very essence of your being. Make sure that what you think, feel, and intend on the inside are harmonized with what you say and do on the outside.

2. 从你的本质出发执行行动。确保你内心的想法、感觉和意图与你在外面的言行一致。

3. Stay keenly attuned with what is unfolding around you and within you. Choose your next action based on your intention and on how you see people acting and reacting.

3. 敏锐地关注你周围和你内心正在发生的事情。根据你的意图和你看到的人们的行为和反应来选择你的下一步行动。

4. Experiment and learn your way into which actions to use and how to execute them, paying attention to the effect they have in different situations. Add new actions to your repertoire over time.

4. 实验和学习你的方式来使用哪些行动和如何执行它们，注意它们在不同情况下的效果。随着时间的推移，将新的动作加入你的剧目。

The more you strive to operate from your Core in this way, the more authentic you will feel on the inside, and the more agile you will be on the outside.

SMALL STEPS, BIG LEAPS

In Mentora Institute's leadership development programs, we typically train clients in twenty-five actions (four to six actions per Core Energy). How effective could you be if you learned to activate the Core Energies in yourself and others through a set of actions like this? Turns out, a lot . Here's the math.

Let's define a "behavior" to be an action path consisting of five actions.

Behavior = Action 1 → Action 2 → Action 3 → Action 4 → Action 5.

For example, in her dialog with Gordon, Babette engaged in the following action path:

你越是努力以这种方式从你的核心运作，你的内心就越是真实，你的外表就越是灵动。

小步快跑，大步跃进

在Mentora学院的领导力发展项目中，我们通常对客户进行二十五个行动的培训（每个核心能量有四到六个行动）。如果你学会通过这样的一套行动来激活自己和他人的核心能量，你会有多大的成效？事实证明，很多。下面是计算结果。

让我们把“行为”定义为一个由五个动作组成的行动路径。

行为=行动1→行动2→行动3→行动4→行动5。

例如，在她与戈登的对话中，芭贝特参与了以下行动路径。

Babette's behavior = Disarm →
Appreciate → Fuse opposites → Appeal to
values → Establish a growth partnership.

If you learn ten actions like these, how many different behaviors (action paths) could you execute? The answer is sixty-five thousand. Fifteen actions would yield more than half a million behaviors. And twenty-five actions would yield more than eight million! iii

Five Core Energies and twenty-five actions is all it takes, in effect, to be nearly "everything and the complete opposite."

A biochemistry textbook tells us, "The stunning variety of living systems belies a striking similarity. The common use of DNA and the genetic code by all organisms underlies one of the most powerful discoveries of the past century—namely, that organisms are remarkably uniform at the molecular level." We encounter this idea everywhere: incredible diversity on the outside, remarkable uniformity on the inside. Countless liquids, solids, and gases, built from only 118 or so elements. A vast array of books and words, using the same twenty-six letters of the alphabet. Millions of melodies, played from just twelve notes in

巴贝特的行为=解除武装→欣赏→融合对立面→诉求价值→建立成长伙伴关系。

如果你学会了十个这样的动作，你可以执行多少种不同的行为（行动路径）？答案是六万五千个。15个动作将产生超过50万个行为。而二十五个动作将产生超过八百万个行为！iii

五个核心能量和二十个行动，实际上就是几乎“一切和完全相反”。

一本生物化学教科书告诉我们：“生物系统的惊人多样性掩盖了一个惊人的相似性。所有生物体对DNA和遗传密码的共同使用是上个世纪最有力的发现之一，即生物体在分子水平上是非常统一的。我们到处都能遇到这种想法：外面是不可思议的多样性，里面是显著的统一性。无数的液体、固体和气体，只由118种左右的元素构成。大量的书籍和文字，使用相同的26个字母。数以百万计的旋律，由西方音阶中仅有的12个音符演奏。而现在，广泛的行为，是由一些行动建立起来的。当你专注于一次学习一个动作时，掌握领导力很简单。然

the Western musical scale. And now, a wide range of behaviors, built from a few actions. Mastering leadership is simple when you focus on learning one action at a time. And yet with every such small step, you are taking a big leap in expanding the set of behaviors (action paths) you can select from.

This approach to leadership does impose one demand on us: the need to be humble. To recognize that regardless of what heights we have scaled in life, the next step in our advancement may lie in learning, practicing, and applying a few simple actions that we don't presently possess in our leadership repertoire. Perhaps you are an executive. Would you have the humility to take the small step of learning to affiliate more meaningfully with your people—even through the simple act of injecting a warm smile into every interaction? Perhaps you are a parent. Would you have the humility to take the small step of learning to understand your child's unspoken thoughts and feelings before you act? Perhaps you are an irate customer. Would you have the humility to take the small step of learning to practice unconditional respect even as you are fiercely disagreeing with the customer service representative?

而，每迈出一小步，你就会在扩大你可以选择的行为集（行动路径）方面有一个大的飞跃。

这种领导方式确实对我们提出了一个要求：需要谦虚。要认识到，无论我们在生活中攀登到什么高度，我们下一步的进步可能在于学习、实践和应用一些简单的行动，而这些行动是我们，目前在我们的领导力范围内还不具备的。也许你是一位高管。你是否有足够的谦卑，迈出一小步，学习与你的员工建立更有意义的关系——甚至通过在每次互动中注入一个温暖的微笑这一简单的行为？也许你是一位家长。你能不能谦虚地迈出一小步，在你采取行动之前，学会理解你孩子的无言的想法和感受？也许你是一个愤怒的顾客。你能不能谦虚地迈出一小步，学习实践无条件的尊重，即使你与客户服务代表有激烈的意见分歧？

Winston Churchill always sought to be in the middle of the action. He was keen to participate in every battle Britain fought in his lifetime, if not as part of the military, then as a journalist covering the action or as a leader commanding the course of the war. At the age of twenty-one, he traveled to Cuba to observe its war of independence, and then he joined with Spanish troops to suppress independence fighters. Two years later, he was at it again, participating in battles in northwest India. He used his contacts with the British prime minister to get assigned to a war in Egypt and then in Sudan. He once gave skin from his arm for a graft for an injured officer—talk about having skin in the game. Later he participated in the Boer Wars in South Africa, where he was caught by the enemies and became a prisoner of war, only to plot and execute his own escape. During World War I, he was a cabinet minister in charge of the British navy. He resigned this position after a disastrous battle in Gallipoli, Turkey. So what did he do next? Join the army as a major and proceed to the battlefield.

Now imagine Churchill, a man of action, doing his final act. It is the year 1955. With age catching up to him, he has announced his resignation as prime minister and has been asked to deliver some parting words of guidance to his colleagues in Parliament. This is his opportunity to impart whatever wisdom he has learned

温斯顿-丘吉尔总是寻求置身于行动的中心。他热衷于参加英国在他一生中的每一场战斗，如果不是作为军队的一员，那就是作为报道行动的记者或指挥战争进程的领导人。21岁时，他前往古巴观察其独立战争，然后他与西班牙军队一起镇压独立战士。两年后，他又开始行动，参加了印度西北部的战斗。他利用与英国首相的关系，被指派参加埃及的战争，然后又参加了苏丹的战争。他曾将自己手臂上的皮肤捐献出来，为一名受伤的军官做移植手术——说的就是在游戏中拥有皮肤。后来，他参加了南非的布尔战争，在那里他被敌人抓住，成为战俘，但他却策划并实施了自己的逃跑。第一次世界大战期间，他是负责英国海军的内阁部长。在土耳其加里波利的一场灾难性战役后，他辞去了这个职务。那么他接下来做了什么？加入军队成为一名少校，并前往战斗前线。

现在想象一下丘吉尔，一个行动派的人，在做他的最后行动。现在是1955年。随着年龄的增长，他宣布辞去首相职务，并被要求在议会中向他的同事们发表一些临别赠言。这是他传授他在漫长的一生中所学到的任何智慧的机会。如果你是丘吉尔，你会说什么？

over his long lifetime. What would you say if you were Churchill?

With the carriage waiting outside to whisk him away from the theater of public life where he had played a front-stage role for over half a century, Churchill's message was this: "Man is spirit."

This is a remarkable statement. Notice the word "spirit." Spirit is what lies beyond our senses, thoughts, and feelings. Spirit is pure. Spirit is tranquil. Spirit is in harmony with the truth. And Churchill is telling his colleagues that this is the essence of humanity—your true self, or what I am calling your Inner Core.

Now notice the word "man." Churchill is not focusing on himself, or his colleagues, or the British people, or their allies. He has chosen a word that embraces all humanity in its sweep (for in his time, the word "man" was commonly used to denote humankind). By telling his colleagues that they are spirit, he is urging them to seek out their essence. By instructing them that all people are spirit, he is encouraging them to see the essence in everyone.

马车在外面等着把他从公共生活的剧院中送走，他在那里扮演了半个多世纪的前台角色，丘吉尔的信息是这样的。"人就是精神"。

这是一个了不起的声明。注意"精神"这个词。精神是超越我们感官、思想和感觉的东西。精神是纯洁的。精神是安宁的。精神是与真理协调一致的。而丘吉尔正在告诉他的同事，这是人类的本质--你的真实自我，或者我所说的你的内在核心。

现在注意"人"这个字。丘吉尔不是在关注他自己，或他的同事，或英国人民，或他们的盟友。他选择了一个囊括全人类的词（因为在他的时代，"人"这个词通常用来表示人类）。通过告诉他的同事，他们是精神，他敦促他们寻找他们的本质。通过指示他们所有人都 是精神，他鼓励他们看到每个人的本质。

Finally, notice the word “is.” Churchill is not saying “You will become,” or “You can become.” You are already spirit.

最后，注意“是”这个词。丘吉尔不是在说“你将成为”或“你能成为”。你已经是精神。

Footnotes

i Purpose, Wisdom, Love, and Self-Realization align well with the popular view that our whole self consists of body, mind, heart, and spirit. These four energies also align well with yoga’s four main paths—karma yoga, gyana yoga, bhakti yoga, and raja yoga. Growth enables us to cultivate the other four energies.

脚注

i 目的、智慧、爱和自我实现与流行的观点很一致，即我们的整个自我由身体、思想、心灵和精神组成。这四种能量也与瑜伽的四条主要路径--业力瑜伽、伽蓝瑜伽、梵蒂冈瑜伽和拉贾瑜伽相一致。成长使我们能够培养其他四种能量。

ii The names have been changed to protect the innocent—and the guilty.

ii 为保护无辜者--以及有罪者，姓名已被更改。

iii Here’s the math. The first action can be any of the twenty-five, the second any of the remaining twenty-four, and so on, leading to the number 25×24^4 , which is > 8 million. In this model, an action can be used multiple times in an action path, but not successively.

iii 数学上是这样的。第一个动作可以是二十五个中的任何一个，第二个可以是其余二十四个中的任何一个，以此类推，导致数字 25×24^4 ，即 >800 万。在这个模型中，一个动作可以在一个动作路径中多次使用，但不能连续使用。

Chapter 3

第三章

WAYS OF KNOWING

认识的方式

Truth resides in every human heart, and one has to search for it there, and to be guided by truth as one sees it.

—Mahatma Gandhi

THE LAWS THAT BIND US

S t. Augustine wrote, "People travel to wonder at the height of mountains, at the huge waves of the sea, at the long courses of rivers, at the vast compass of the ocean, at the circular motion of the stars; and they pass by themselves without wondering." Pause for a moment to wonder about your own self. What exactly is your true nature, your Inner Core? And how can you access it?

You might say, "Here is how I define my Inner Core. And here is how I connect with it." And then I might ask you, "But what if there's more to your Core than you believe, or a more effective way to get there?" Then you might say, "Hitendra, this is my Core, and my way to get there. I am free to do it my way, and you are free to do it your way." But the fact is, we are not free. There are right and wrong answers to these questions, and we will only succeed if we

真理存在于每个人的心中，人们必须在那里寻找真理，并以自己看到的真理为指导。

- 圣雄甘地

约束我们的法律

圣奥古斯丁写道："人们在旅行中对山的高度、海的巨浪、河流的长河、海洋的巨大罗盘、星星的圆周运动感到惊奇；而他们经过自己时却没有感到惊奇。"暂停片刻，对你自己进行思考。你的真实本性，你的内在核心到底是什么？你如何才能获得它呢？

你可能会说，"这是我如何定义我的内在核心。这就是我与它的连接方式。"然后我可能会问你，"但是，如果你的核心比你相信的更多，或者有更有效的方法来达到目的呢？"然后你可能会说，"Hitendra，这是我的核心，也是我到达那里的方法。我可以自由地用我的方式去做，你也可以自由地用你的方式去做。但事实是，我们并不自由。这些问题的答案有对有错，只有当我们找出并遵守正确的答

figure out and abide by the right answers.
Here's why.

Scientists have sought to decipher the mysteries of the physical world by formulating laws that govern its behavior. These laws are timeless and universal. They distill nature to its essence and provide the method behind its perceived madness; without these laws, nature seems raw, chaotic, untamed, mysterious, and out of control, but with the laws, nature becomes something we can understand and harness for the good of all.

Isaac Newton explained the mysteries of motion by zeroing in on four variables: mass, position, time, and force. With a few masterful strokes of his pen, Newton postulated laws of motion that have enabled us to explain, predict, and control moving bodies. The laws of motion launched the Industrial Revolution and birthed life-changing inventions ranging from the steam engine to the jet engine. It is because nature is governed by laws that Albert Einstein once reflected, "My scientific work is motivated by an irresistible longing to understand the secrets of nature."

Just as there are laws of nature, there are laws of human nature. i These laws, too, are timeless and universal, holding true

案时，我们才能成功。原因就在这里。

科学家们试图通过制定支配物理世界行为的法则来破译其奥秘。这些定律是永恒的和普遍的。它们将自然界提炼成其本质，并提供其感知的疯狂背后的方法；如果没有这些定律，自然界似乎是原始的、混乱的、不驯服的、神秘的和失控的，但有了这些定律，自然界成为我们可以理解并为所有人的利益加以利用的东西。

艾萨克-牛顿通过锁定四个变量来解释运动的奥秘：质量、位置、时间和力。牛顿用他那几笔精湛的笔触，提出了运动定律，使我们能够解释、预测和控制运动物体。运动定律启动了工业革命，孕育了从蒸汽机到喷气发动机等改变生活的发明。正是因为自然界受规律支配，阿尔伯特-爱因斯坦曾反思说："我的科学工作是由一种不可抗拒的渴望所驱动的，即了解自然界的秘密。"

就像自然界有规律一样，人性也有规律。i 这些法则也是永恒的和普遍的，在不同时代和不同文明中都是

across generations and civilizations. They tell us who we are at our Core, and how we can access that part of ourselves. When we operate in accord with these laws, we maximize the conditions for happiness, health, harmony in relationships, and high performance.

You may rebel at the idea that there are "laws" you must conform to. Does this mean one has to abandon one's own personality, temperament, thoughts, and feelings, and reduce oneself to being an obedient servant to something imposed on us from the outside? Where is the personal freedom in that?

Let me explain it this way. If you met me in my office right now, and you wished to stand up and pace the room, that is your right, and I would not judge you for it. If you wished to bang your head against the wall, that, too, is your right, and I would not judge you for it. But Newton's third law of motion states that every action has an equal and opposite reaction, and this will allow me to predict, without judgment, yet with clarity and conviction, that you will soon experience a headache. You are free to choose an action, but once you take that action, you are no longer free to choose its consequences. It is therefore wise to operate in harmony with the laws of nature.

真实的。它们告诉我们谁是我们的核心，以及我们如何能够进入自己的那一部分。当我们按照这些法则运作时，我们就能最大限度地创造出幸福、健康、和谐的关系和高绩效的条件。

你可能会对有你必须遵守的"法律"的想法产生反感。这是否意味着一个人必须放弃自己的个性、气质、思想和感情，而把自己降格为一个服从于外界强加给我们的东西的仆人？这里面的个人自由在哪里呢？

让我这样解释。如果你现在在我的办公室见到我，你希望站起来在房间里踱步，这是你的权利，我不会因此而批评你。如果你想用头撞墙，这也是你的权利，我不会因此而评判你。但是，牛顿第三运动定律指出，每一个行动都有一个相等和相反的反应，这将使我能够不加评判地预测，但却清晰而坚定地预测，你将很快经历头痛。你可以自由选择一个行动，但一旦你采取了这个行动，你就不再能自由选择其后果。因此，与自然法则和谐运作是明智的。

And it is similarly wise to operate in harmony with the laws of human nature. For in your pursuit of success, what if there are things you are thinking, feeling, valuing, or doing that are metaphorically like banging your head against a wall? Then you will experience a headache, metaphorical or otherwise. You are always free to do as you deem fit, but the laws of human nature will bind you to certain consequences based on your actions—consequences that will impact your happiness, health, relationships, and performance.

同样明智的是，要与人性的法则和谐地运作。因为在你追求成功的过程中，如果你所想的、所感受的、所看重的或所做的一些事情，比喻为用头撞墙呢？那么你就会经历头痛，不管是隐喻的还是其他的。你总是可以自由地做你认为合适的事情，但人性的法则会根据你的行为来约束你的某些后果——这些后果会影响你的幸福、健康、关系和表现。

HOW I GOT WHACKED BY A LAW OF HUMAN NATURE

"Your roller bag is too big. You need to zip up the expandable part," the airline employee instructed me. Earlier that morning, I had placed three immaculately ironed shirts in my suitcase for a business trip to Chicago. I had unzipped the expandable section to make sure the shirts didn't get wrinkled. But then came this command from the airline employee who was checking our boarding passes as we entered security.

我是如何被人性的法则击倒的

"你的滚筒包太大了。你需要把可膨胀部分的拉链拉上，"航空公司的员工告诉我。那天早上早些时候，我把三件熨得一尘不染的衬衫放进行李箱，准备去芝加哥出差。我拉开了可膨胀部分的拉链，以确保衬衫不会被弄皱。但是，当我们进入安检时，正在检查我们的登机牌的航空公司员工发出了这个命令。

"Oh no," I thought, "she can't make me do this!" So I hustled, reading her name off her badge. "I'll make sure my bag fits in the

"哦，不，"我想，"她不能让我这么做！"于是我急忙跑去，从她的胸卡上读出她的名字。"我会确保我的包能

aircraft, Rita. If I can't fit this bag in the storage space above my seat, I will zip it when I get there. I do not want to do it right now because it will wrinkle my shirts. I'm on a business trip."

Rita was not impressed. "You need to zip up this bag."

"What will then happen to my shirts?" I looked beseechingly at her two colleagues. Perhaps one of them would jump in and help me. But they stood sphinx-like. So I turned my attention back to her. "Look, Rita, you were not listening to what I said. I will zip up the bag in the aircraft, if needed. There is no point doing it here. I just got my shirts ironed."

"Do it now. You will not be flying today with this bag if you do not zip it up."

"Really? You will stop me from flying because of this? I wish to speak to your manager."

"I can't allow you to advance in this line. Please step aside."

放进飞机，丽塔。如果我的包在座位上方的存储空间里放不下，我到了那里就把它拉上。我不想现在就做，因为这会使我的衬衫起皱。我正在出差。"

丽塔不以为然。"你需要把这个袋子拉上拉链。"

"那我的衬衫会怎么样？"我恳求地看着她的两位同事。也许他们中的一个会跳出来帮助我。但他们像狮身人面像一样站着。于是我又把目光转向了她。"听着，丽塔，你没有听清楚我说的话。如果需要的话，我会在飞机上把袋子的拉链拉上。在这里做是没有意义的。我刚刚把我的衬衫熨好。"

"现在就做吧。如果你不把拉链拉上，你今天就不能带着这个包飞行。"

"真的吗？你会因为这个而阻止我飞行？我希望和你们的经理谈谈。"

"我不能允许你在这行前进。请靠边站。"

I wanted to win, so badly. "OK, have it your way. I won't enter this line—I'll find another line and I'm sure the staff there will be more reasonable." I scanned the terminal for another security line whose staff would treat my shirts with R.E.S.P.E.C.T. There was only one other line, and it was just a few yards away. But the staff there had witnessed the unfolding spectacle and were already shaking their heads. "Sir," one of them said, "we can't allow you to go into this line like this. Do as Rita says. Zip your bag."

I threw up my hands in despair, capitulated to their command, and zipped my bag. My shirts were crushed—and with them, for that moment, my spirit too.

I have replayed this episode in my mind many times—the dogged hero, the foolish villain, the heated clash, the final surrender. Rita always emerges as the dogged hero—and I the foolish villain. After all, she was just doing her job by enforcing what must have been the airline's new policy for carry-on bags to be of a certain maximum size. On the other hand, my behavior was ludicrous. Why did I respond as I did? Because I got triggered.

我很想赢，非常想。"好吧，按你的方式来吧。我不会进入这条队伍--我会找到另一条队伍，我相信那里的工作人员会更讲道理。"我在航站楼里寻找另一条安检线，那里的工作人员会用R.E.S.P.E.C.T来对待我的衬衫。但那里的工作人员目睹了正在发生的这一幕，已经在摇头了。"先生，"其中一个人说，"我们不能允许你像这样进入这条队伍。按丽塔说的做。拉上你的包。"

我绝望地举起双手，屈服于他们的命令，并拉上了我的包。我的衬衫被粉碎了--在那一刻，我的精神也被粉碎了。

我在脑海中多次回放这一情节--顽强的英雄、愚蠢的恶棍、激烈的冲突、最后的投降。丽塔总是作为顽强的英雄出现，而我则是愚蠢的小人。毕竟，她只是在做她的工作，执行航空公司的新政策，要求随身携带的行李必须有一定的最大尺寸。另一方面，我的行为是可笑的。我为什么会有这样的反应？因为我被激怒了。

We all slip into a triggered state at times, in which we experience a heightened level of anger, anxiety, frustration, or some other emotion. Then we are no longer centered in our Inner Core. We are our own worst enemy—our judgment is clouded, and we think, say, or do things we will likely not be proud of the next day. This is a law of human nature. Sometimes in my dealings with people I forget this law, or worse still, I deliberately cast it aside because I feel my triggered state is justified. Lydia is so unreasonable! Michael deserves a piece of my mind! I won't allow them to trample over me! For a few minutes, I feel like a lion uncaged, but then the law gives me a whack, like the one I got from Rita. I whine. I sigh. I smile. I marvel at the exactitude of the law. I am reminded that I have the freedom to choose my actions, but not their consequences.

In this sense, if we wish to discover and approach our Inner Core, we have no choice. We need to conform to the laws of human nature. Gandhi wrote, "There is an orderliness in the universe, there is an unalterable law governing everything and every being that exists or lives."

THE TRUTH SHALL SET YOU
FREE

我们有时都会滑入被触发的状态，在这种状态下，我们会经历愤怒、焦虑、沮丧或其他一些情绪的加剧。然后我们就不再以我们的内在核心为中心了。我们是自己最大的敌人—我们的判断力被蒙蔽了，我们想的、说的或做的事情，第二天可能不会感到自豪。这是人类本性的一个规律。有时在与人打交道时，我忘记了这一规律，或者更糟糕的是，我故意把它丢在一边，因为我觉得我被触发的状态是合理的。莉迪亚太不讲道理了！迈克尔应该受到我的惩罚！我不允许他们践踏我！有几分钟，我觉得，就像一只没有被关进笼子的狮子，但随后法律给了我一记重击，就像我从丽塔那里得到的那一记。我发牢骚。我叹气。我微笑。我惊叹于法律的精确性。我被提醒，我有选择自己行为的自由，但没有选择其后果的自由。

在这个意义上，如果我们希望发现和接近我们的内在核心，我们没有选择。我们需要顺应人性的规律。甘地写道："宇宙中有一种秩序性，有一种不可改变的法则支配着一切事物和每一个存在或生活的人"。

真理将使你自由

You might say, "OK, even if I accept that we are all subject to certain laws of human nature, they feel so constrictive. They will cramp my style." But think of artists, musicians, and dancers. They have to conform to laws of optics, acoustics, and motion. And yet once they have mastered those laws, they have infinite latitude in expressing their creativity, individuality, and passion to create works of astounding beauty, all emerging from the artist's mastery of the natural laws. In the same way, attuning ourselves to the laws of human nature does not stifle us—it strengthens us. It does not cage us—it gives us wings. It does not muzzle our voice—it helps us hone its timbre. When we act in concert with these laws, we connect with our true self, and we are then free to express our thoughts, feelings, desires, and values, because we have done the work of bringing them into alignment and harmonizing them with the world around us.

When I ask people what sources have taught them the most about their true nature, I get a variety of answers that can be organized into three ways of knowing: science, experience, and faith. But here is one thing I want to offer. If you only engage with these three sources in their outer forms, you run the risk of never fully discovering truth. We need to supplement outer science with inner science, outer experience with inner experience, and outer faith with inner faith. As we open up to this

你可能会说, "好吧, 即使我接受我们都受制于人性的某些法则, 它们也感觉很束缚。它们会压制我的风格。"但是想想艺术家、音乐家和舞蹈家。他们必须符合光学、声学和运动的规律。然而, 一旦他们掌握了这些规律, 他们就有无限的自由来表达他们的创造力、个性和激情, 创造出令人震惊的作品, 所有这些都来自艺术家对自然规律的掌握。同样地, 使自己适应人类自然法则并不扼杀我们--而是加强我们。它不会束缚我们, 而是给我们翅膀。它不会扼杀我们的声音, 而是帮助我们磨练它的音质。当我们与这些法则一致行动时, 我们与真正的自我相联系, 然后我们就可以自由地表达我们的思想、情感、欲望和价值观, 因为我们已经完成了使它们与我们周围的世界保持一致和协调的工作。

当我问人们哪些资料让他们对自己的真实本性了解最多, 我得到了各种答案, 可以整理成三种认识方式: 科学、经验和信仰。但这里我想提供一件事。如果你只参与这三个来源的外在形式, 你就有可能永远无法完全发现真理。我们需要用内在的科学补充外在的科学, 用内在的经验补充外在的经验, 用内在的信仰补充外在的信仰。当我们向这种内在的认识维度开放时, 我们会发现, 在, 最终的分析中, 只有一个来源, 一个真正的老

inner dimension of knowing, we discover that in the ultimate analysis there is only one source—one true teacher—whom we can trust to help us realize our true nature. Who that is you will discover at the end of this chapter. Don't jump ahead.

OUTER SCIENCE: ITS POWER AND PERILS

Science formulates hypotheses, runs experiments, collects observations, and draws fact-based conclusions. In recent years, the science of human nature has advanced in powerful ways. In the past, psychologists focused almost exclusively on mental maladies like depression and schizophrenia. Today they have turned their attention from human suffering to human flourishing. There is now a boom in research on topics like gratitude, grit, and giving; mindfulness, mindsets, and meaning; charisma, compassion, and creativity. Compelling findings are emerging on what it takes for people to live happy and healthy lives, thrive in relationships, and achieve peak performance at work. Neuroscientists have developed advanced instrumentation like fMRI to map brain networks associated with different behaviors, thoughts, and feelings. Now we have a way to investigate the hardware of human potential—neurons forming and performing, firing and wiring—and to study how our physical health and well-being are linked to our thoughts,

师，我们可以信任他，帮助我们实现我们的真实本性。谁是真正的老师，你将在本章的最后发现。不要往前跳。

外科学：其力量和危险

科学制定假设，进行实验，收集观察，并得出基于事实的结论。近年来，关于人性的科学以强有力的方式取得了进展。过去，心理学家们几乎只关注抑郁症和精神分裂症等精神疾病。今天，他们已将注意力从人类的痛苦转向人类的繁荣。现在，关于感恩、勇气和给予；正念、心态和意义；魅力、同情心和创造力等主题的研究正在蓬勃发展。令人信服的研究结果正在出现，即人们如何才能过上幸福和健康的生活，在人际关系中茁壮成长，并在工作中达到巅峰表现。神经科学家已经开发了先进的仪器，如fMRI，以绘制与不同行为、思想和感觉相关的大脑网络。现在，我们有办法研究人类潜能的硬件--神经元的形成和表演，发射和布线，并研究我们的身体健康和福祉如何与我们的思想、信仰、情绪和生活方式相关联。社会学正在经历一个明显的转变，即倾向于以证据为基础的政策，而不是概念模型来指导社会变革。行为经济学为我们了解人类推理中的陷阱以及如何克服这些陷阱以改善决策做出了

beliefs, emotions, and lifestyle. Sociology is going through a distinct shift in favor of evidence-based policies—rather than conceptual models—to guide social change. Behavioral economics has made valuable contributions to our understanding of the pitfalls in human reasoning and how they can be surmounted to improve decision-making. The tree of scientific knowledge about human nature is coming into full bloom, and we will pluck actively from its many branches in this book.

宝贵贡献。关于人性的科学知识之树即将盛开，我们将在本书中积极摘取它的许多枝条。

Yet science has its limits. Its discoveries and teachings keep evolving as we learn more. The underlying laws of human nature do not change, but science's understanding of them does. In recent times, for instance, the field of psychology has been going through a "replication crisis" in which serious doubts have been cast on a number of its findings because the experimental results generated by the original researcher could not be subsequently reproduced by other psychologists. By one estimate, more than half of psychological experiments have failed to replicate. Further, the studies that have failed replication are much more likely to be widely cited—in other words, are the ones we are much more likely to learn about. That should give us some pause in the degree to which we can lean on the science of human nature at this stage of its evolution. These challenges to the scientific enterprise are a humbling reminder that while the ideal of science is objective,

然而，科学有其局限性。它的发现和教义随着我们学习的深入而不断发展。人性的基本规律不会改变，但科学对它们的理解会改变。例如，近来，心理学领域一直在经历"复制危机"，其中一些研究结果受到严重质疑，因为由原始研究人员产生的实验结果随后无法被其他心理学家复制。根据一项估计，超过一半的心理学实验未能复制。此外，那些未能复制的研究更有可能被广泛引用——换句话说，是那些我们更有可能了解的研究。这应该让我们对在人性科学演变的这个阶段，我们能在多大程度上依靠人性科学有所顾忌。对科学事业的这些挑战是一个令人惭愧的提醒，虽然科学的理想是客观的，但科学家最终也是人，容易在他们的推理和动机中出现陷阱，就像我们其他人一样。查尔斯·西德尼·伯维尔（Charles Sidney Burwell）在担任哈佛大学医学院院长时，曾坦率地对他的学生说："我们要交给你们的东西有一半是

scientists ultimately are human, prone to pitfalls in their reasoning and motivations, just like the rest of us. Charles Sidney Burwell, when he was dean of Harvard Medical School, once candidly said to his students, "Half of what we are going to teach you is wrong, and half of it is right. Our problem is that we don't know which half is which."

Besides, science still lacks the tools to study certain aspects of human nature. For example, meditation is an ancient and highly effective discipline, discovered by unknown truth-seekers thousands of years ago. In the past, there was limited interest in meditation among scientists, both because existing instruments couldn't measure subtle changes in the brain, and because of skepticism about its value. After all, if you were an ambitious, can-do, success-driven individual, why would you sit down, become still, close your eyes, and do essentially "nothing"? Today, however, scientists have instrumentation advanced enough to measure subtle changes in the brain. They have opened up to take an interest in this practice, and so an explosion of scientific findings are now detailing the benefits of meditation. But even this bustling science is still playing catch-up to what has long been known by practitioners of certain spiritual traditions. Thirty years ago, if you had leaned exclusively on science, you would have never considered meditation a pathway to advancing your potential. Your entire life might have gone

错的，有一半是对的。我们的问题是，我们不知道哪一半是什么"。

此外，科学仍然缺乏研究人性的某些方面的工具。例如，冥想是一门古老而高效的学科，是几千年前由不知名的求真者发现的。过去，科学家们对冥想的兴趣有限，一方面是因为现有的仪器无法测量大脑中的微妙变化，另一方面是因为对其价值持怀疑态度。毕竟，如果你是一个雄心勃勃、敢作敢为、追求成功的人，你为什么要坐下来，变得静止，闭上眼睛，基本上"什么都不做"？然而，今天，科学家们拥有足够先进的仪器来测量大脑的微妙变化。他们已经对这种做法产生了兴趣，因此现在有大量的科学发现详细说明了冥想的好处。但是，即使是这种热闹的科学仍然在追赶某些精神传统的修行者早已知道的东西。三十年前，如果你完全依靠科学，你永远不会认为冥想是提高你潜力的途径。你的整个生命可能已经过去了，而科学却没有向你揭示这个强大、美丽的真理。今天，科学还可能没有向我们揭示哪些强大而美丽的真理？

by without science revealing this powerful, beautiful truth to you. What other powerful, beautiful truths might science be failing to reveal to us today?

In my own investigation of human potential, I learned about an advanced and ancient meditation technique, Kriya Yoga, from the Self-Realization Fellowship lessons of Paramahansa Yogananda, known as the founding father of yoga in the West. Yogananda's teachings have been a central force in my life. Kriya Yoga works with a subtle form of life energy that flows within your body, called prana. (In ancient Chinese wisdom, it is called chi.) Kriya teaches you to direct the flow of prana within your spine and brain in ways that make you experience increasingly deeper states of peace, joy, and love. Prana is likely not detectable by today's scientific tools. Does that mean prana does not exist? In centuries past, scientific instruments were not advanced enough to detect the invisible forces of electricity and magnetism, yet none of us would claim that they didn't exist back then. I do not want to wait for science to advance its technology to validate or invalidate the presence of prana, for I may be dead by the time that happens. When science hasn't progressed enough yet, what is a truth-seeker to do? Become, I would offer, your own inner scientist.

在我自己对人类潜能的调查中，我从，被称为西方瑜伽奠基人的帕拉曼萨-尤金达 (Paramahansa Yogananda) 的自我实现团契课程中了解到一种先进而古老的冥想技术，克里雅瑜伽。Yogananda的教诲一直是我生命中的核心力量。克里雅瑜伽使用一种在你体内流动的微妙的生命能量形式，称为普拉那。(克里雅教你引导普拉那在你的脊柱和大脑中的流动，使你体验到越来越深的和平、快乐和爱的状态。今天的科学工具很可能无法检测到普拉纳。这是否意味着普拉那不存在？在过去的几个世纪里，科学仪器还不够先进，无法探测到电和磁的无形力量，然而我们没有人会声称它们在那时不存在。我不想等待科学的技术进步来验证或否定普拉那的存在，因为到那时候我可能已经死了。当科学还没有取得足够的进展时，一个寻求真理的人该怎么做呢？我想说的是，成为你自己内心的科学家。

INNER SCIENCE: OUR PERSONAL LAB

Scientists run experiments on "mice and men" in outer laboratories. In turn, we can run experiments on ourselves in our inner laboratory. The outer lab requires evidence from the five physical senses, but the inner lab can draw additional data directly from our feelings, thoughts, and intuition. Truth-seekers have in centuries past pursued inner experiments to accelerate their knowing. Several centuries ago, for example, one man actively investigated pathways to his Inner Core. He took on certain forms of austerity, including minimal eating and breath control, but got no meaningful results. He concluded that this kind of physical deprivation was not helping him realize his true nature. He abandoned one experiment, then began another. Eventually he took on the practice of meditation and a path of balanced living, succeeded at his goal, and became the Buddha. The rest is history, some of it still in the making.

By 2002, it had become clear to me that I needed to invest in my inner life, so I decided to put Yogananda's teachings of Kriya Yoga to test. I formulated three hypotheses: if I pursued these teachings with commitment and devotion, I would (1) experience the presence of prana within me,

内在的科学。我们的个人实验室

科学家们在外部实验室对"老鼠和人"进行实验。反过来，我们可以在我们的内在实验室中对自己进行实验。外在的实验室需要来自五种物理感官的证据，但内在的实验室可以直接从我们的感觉、思想和直觉中获取额外的数据。几个世纪以来，追求真理的人一直在追求内在实验，以加速他们的认识。例如，几个世纪前，有一个人积极研究通往他内在核心的途径。他采取了某些形式的紧缩措施，包括最小的饮食和呼吸控制，但没有得到有意义的结果。他得出结论，这种身体上的剥夺并不能帮助他实现他的真实本性。他放弃了一个实验，然后开始另一个实验。最终，他走上了禅修和平衡生活的道路，成功实现了他的目标，并成为了佛陀。剩下的就是历史了，其中一些还在酝酿之中。

到2002年，我清楚地意识到我需要投资于我的内在生活，所以我决定将尤金纳达的克里雅瑜伽教义，进行测试。我提出了三个假设：如果我带着承诺和虔诚追求这些教义，我将
(1) 体验到普拉那在我体内的存在，
(2) 学会引导它的流动， (3) 感受

(2) learn to direct its flow, and (3) feel increasing peace, love, and joy from within as a consequence. I went into my inner laboratory, performed my experiment, and collected my observations. Within weeks, I started to experience the early effects of Kriya. That gave me the confidence to continue, and over time the experience became more tangible, more profound, and more consistent. Today, no outer scientist will be able to convince me that Kriya Yoga is unscientific just because they cannot yet measure prana; my own inner scientist continues to collect daily observations about the existence and benefits of prana flow. No neuroscientist will convince me that, when it comes to human nature, the only part of the body worth studying is the brain, because I have experienced the rewards of also cultivating awareness in the "heart chakra," a nerve bundle located next to the human heart. Outer science has taken some steps in the last twenty years to compile evidence on the benefits of breathing practices that form a part, but not the whole, of the Kriya method. I am glad I did not wait for this evidence to accrue before becoming my own inner scientist.

OUTER EXPERIENCE: LIFE IS A CLASSROOM

A student, Navid, shared the following story in my executive MBA class:

到来自内心越来越多的和平、爱和快乐，作为结果。我走进我的内心实验室，进行我的实验，并收集我的观察结果。几周内，我开始体验到克里雅的早期效果。这给了我继续下去的信心，随着时间的推移，这种体验变得更加具体，更加深刻，也更加稳定。今天，没有外在的科学家能够说服我克里亚瑜伽是不科学的，只因为他们还不能测量普拉那；我自己内在的科学家继续每天收集关于普拉那流动的存在和好处的观察。没有神经科学家会说服我，当涉及到人性时，身体的唯一部分值得研究的是大脑，因为我已经体验到在“心轮”（位于人类心脏旁边的神经束）培养意识的回报。在过去的二十年里，外部科学已经采取了一些措施，对构成克里雅方法的一部分（但不是全部）的呼吸练习的好处进行了整理。我很高兴在成为我自己的内在科学家之前没有等待这些证据的积累。

外部经验。生活是一间教室

一位名叫纳维德的学生在我的高级管理人员MBA课堂上分享了以下故

When I was a boy, my family moved to another town, and I had to be enrolled in a new school. The bullies in the school came after me; they would insult me, push me around, even beat me up. I was strong physically, but there were too many of them, so I couldn't win a fight with them. I was struggling. My mother noticed my struggles and told me, "You have to use your mind." That made a light bulb go off in my head. I started to do small favors for people at school. These people started to support me, and soon the bullies were forced by my new supporters to pull back. I learned through that experience that it is better to win hearts than to win fights.

It is better to win hearts than to win fights . We all acquire insights about human nature from our experiences in life. We do not even have to be limited to our own experience; we can learn much about human nature through observing the experiences of others. I used to believe that anyone in poor health would be in such discomfort that all they would be able to do is focus on their own condition. Then I heard a story from one of my students, Tanya:

My father and I had a very special relationship. He was a deeply caring person,

事。

当我还是个孩子的时候，我的家人搬到了另一个城镇，我不得不在一所新学校入学。学校里的恶霸都来找我，他们会侮辱我，推我，甚至打我。我的身体很强壮，但他们人太多了，所以我无法赢得与他们的斗争。我一直在挣扎。我的母亲注意到我的挣扎，并告诉我，“你必须使用你的头脑”。这句话让我脑子里的灯泡亮了起来。我开始为学校里的人做一些小事。这些人开始支持我，很快那些欺负我的人就被我的新支持者逼得把。我通过这次经历了解到，赢得人心比赢得争斗要好。

赢得人心比赢得战斗要好。我们都从我们的生活经历中获得关于人性的见解。我们甚至不必局限于自己的经历；我们可以通过观察他人的经历了解到很多关于人性的东西。我曾经认为，任何健康状况不佳的人都会感到很不舒服，他们所能做的就是专注于自己的状况。后来我从我的一个学生塔尼娅那里听到了一个故事。

我的父亲和我有一种非常特别的关系。他是一个深具爱心的人，经常

frequently asking me if I'd eaten my lunch that day. In my twenties, I saw his health decline—he had Parkinson's. I could see that he was having difficulty speaking. Even then, he would call me at the office every day and ask, "Have you eaten lunch today?" On some days, these calls came in the morning, and I would tell him, "Dad, it's only ten a.m!"

I was with him on his last day. He was struggling to breathe, had not eaten for a few days, and his last words to me were "Have you eaten today?" Even in his final moments, he was teaching me how much we can care for others regardless of what our own condition is.

After hearing her story, I have started to see so much more potential in what humans can do in moments of pain and suffering.

Life is a classroom. We learn about human nature from our outer experiences, and we accelerate our growth when we open ourselves up to learning from other people's experiences.

问我那天是否吃了午餐。在我二十多岁的时候，我看到他的健康状况在下降--他有帕金森症。我可以看到他说话有困难了。即使如此，他还是会每天给我的办公室打电话，问："你今天吃午饭了吗？"有些时候，这些电话是在早上打来的，我会告诉他："爸爸，现在才上午十点！"

在他的最后一天，我和他在一起。他在挣扎着呼吸，已经几天没有进食了，他对我说的最后一句话是："你今天吃了吗？"即使在他的最后时刻，他也在教导我，无论我们自己的状况如何，我们都可以关心他人。

听了她的故事后，我开始看到人类在痛苦和折磨的时刻所能做的事情有了更大的潜力。

生活是一个教室。我们从外在的经验中了解人性，当我们开放自己，从其他人的经验中学习时，我们会加速成长。

Consider the remarkably parallel trajectories of Martin Luther King Jr. and Malcolm X. Both were African Americans born in the 1920s. Both had fathers who were politically active Baptist ministers, and both became ministers themselves. Both dedicated themselves to the same cause—the fight for racial justice in America in the 1950s and 1960s. Both were powerful speakers, casting a hypnotic spell on their audiences. And both lost their lives to assassins—each at the cruelly young age of thirty-nine.

And yet these similarities belie a stark difference in their paths. King was a beacon of light and love, forging a nonviolent movement that stirred America's conscience and shook up its laws. Malcolm saw white America as evil, stoked rage among African Americans, and evangelized a fight for justice "by any means necessary." How could two people emerge from such similar roots, pursue such similar ambitions, and yet follow such opposing paths?

Martin recalled his early family life this way: "My home situation was very congenial. I have a marvelous mother and father. I can hardly remember a time that they ever argued (my father happens to be the kind who just won't argue) or had any

考虑一下小马丁-路德-金和马尔科姆-X的惊人的平行轨迹，他们都是1920年代出生的非裔美国人。两人的父亲都是政治上活跃的浸礼会牧师，两人自己也成为牧师。两人都致力于同一个事业--在20世纪50年代和60年代为美国的种族正义而战。两人都强有力地演讲者，对他们的听众施以催眠的魔咒。两人都死于刺客之手--每个人都在39岁时残酷地失去了生命。

然而，这些相似之处掩盖了他们道路上的明显差异。金是光明和爱的灯塔，他发起的非暴力运动激起了美国的良知，并撼动了美国的法律。马尔科姆视美国白人为恶魔，激起非洲裔美国人的愤怒，并宣扬"不惜一切代价"为正义而战。两个人的出身如此相似，追求如此相似的野心，却走着如此相反的道路，这怎么可能？

马丁这样回忆他早期的家庭生活。"我的家庭情况非常融洽。我有一个了不起的母亲和父亲。我几乎不记得他们有什么时候争吵过（我父亲恰好是那种不会争吵的人）或有什么大的争吵。这些因素对决定我的宗教态

great falling out. These factors were highly significant in determining my religious attitudes.... The first twenty-five years of my life were very comfortable years. If I had a problem, I could always call Daddy. Things were solved. Life had been wrapped up for me in a Christmas package."

Malcolm X described his childhood this way: "My memories are of the friction between my father and mother. They seemed to be nearly always at odds. Sometimes my father would beat her." He also reflected, "My father was also belligerent toward all of the children, except me. The older ones he would beat almost savagely if they broke any of his rules.... Nearly all my whippings came from my mother."

Malcolm's father was killed in a suspected hate crime when Malcolm was six years old. After that, his family struggled, and "there were times when there wasn't even a nickel and we would be so hungry we were dizzy." Ultimately, Malcolm's mother was put in a mental asylum, and he was moved into foster care.

After a tough childhood, Malcolm started to shine as a student. Once he told a white teacher that he was interested in pursuing law as a career, and the teacher

度非常重要.....，我生命中的前25年是非常舒适的几年。如果我有问题，我可以随时给爸爸打电话。事情都解决了。生活已经为我包裹在一个圣诞包裹里了。

马尔科姆-X这样描述他的童年。"我的记忆是我父亲和母亲之间的摩擦。他们似乎几乎总是在争吵。有时我父亲会打她。"他还反映说："我父亲对所有的孩子都很好斗，除了我。大一点的孩子如果违反了他的任何规定，他几乎会野蛮地殴打....，我的鞭打几乎都是来自于我的母亲。"

马尔科姆的父亲在马尔科姆6岁的时候在一次可疑的仇恨犯罪中被杀害。此后，他的家庭陷入困境，"有的时候，连五分钱都没有，我们会饿得头晕目眩"。最终，马尔科姆的母亲被送进了精神病院，而他则被转移到寄养家庭。

在经历了艰难的童年之后，马尔科姆开始在学生时代大放异彩。有一次，他告诉一位白人老师，他有兴趣以法律为职业，而这位老师告诉他，

told him that as a black person he might want to consider carpentry instead. At that point, Malcolm dropped out of school. In a few years, he had devolved into a life of petty crime in the streets of Harlem, culminating in his being sentenced to a prison term when he was twenty-one. Prison became a crucible for Malcolm's personal transformation. In his own words:

"Stumbling is not falling." "To have once been a criminal is no disgrace. To remain a criminal is the disgrace." "I don't think anybody ever got more out of going to prison than I did. In the hectic pace of the world today, there is no time for meditation, or for deep thought. A prisoner has time that he can put to good use. I'd put prison second to college as the best place for a man to go if he needs to do some thinking. If he's motivated, in prison he can change his life."

What Malcolm read and thought about in prison caused him to turn against the white race as a whole. He emerged from prison a man committed to fighting racism, and he became a powerful force of empowerment in the black community. But for twelve years after prison, Malcolm continued to be blindsided by his sweeping indictment of all white people.

Martin Luther King Jr. also had bitter encounters with racism early in his life. He related a story in his autobiography about a

作为一个黑人，他可能，不如考虑做木工。这时，马尔科姆辍学了。几年后，他在哈林区的街道上过起了小偷小摸的生活，最终在他21岁时被判处监禁。监狱成为马尔科姆个人转变的熔炉。用他自己的话说。“跌跌撞撞并不意味着堕落”。“曾经是一个罪犯并不丢人。继续做罪犯才是耻辱。”“我认为没有人比我从入狱中得到更多。在当今世界的紧张节奏中，没有时间进行冥想，也没有时间进行深入思考。囚犯有时间，可以好好利用。如果一个人需要做一些思考，我认为监狱是仅次于大学的最佳去处。如果他有动力，在监狱里他可以改变自己的生活。”

马尔科姆在狱中阅读和思考的内容使他转向反对整个白人种族。他从监狱中走出来，成为一个致力于打击种族主义的人，他成为黑人社区的一股强大的权力力量。但在入狱后的12年里，马尔科姆继续被他对所有白人的全面控诉所蒙蔽。

小马丁-路德-金在其生命的早期也曾与种族主义有过痛苦的遭遇。他在自传中讲述了他五岁时与一个白人朋友玩要的故事。

white friend he played with as a child of five:

[He] told me one day that his father had demanded that he would play with me no more. I never will forget what a great shock this was to me. I immediately asked my parents about the motive behind such a statement. We were at the dinner table when the situation was discussed, and here for the first time I was made aware of the existence of a race problem. I had never been conscious of it before.... I was greatly shocked, and from that moment on I was determined to hate every white person. As I grew older and older this feeling continued to grow.

But Martin, unlike Malcolm, changed his mind a few years later when he started to work on racial justice in college. "We had many white persons as allies, particularly among the younger generation. I had been ready to resent the whole white race, but as I got to see more of white people, my resentment was softened, and a spirit of cooperation took its place."

[有一天，他告诉我，他父亲要求他不再和我玩。我永远不会忘记这对对我来说是多么大的冲击。我立即问我的父母，这种说法背后的动机是什么。我们在餐桌上讨论这一情况时，我第一次意识到了种族问题的存在。我以前从未意识到这一点，....，我感到非常震惊，从那一刻起，我决心憎恨每个白人。随着我的年龄越来越大，这种感觉继续增长。]

但马丁与马尔科姆不同，几年后当他在大学里开始从事种族正义工作时，他改变了主意。"我们有很多白人作为盟友，特别是在年轻一代中。我曾准备怨恨整个白人种族，但随着我接触到更多的白人，我的怨恨被软化了，一种合作精神取而代之。"

INNER EXPERIENCE: OUR QUIET REPORTER

内心体验。我们安静的记者

Malcolm X saw himself as a truth-seeker. "Despite my firm convictions, I have been always a man who tries to face facts, and to accept the reality of life as new experience and new knowledge unfolds it. I have always kept an open mind, which is necessary to the flexibility that must go hand in hand with every form of intelligent search for truth." And yet he shrugged off the positive attitudes and behaviors from white people that he encountered on a number of occasions after his release from prison.

Alex Haley, who collaborated with Malcolm on the writing of his autobiography, reflected in the epilogue,

The first time I ever heard Malcolm X speak of Handler [a white reporter], whom he had recently met, he began, "I was talking with this devil"—and abruptly he cut himself off in obvious embarrassment. "It's a reporter named Handler, from the Times"—he resumed. Malcolm X's respect for the man steadily increased, and Handler... was an influence upon the inner Malcolm X.... "He's the most genuinely unprejudiced white man I ever met," Malcolm X said to me.... I saw Malcolm X too many times exhilarated in after-lecture give-and-take with predominantly white student bodies at colleges and universities to ever believe that he nurtured at his core

马尔科姆-X认为自己是一个寻求真理的人。"尽管我有坚定的信念，但我一直是一个试图面对事实的人，并接受新的经验和新的知识所展开的生活现实。我一直保持着开放的心态，这对于必须与每一种形式的明智的真理探索同时进行的灵活性是必要的。"然而，他在出狱后多次遇到白人的积极态度和行为，都被他甩开了。

与马尔科姆合作撰写自传的亚历克斯-哈利（Alex Haley）在后记中反映。

我第一次听到马尔科姆-X谈到他最近遇到的汉德勒[一个白人记者]，他开始说："我在和这个魔鬼谈话"--他突然打断了自己，明显感到尴尬。"是一个叫汉德勒的记者，来自《泰晤士报》"，他继续说。马尔科姆-X对这个人的尊重稳步上升，而汉德勒.....对马尔科姆-X的内心产生了影响.....。"他是我见过的最真正没有偏见的白人，"马尔科姆-X对我说.....，我看到马尔科姆-X在讲座后与大学里以白人为主的学生团体进行交流时多次感到兴奋，因此我相信他的核心是培养任何全面的白人仇恨。"他曾对我说："年轻的白人，还有黑人，是美国的唯一希望。"我们其他人一直生活在

any blanket white-hatred. "The young whites, and blacks, too, are the only hope that America has," he said to me once. "The rest of us have always been living in a lie." … One day in his car, we had stopped for the red light at an intersection; another car with a white man driving had stopped alongside, and when this white man saw Malcolm X, he instantly called across to him, "I don't blame your people for turning to you. If I were a Negro I'd follow you, too. Keep up the fight!" Malcolm X said to the man very sincerely, "I wish I could have a white chapter of the people I meet like you." The light changed, and as both cars drove on, Malcolm X quickly said to me, firmly, "Not only don't write that, never repeat it. Mr. Muhammad would have a fit."

Haley's account gives us glimpses of Malcolm's inner experience—of embarrassment when he called a white reporter a devil, of feeling exhilarated when he connected with young students, white and black, and of his instinctual desire to connect with white people who supported the civil rights movement. If Malcolm had paused and paid attention to those stirrings, he would have realized the truth that was hidden from him in plain sight: that there were many white people who shared his pain and wished to see a more equal society. But when such feelings surfaced, he swiftly turned away from them and reanchored himself in his monolithic view of the "white devil."

谎言中。"……有一天在他的车里，我们在一个十字路口停了下来等红灯；另一辆开着白人的车停在旁边，当这个白人看到马尔科姆-X时，他立即对他说："我不怪你的人转向你。如果我是黑人，我也会跟着你。继续斗争！"马尔科姆-X非常真诚地对那人说："我希望我遇到的人中能有你这样的白人。"红绿灯变了，当两辆车都往前开的时候，马尔科姆-X很快对我坚定地说："不仅不要写这个，千万不要重复。穆罕默德先生会大发雷霆的。"

海利的叙述让我们瞥见了马尔科姆的内心体验--当他称一名白人记者为魔鬼时的尴尬，当他与白人和黑人年轻学生联系时的兴奋，以及他与支持民权运动的白人联系的本能愿望。如果马尔科姆停顿下来，关注这些骚动，他就会意识到隐藏在他眼前的真相：有许多白人和他一样痛苦，希望看到一个更平等的社会。但是，当这种感情浮出水面时，他迅速转身离去，重新立足于他对"白人魔鬼"的铁板一块的看法。

Winston Churchill once shared the following remark about a colleague; it could apply to any of us in our less illuminated moments: "Occasionally he stumbled over the truth, but hastily picked himself up and hurried on as if nothing had happened." If we truly want to learn from experience, we have to stay alert to feelings that arise within as we go through life. These inner responses provide valuable hints about our true nature and our place in the world.

温斯顿-丘吉尔曾经分享过关于一位同事的以下言论；它可以适用于我们中任何一个人在不太聪明的时候。"他偶尔会被真理绊倒，但又匆匆忙忙地把自己扶起来，匆匆忙忙地继续前进，好像什么都没有发生过一样。"如果我们真的想从经验中学习，我们必须对我们在生活中出现的感觉保持警惕。这些内在的反应为我们的真实本性和我们在这个世界上的位置提供了宝贵的提示。

KNOWING ME, KNOWING YOU

了解我，了解你

We reflected earlier on how we can all learn from the experiences of others. Once you start paying attention, you realize that it is not only the experiences of others but the experiencing of others that can enrich your understanding of your true nature. The most valuable lessons I have learned have come from my interactions with certain truth-seekers across cultures. When I am in the company of such individuals, I have always felt uplifted, peaceful, joyful. All my concerns and burdens fall by the wayside, and my heart swells with love. I feel a great sense of purpose and a connection with what truly matters to me. It is as though their presence peels off my layers of attachment and ego to reveal the luminous Core that lies within.

我们之前反思了我们都可以从别人的经验中学习。一旦你开始注意，你就会意识到，不仅是别人的经验，而且是别人的经历可以丰富你对自己真实本性的理解。我学到的最有价值的经验来自于我与某些跨文化的寻求真理者的互动。当我和这样的人在一起时，我总是感到振奋、和平、快乐。我所有的担忧和负担都被抛在一边，我的心充满了爱。我感到一种巨大的使命感和与真正重要的东西的联系，。仿佛他们的存在剥去了我的依恋和自我的层次，揭示了隐藏在里面发光的核心。

So pay attention to your inner experience when you are in the company of others. Is the energy they radiate predominantly a happy or a depressed one? Restless or peaceful? Bitter or grateful? Self-oriented or attentive to others? People are living museums; their life history and the feelings they stir within you indicate: "If this is the path you choose in life, this is where you will end up."

因此，当你和别人在一起时，要注意你的内心体验。他们散发的能量主要是快乐的还是沮丧的？躁动还是平静？痛苦还是感激？以自我为中心还是关注他人？人们是活生生的博物馆；他们的生活史和他们在你内心激起的情感表明。“如果这是你在生活中选择的道路，这就是你的结局。”

LEARNING BY IMAGINING

The more experiences you can collect, analyze, and learn from, the wiser you will be. A powerful way to add to your repository of experiences is to conduct thought experiments and then learn from the inner perceptions that accrue. The greatest scientist of modern times, Einstein, arrived at many of his breakthroughs via thought experiments. At the age of sixteen he asked himself, "What if you could ride alongside a beam of light? What would that be like?" It seemed to him that you would perceive a light wave to be stationary since you were traveling at the same speed. He kept deepening his understanding of this concept for the next ten years until it led to his famous theory of relativity.

通过想象来学习

你能收集、分析和学习的经验越多，你就越明智。增加你的经验库的一个强有力的方法是进行思想实验，然后从所积累的内在感知中学习。现代最伟大的科学家，爱因斯坦，通过思想实验取得了许多突破性进展。在他16岁的时候，他问自己：“如果你能与一束光并驾齐驱呢？那会是什么样子？”在他看来，你会觉得光波是静止的，因为你是以同样的速度行驶。在接下来的十年里，他不断加深对这一概念的理解，直到产生了著名的相对论。

Thought experiments allow us to mentally craft experiences on demand and then observe what feelings and insights arise within us. They give us an understanding of our true nature without having to go through a real-life event. When I first started to study Mother Teresa, I found myself deeply inspired by her commitment to serving the poorest among the poor. But I also learned that she had consorted at times with people of disrepute, such as a banker convicted of a crime and a dictator. I wondered why she was not more discriminating in whom she engaged with for her cause. Then I constructed a thought experiment. I visualized that I was traveling in a remote country with a loved one. Our car meets with an accident, and my loved one is seriously injured. Her life is in danger as she bleeds by the side of the road. There is no help in sight. One car passes by on the road, and despite our entreaties it does not stop. Nor do the next ten. The twelfth car I try to wave down stops to help us. I am overwhelmed with relief. Then I suddenly notice that the driver of the vehicle is a corrupt dictator I have long been critical of. What would I do in that moment? Would I ask him to leave, because I have judged him to be a bad person? Or would I jump at his offer to help, thank him for doing so, and focus on getting my loved one to the nearest hospital? I realized that this was probably what Mother Teresa had experienced. Her loved ones were the street people that most of the world had abandoned like those eleven cars that I had imagined passing my dying loved one. So whoever offered help,

思想实验使我们能够按要求在精神上创造经验，然后观察我们内心产生了什么感觉和见解。它们让我们了解我们的真实本性，而不必经历现实生活中的事件。当我第一次开始研究特蕾莎修女时，我自己被她为穷人中最贫穷的人服务的承诺深深激励。但我也了解到，她有时与一些声名狼藉的人交往，如一个被判有罪的银行家和一个独裁者。我想知道为什么她在为她的事业与谁交往方面没有更多的区别对待。然后我做了一个思想实验。我想象我和我的爱人在一个偏远的国家旅行。我们的车发生了事故，我的爱人受了重伤。她在路边流血，生命危在旦夕。眼前没有任何帮助。一辆汽车从，尽管我们苦苦哀求，它还是没有停下来。接下来的十辆车也是如此。我试图招手的第十二辆车停下来帮助我们。我不禁松了一口气。然后我突然注意到，这辆车的司机是一个我长期以来一直批评的腐败的独裁者。在那一刻，我会怎么做？我会要求他离开，因为我已经判断他是一个坏人？或者我会对他的帮助表示欢迎，感谢他这样做，并专注于将我的亲人送到最近的医院？我意识到，这可能是特蕾莎修女的经历。她所爱的人是被世界上大多数人抛弃的街头流浪者，就像我想象中的那些经过我垂死的亲人的11辆车。因此，无论谁提供帮助，她都怀着感激之情，不加评判地接受。她的工作不是调查他们的生活或支持他们的议程；而是为我们大多数人选择经过的人行道上的人吸引爱、关怀和支持。

she received it with gratitude and without judgment. Her business was not to investigate their lives or support their agenda; it was to attract love, care, and support for the people on the sidewalks that most of us had chosen to pass by.

On occasion, let your imagination take flight. Construct a thought experiment, and observe the feelings it stirs. Use it to amplify, accelerate, and add to your learnings about your true self and about humanity.

A LEAP OF FAITH

Faith can be a powerful accelerator on our path to knowing, allowing us to benefit from the wisdom of past truth-seekers and people we consider more enlightened than ourselves. But to maximize the possibilities of faith, we must distinguish between faith and blind faith. Faith invites us to consider a teaching and use our faculties to discern, analyze, refine, integrate, and absorb the truths of its message into the fabric of our being. Blind faith expects us to consider a teaching, suspend our own faculties, and accept its doctrines without critical thinking.

偶尔，让你的想象力飞起来。构建一个思想实验，并观察它所激起的感觉。用它来放大、加速和增加你对真实自我和人类的了解。

信心的飞跃

信仰可以成为我们求知之路的强大加速器，使我们能够从过去的真理探索者和我们认为比自己更开明的人的智慧中获益。但为了最大限度地发挥信仰的可能性，我们必须区分信仰和盲目的信仰。信仰邀请我们考虑一个教义，并使用我们的能力来辨别、分析、提炼、整合，并将其信息的真理吸收到我们的生命结构中。盲目的信仰希望我们考虑一个教义，暂停我们自己的能力，在没有批判性思考的情况下接受其教义。

Malcolm X's journey reveals the risk of engaging in blind faith. While in prison, he embraced the teachings of Elijah Muhammad, founder of an organization called the Nation of Islam. Muhammad preached his own version of Islam in which blacks were seen as the original human beings and whites as an evil race that had oppressed black people. Malcolm's acceptance of Elijah's doctrine was absolute. He recounted, "I believed in [Elijah] not only as a leader in the ordinary human sense, but also I believed in him as a divine leader, I believed he had no human weaknesses or faults, and that, therefore, he could make no mistakes and that he could do no wrong."

马尔科姆-X的历程揭示了从事盲目信仰的风险。在监狱里，他接受了一个名为“伊斯兰民族”的组织的创始人伊莱贾·穆罕默德的教义。穆罕默德，宣扬他自己版本的伊斯兰教，其中黑人被视为原始人类，白人是压迫黑人的邪恶种族。马尔科姆对以利亚的教义的接受是绝对的。他回忆说：“我不仅相信[以利亚]是普通人意义上的领袖，而且还相信他是神圣的领袖，我相信他没有人类的弱点或缺点，因此，他不会犯错，也不会做错。”

Some of you may believe that you are following the path of an illuminated prophet or a sacred scripture whose wisdom is beyond question. Yet most prophets and scriptures originated in centuries past; people today receive the teachings in a derivative form based on what has been handed down from the original source through a chain of messengers over the ages. How confident can we be that the interpretation we are receiving is faithful to the original—that no word or idea has been intentionally or unintentionally suppressed, inserted, tweaked, or distorted? When we observe the rivers of blood that have flowed across history in the name of religion, we recognize the perils of blindly following what we are told are a faith's doctrines.

你们中的一些人可能认为，你们走的是一条被照亮的先知或神圣的经文之路，其智慧是无可置疑的。然而，大多数先知和经文都起源于几个世纪以前；今天的人们以衍生的形式接受教义，其基础是通过历代的使者链从原始来源传下来的东西。我们能有多大信心相信我们所接受的解释是忠实于原文的——没有一个字或想法被有意或无意地压制、插入、调整或扭曲？当我们观察历史上以宗教名义流淌的血河时，我们认识到盲目追随别人告诉我们的信仰教义的危险性。一次又一次，不完美的信使和机构试图通过诱导人们把他们的话当作先知的话，提供适合他们野心的经文解释来积聚权力。亚伯拉罕·林肯在其第二次就职演说中描述了美国支持奴隶制和

Time and time again, imperfect messengers and institutions have sought to amass power by inducing people to take their word as the prophet's word, offering interpretations of scriptures that have suited their ambitions. In describing how both the proslavery and antislavery factions in the United States defended their positions during the Civil War, Abraham Lincoln reflected, in his second inaugural address, "Both read the same Bible, and pray to the same God; and each invokes His aid against the other."

反对奴隶制的两派如何在内战期间捍卫自己的立场，他说：“两派都读同一本圣经，向同一个上帝祈祷；每一方都援引他的援助来反对另一方。”

As his civil rights struggle intensified in the 1950s and 1960s, Martin Luther King Jr. encountered criticism from certain preachers who claimed he was acting against Jesus's teachings by sowing unrest in society. King rejected their interpretation of the Bible and gave churchgoers the challenge of questioning their faith and taking on the true practice of religion. While indicting the Christianity of his time, King stayed firmly rooted in the teachings of Christ. His "Letter from Birmingham Jail" beautifully captures his striving to understand the truth in Jesus's teachings: "In deep disappointment I have wept over the laxity of the church [in not supporting the Montgomery bus boycott]. But be assured that my tears have been tears of love. There can be no deep disappointment where there is not deep love. Yes, I love the church.... But, oh! How we have blemished and scarred [the church] through social

随着他的民权斗争在20世纪50年代和60年代的加剧，小马丁-路德-金遇到了某些传教士的批评，他们声称他在社会上播种动乱，是违背耶稣的教义。金拒绝了他们对《圣经》的解释，给教会成员提出了质疑他们的信仰和承担宗教的真正实践的挑战。在指责他那个时代的基督教的同时，金坚定地扎根于基督的教义。他的"伯明翰监狱来信"很好地捕捉到了他为理解耶稣教义中的真理所做的努力，"在深深的失望中，我为教会的松懈[不支持蒙哥马利巴士抵制活动]而哭泣。但请放心，我的眼泪是爱的眼泪。没有深沉的爱，就不会有深沉的失望。是的，我爱教会....，但是，哦！由于社会的忽视，由于害怕成为不守规矩的人，我们对[教会]造成了多么大的污点和伤痕。"

neglect and through fear of being nonconformists."

King was also critical of certain practices in African American churches: "I revolted, too, against the emotionalism of much Negro religion, the shouting and stamping. I didn't understand it, and it embarrassed me. I often say that if we, as a people, had as much religion in our hearts and souls as we have in our legs and feet, we could change the world."

Would King have been true to Jesus if he had passively accepted the forms of Christianity that were being propagated in the churches of his time? Or was he instead true to Jesus by challenging the Christians of his time? Like King, we are most true to our faith when we commit to actively analyzing its teachings. If we do not thoughtfully examine the assumptions, agendas, and actors behind the faith sources we lean on—be they preachers, teachers, scriptures, philosophers, parents, or cultures—we may end up living someone else's truth or, worse, someone else's lie: a manufactured "truth" they wanted us to believe.

金也对非裔美国人教会中的某些做法提出批评。"我也反对许多黑人宗教的情感主义，大喊大叫和跺脚。我不理解，这让我很尴尬。我经常说，如果我们作为一个民族，在我们的心中和灵魂中拥有与我们的腿和脚一样多的宗教，我们就能改变世界。"

如果国王被动地接受了他那个时代的教会所宣传的基督教形式，他对耶稣是真实的吗？或者说，他通过挑战他那个时代的基督徒来忠于耶稣？像金一样，当我们致力于积极分析其教义时，我们对我们的信仰是最忠实的。如果我们不深思熟虑地检查我们所依赖的信仰来源背后的假设、议程和行动者，无论是传教士、教师、经文、哲学家、父母还是文化，我们最终可能生活在别人的真理中，或者更糟糕的是，别人的谎言：一个他们想让我们相信的人造"真理"。

Science and religion are often pitted against each other. The eminent physicist Stephen Hawking said, "There is a fundamental difference between religion, which is based on authority, [and] science, which is based on observation and reason. Science will win because it works." Albert Einstein saw it differently. "All religions, arts and sciences are branches of the same tree," he observed. "All these aspirations are directed toward ennobling man's life, lifting it from the sphere of mere physical existence and leading the individual towards freedom."

The kind of religion Hawking was speaking of is blind faith, while the kind Einstein was speaking of is what we may call spirituality. When we move from blind faith to spirituality, we start to find much synergy with science. In the purest expression of their purpose, science and spirituality concern themselves with the same thing: the discovery of truth. Science gathers data from our outer world and spirituality from our inner world. Although the two disciplines may have opposed each other in the past, they are starting to come together.

Science made great strides in the late seventeenth, the eighteenth, and the nineteenth centuries to uncover nature's secrets, such as through Newton's laws of

科学和宗教经常被对立起来。著名物理学家斯蒂芬-霍金说："基于权威的宗教和基于观察和理性的科学之间存在着根本的区别。科学将获胜，因为它是有效的"。阿尔伯特-爱因斯坦则有不同的看法。他说："所有的宗教、艺术和科学都是同一棵树的分支，"。"所有这些愿望都是为了丰富人类的生活，将其从单纯的物质存在领域中提升出来，并引导个人走向自由"。

霍金所说的宗教是盲目的信仰，而爱因斯坦所说的宗教是我们可以称之为灵性的东西。当我们从盲目的信仰转向灵性的时候，我们开始发现与科学有很多协同作用。在其目的的最纯粹表达中，科学和灵性关注的是同一件事：发现真理。科学从我们的外部世界收集数据，灵性从我们的内心世界收集数据。虽然这两个学科在过去可能相互对立，但它们开始走到一起。

科学在十七世纪末、十八世纪和十九世纪取得了巨大的进步，揭开了大自然的秘密，例如通过牛顿的运动定律。这种进步使一些科学家相信，

motion. This progress lulled some scientists into believing it was only a matter of time before science would yield all the practical knowledge needed to master the universe. But the twentieth century shattered this myth. The more scientists advanced their understanding of nature, the more they were astounded with what they were uncovering about nature at micro and macro scales. Time slows down as you speed up. An electron is both a particle and a wave. One cannot measure both the position and velocity of an object at the same time. It is impossible for a mathematical system to be both complete and consistent. Matter is in fact condensed energy. Some pioneering scientists who drove these disruptive advancements turned to spiritual wisdom to help them become more at peace with their logic-defying discoveries about the universe. Robert Oppenheimer, the father of the atomic bomb, said, "The general notions about human understanding... which are illustrated by discoveries in atomic physics are not in the nature of things wholly unfamiliar, wholly unheard of, or new. Even in our own culture, they have a history, and in Buddhist and Hindu thought a more considerable and central place. What we shall find is an exemplification, an encouragement, and a refinement of old wisdom."

As science has expanded its terrain from studying nature to studying human nature, it is arriving at the place described

科学迟早会产生掌握宇宙所需的所有实用知识，这只是时间问题。但是20世纪打破了这个神话。科学家们对自然界的理解越深入，他们对自己在微观和宏观尺度上发现的自然界的东西就越感到震惊。时间随着你的速度加快而变慢了。一个电子既是一个粒子又是一个波。人们无法同时测量一个物体的位置和速度。一个数学系统不可能既完整又一致。物质实际上是凝聚的能量。一些推动这些颠覆性进展的先锋科学家转向精神智慧，以帮助他们更加平和地对待他们关于宇宙的违反逻辑的发现。原子弹之父罗伯特·奥本海默（Robert Oppenheimer）说："关于人类理解的一般概念……由原子物理学的发现所说明的，并不是完全陌生的、完全没有听说过或新的事物的性质。即使在我们自己的文化中，它们也有历史，而在佛教和印度教思想中，它们有更大的核心地位。我们将发现的是对古老智慧的示范、鼓励和提炼"。

随着科学将其领域从研究自然扩展到研究人性，它正在到达奥本海默所描述的地方。关于培养同情心、感

by Oppenheimer. Scientific findings on cultivating compassion, gratitude, self-discipline, emotional mastery, and habit formation, among other virtues, are “an exemplification, an encouragement, and a refinement of old wisdom.” As scientists push forward along the frontiers of human consciousness through their study of meditation and transcendence, the boundaries between science and spirituality are dissolving even more.

Science is at its best when pursued with a spiritual temperament—with great appreciation for the vast intelligence in nature, a sense of awe about all that is yet unknown, a spirit of humble inquiry shorn of one’s ego, an opening of one’s consciousness to new, uplifting experiences, and a pure-hearted devotion to the discovery of truth. Spirituality, in turn, is at its best when pursued with a scientific temperament; if a spiritual path we are pursuing does not, over time, make us increasingly peaceful, wise, loving, and joyful, well then, scientifically speaking, something isn’t right—either the teaching itself, or our understanding of it, or how we are putting it into practice. The rapid growth in the numbers of yoga, mindfulness, and meditation practitioners in recent years beyond those disciplines’ Hindu and Buddhist origins has occurred in part because their teachings do not ask for blind faith; rather, they yield, in an observable, tangible, step-by-step way, the promised

恩、自律、情绪控制和习惯养成的科学发现，以及其他美德，是“对古老智慧的示范、鼓励和完善”。随着科学家通过对冥想和超越的研究沿着人类意识的前沿向前推进，科学和灵性之间的界限正在进一步消解。

科学的最佳状态是以精神的气质来追求--对自然界的巨大智慧的高度赞赏，对所有未知事物的敬畏感，去除自我的谦卑探究精神，对新的、令人振奋的经验开放自己的意识，以及对发现真理的纯洁的奉献。反过来来说，当以科学的方式追求时，灵性是最好的；如果随着时间的推移，我们所追求的灵性道路不能使我们越来越平和、智慧、爱和快乐，那么，从科学的角度来说，有些东西是不对的，要么是教义本身，要么是我们对它的理解，要么是我们如何将它付诸实践。近年来，瑜伽、正念和冥想练习者的数量迅速增长，超越了这些学科的印度和佛教的起源，部分原因是他们的教义不要求盲目的信仰；相反，他们以一种可观察的、有形的、逐步的方式，产生了承诺的好处。“瑜伽，“尤金达曾经说过，是“灵魂的科学”。

benefits. "Yoga," Yogananda once said, is "the science of the soul."

WHERE ALL FAITHS CONVERGE

Some of us have come to believe that different world faiths stand in opposition to one another, and so to create a united world we need to put faith aside. After all, there are preachers who claim that theirs is the only path to salvation. But there have always been truth-seekers who have risen above the fray of interfaith divisions. While maintaining a deep devotion to their own prophet and path, they have opened their hearts and minds to find common ground with, and take inspiration from, other faiths. Mother Teresa said, "I love all religions, but I am in love with my own."

While at divinity school, Martin Luther King Jr. struggled to find a practical way to put Christ's teachings into practice. He wrote,

During this period, I had about despaired of the power of love in solving social problems. I thought the only way we could solve our problem of segregation was an armed revolt.... Then one Sunday afternoon I traveled to Philadelphia to hear

所有信仰汇聚的地方

我们中的一些人已经开始相信，世界上不同的信仰是相互对立的，因此为了创造一个统一的世界，我们需要把信仰放在一边。毕竟，有的传教士声称他们的是唯一的救赎之路。但一直以来，都有一些寻求真理的人，他们在不同信仰间的分歧中脱颖而出。他们在对自己的先知和道路保持虔诚的同时，也敞开心扉，与其他信仰找到共同点，并从中获得启发。特蕾莎修女说："我爱所有的宗教，但我爱的是我自己的宗教"。

在神学院学习期间，小马丁-路德-金努力寻找将基督的教义付诸实践的实际方法。他写道。

在这一时期，我对爱在解决社会问题方面的力量几乎感到绝望。我认为我们能够解决种族隔离问题的唯一途径是武装起义....，然后在一个星期天下午，我去费城听霍华德大学校长莫迪凯-约翰逊博士的布道....，约翰逊

a sermon by Dr. Mordecai Johnson, president of Howard University. … Dr. Johnson had just returned from a trip to India, and, to my great interest, he spoke of the life and teachings of Mahatma Gandhi. … His message was so profound and electrifying that I left the meeting and bought a half-dozen books on Gandhi's life and works. … Prior to reading Gandhi, I had about concluded that the ethics of Jesus were only effective in individual relationships. The "turn the other cheek" philosophy and the "love your enemies" philosophy were only valid, I felt, when individuals were in conflict with other individuals; when racial groups and nations were in conflict a more realistic approach seemed necessary. But after reading Gandhi, I saw how utterly mistaken I was. Gandhi was probably the first person in history to lift the love ethic of Jesus above mere interaction between individuals to a powerful and effective social force on a large scale.

Later, in 1955, when forging the historic Montgomery bus boycott, King reflected, "Christ furnished the spirit and motivation while Gandhi furnished the method."

Gandhi himself was deeply influenced by the Hindu scripture, the Gita. But when considering how Indians could gain freedom from British rule, Gandhi also took

博士刚从印度旅行回来，他谈到了圣雄甘地的生活和教义，令我非常感兴趣。……他的信息是如此深刻和令人振奋，以至于我在离开会议后买了半打关于甘地的生活和作品的书……在阅读甘地之前，我大约得出结论，耶稣的道德观只在个人关系中有效。我觉得，"转过脸去"的哲学和"爱你的敌人"的哲学只有在个人与其他个人发生冲突时才有效；当种族群体和国家发生冲突时，似乎需要采取更现实的方法。但在阅读了甘地之后，我发现我是多么的错误。甘地可能是历史上第一个将耶稣的爱的道德规范从单纯的个人之间的互动提升到大规模的强大而有效的社会力量的人。

后来，在1955年，在发起历史性的蒙哥马利公交车抵制活动时，金反映，"基督提供了精神和动力，而甘地提供了方法"。

甘地本人深受印度教经文《吉塔》的影响。但在考虑印度人如何从英国统治下获得自由时，甘地也从列夫·托尔斯泰那里得到了关于耶稣的博

guidance from Leo Tolstoy on Jesus's teachings about universal love and how they applied to the nonviolent resistance against oppressive rule. Gandhi began an active correspondence with Tolstoy that lasted until Tolstoy's death, and he called Tolstoy "the greatest apostle of non-violence that the present age has produced." In addition to his deeply held Christian beliefs, Tolstoy himself was influenced by certain practices in Buddhism and Hinduism to which he'd been introduced by the German philosopher Arthur Schopenhauer.

It is not faith but blind faith that is divisive. It is not faith but blind faith that views other faiths as flawed or inferior. It is not faith but blind faith that assumes people who do not follow its path or prophet will fail to ascend to the mountaintop of enlightenment.

FROM EXTRINSIC TO INTRINSIC

Some of us have walked away from a faith that we were introduced to in our family and culture because we have felt uncomfortable with the choices and behaviors it imposed on us. I found myself in this situation in my teens, ready to walk away from my Hindu roots, for I felt stifled by rules and rituals that made no sense to me. But instead of abandoning it, I ventured

爱教诲的指导，以及这些教诲如何适用于对压迫性统治的非暴力抵抗。甘地开始与托尔斯泰积极通信，一直持续到托尔斯泰去世，他称托尔斯泰是"当今时代产生的最伟大的非暴力使徒"。除了他坚定的基督教信仰外，托尔斯泰本人还受到德国哲学家阿瑟-叔本华介绍的佛教和印度教中某些做法的影响。

造成分裂的不是信仰，而是盲目的信仰。它不是信仰，而是盲目的信仰，把其他信仰视为有缺陷或低劣的信仰。它不是信仰，而是盲目的信仰，它认为不遵循其道路或先知的人将无法登上启蒙的山顶。

从外在的到内在的

我们中的一些人已经离开了我们在家庭和文化中被介绍的信仰，因为我们对它强加给我们的选择和行为感到不舒服。我在十几岁时发现自己处于这种情况，准备离开我的印度教根，因为我觉得被那些对我来说毫无意义的规则和仪式所扼杀。但我没有放弃它，而是更深入地探索它。我试图从印度教的基本戒律方面进行研

deeper into it. I sought to investigate Hinduism in terms of its fundamental precepts, and then the breakthroughs came. I realized that Hinduism has an extrinsic form (the outer rituals, the dos and don'ts that are the tradition's visible expressions) and an intrinsic form (the basic beliefs, principles, values, and inner practices that silently guide the practitioners on their spiritual journeys). And over time I realized this is true of other faiths as well. We tend to identify with the extrinsic form—the customs and rituals—and to do less of the inner work that would harmonize us with the intrinsic form. The extrinsic form is situational—what may work today may not work tomorrow, as conditions change—while the intrinsic form is timeless. The extrinsic form makes world faiths look very different, while the intrinsic form makes them look more similar. The extrinsic form can create divisions, while the intrinsic form always unites. When we open up to the intrinsic form of the great religions, we may find ourselves stumbling into our own faith in unexpected places, as I did in Istanbul, Jericho, and Tel Aviv.

Ten years ago, I found myself at the Istanbul airport. With my flight departure still a few hours away, I took a seat in a passenger waiting area and closed my eyes to meditate. I do not know how much time had passed before I felt a tap on my shoulder. I opened my eyes to find a man towering over me in flowing Arab robes, peering down at me with keen interest. He

究，然后就有了突破。我意识到，印度教有一个外在的形式（外在的仪式，该做的和不该做的，是传统的可见表达）和一个内在的形式（基本的信仰，原则，价值，和内在的实践，默默地指导实践者的精神旅程）。随着时间的推移，我发现其他信仰也是如此。我们倾向于认同外在形式--习俗和仪式--而较少做能使我们与内在形式协调的内在工作。外在形式是因地制宜的--由于条件的变化，今天有效的东西明天就不一定有效，而内在形式是永恒的。外在形式使世界信仰看起来非常不同，而内在形式则使它们看起来更加相似。外在的形式会造成分裂，而内在的形式则总是团结一致。当我们向伟大宗教的内在形式开放时，我们可能会发现自己在意想不到的地方偶然发现了自己的信仰，就像我在伊斯坦布尔、杰里科和特拉维夫所做的那样。

十年前，我发现自己在伊斯坦布尔机场。离我的航班起飞还有几个小时，我在乘客等候区找了个座位，闭上眼睛冥想。我不知道过了多长时间，我感觉到有人在拍我的肩膀。我睁开眼睛，发现一个穿着飘逸的阿拉伯长袍的男人耸立在我面前，饶有兴趣地俯视着我。他向航班出发屏幕打手势，似乎在告诉我：“你已经坐了很

gestured toward the flight departure screen, as though to tell me, "You've been sitting still for a long time. Let's make sure you don't miss your flight." It became clear that neither of us could speak the other's language. He seemed to have been affected in some way by how I had been sitting with my attention withdrawn from the world. "Mussulman?" he asked, using the Turkish word for "Muslim." I shook my head and said, "Hindu." He seemed unaffected. He sat down beside me, took some food from his pouch, and offered half his loaf of bread and a meatball to me. He himself started eating, and I smiled as a way of thanking him and awkwardly started to eat the bread. As a vegetarian, I wasn't quite sure what to do with the meatball. Thankfully, he turned away for a moment, and I used that time to tuck the meatball in my pocket. He opened for me a fresh bottle of Sprite, and after I had taken a few sips, he took the bottle and drank from it himself. A deep, silent bond was formed between us. After this simple meal, I smiled and thanked him, stood up, and walked away. A few minutes later, I looked in his direction. He had placed a mat on the floor and was doing his namaz, the act of prayer performed by Muslims five times a day. I realized that this was the source of our kinship; he had seen me go within and connect with my Core, and now he was doing the same. We were fellow travelers to the same destination even though we were taking different flights.

长时间了。让我们确保你不会错过你的航班"。很明显，我们两人都不会说对方的语言。他似乎在某种程度上被我的坐姿所影响，我的注意力从世界中抽离。"穆斯林？"他问，用土耳其语表示"穆斯林"。我摇了摇头，说："印度教。"他似乎没有受到影响。他在我身边坐下，从他的袋子里拿出一些食物，把他的半个面包和一个肉球给我。他自己开始吃，我微笑着表示感谢，尴尬地开始吃面包。作为一个素食主义者，我不太确定该如何处理肉丸。值得庆幸的是，他转身离开了一会儿，我利用这段时间把肉丸塞进了我的口袋。他为我打开了一瓶新的雪碧，在我喝了几口之后，他拿起瓶子自己喝了起来。我们之间形成了一种深深的、无声的联系。这顿简单的饭后，我微笑着向他表示感谢，站起身来，走了。几分钟后，我朝他的方向看去。他在地板上放了一张垫子，正在做他的namaz，即穆斯林一天做五次的祈祷。我意识到这是我们亲属关系的来源；他看到我进入内心并与我的核心相连，现在他也在这样做。我们是前往同一目的地的同路人，尽管我们乘坐的是不同的航班。

A few years later, I traveled to the Holy Land of Israel accompanied by my mother, wife, and daughter. We sat in awe and stillness at the Wailing Wall to join our hearts with the devout Jews praying at that site. We visited the holy places associated with Jesus's life in Bethlehem, Nazareth, and Jerusalem. Each time we arrived at one of the sites, I asked our loquacious travel guide to pause his commentary, for we wished to transition from the extrinsic to the intrinsic, to go within, to attune ourselves as best we could to Jesus's spirit, sensing what it must have been like to be in his presence. As the days went by, I privately started to feel disappointed with myself, for I had not been able to calm my mind enough to taste the spiritual nectar I knew was present at these sacred spots we were visiting. It went on that way, from one site to the next. Jesus's birthplace. The site of the crucifixion. The ascension. The Last Supper. The Sermon on the Mount.

And then it happened. We were at the Mount of Temptation, a collection of caves near Jericho, one of the oldest cities in the world. Jesus had gone into seclusion in these caves and fasted for forty days. I sat down yet again to meditate, expecting it to be one more struggle. This time, my mind cleared quickly and became very still. Time and space dissolved, and I felt Jesus's spirit close to me. His peace, his love, his joy were so palpable. All the soul hunger I had brought to Israel was satisfied in that meditation at

几年后，我在母亲、妻子和女儿的陪同下前往以色列的圣地。我们怀着敬畏之心静坐在哭墙前，与在该处祈祷的虔诚的犹太人心连心。我们参观了伯利恒、拿撒勒和耶路撒冷等与耶稣生活相关的圣地。每当我们到达其中一个景点时，我都要求我们健谈的导游暂停他的评论，因为我们希望从外在的东西过渡到内在的东西，进入内在的东西，尽可能地使自己适应耶稣的精神，感受到在他面前的感觉。随着时间的推移，我私下里开始对自己感到失望，因为我没能让自己的心平静下来，去品尝我知道在我们访问的这些圣地里存在的精神甘露。就这样，从一个地方到另一个地方，一直走下去。耶稣的出生地。十字架的地点。升天。最后的晚餐。山上的布道。

然后事情就发生了。我们当时在试探山，这是世界上最古老的城市之一耶利哥附近的一组洞穴。耶稣曾在这些山洞中隐居，禁食四十天。我又一次坐下来冥想，以为这又是一次挣扎。这一次，我的头脑迅速清晰起来，变得非常安静。时间和空间都消失了，我感到耶稣的精神离我很近。他的平安、他的爱、他的喜乐是如此的可感。我带到以色列的所有灵魂饥渴在我们访问的最后一个地点的冥想中得到了满足。这仍然是我最珍惜的

the final site we visited. It remains one of my most cherished experiences. I could have spent a lifetime there.

A day later, my family and I were having dinner at a restaurant in Tel Aviv. Our conversation turned to the conflicts and crises being witnessed around the globe. I tried to shift the talk in a positive direction, telling myself that we had come to Israel for a spiritual purpose and shouldn't wallow in misery. But the urge to keep scanning humanity for all its defects was just too strong, and we kept going with our lamentations. After the meal, we took a stroll on Rothschild Boulevard, joining the locals and tourists who were soaking in the relaxed energy of that beautiful street at the evening hour. Out of nowhere, an Orthodox Jew—in his flowing beard, big hat, and black attire—walked up to me, looked me in the eye, and exclaimed, "Be like the bee, not like the fly!" I was taken aback. Was he proselytizing, trying to convert me to his faith?

"What do you mean, sir?" I inquired.

"What does the fly do?" he quizzed me, then answered himself. "Even in the presence of beautiful flowers, it buzzes around looking for some dirt to feed on. But

经历之一。我本可以在那里度过一生。

一天后，我和我的家人在特拉维夫的一家餐馆吃饭。我们的谈话转到了全球各地的冲突和危机上。我试图将谈话转向积极的方向，告诉自己，我们来以色列是为了一个精神上的目的，不应该沉浸在痛苦中。但继续扫描人类所有缺陷的冲动实在太强烈了，我们继续哀叹着。饭后，我们在罗斯柴尔德大道上散步，加入当地人和游客的行列，他们在傍晚时分沉浸在这条美丽街道的轻松活力中。不知从哪里冒出来一个东正教的犹太人，他留着飘逸的胡须，戴着大帽子，穿着黑色的服装，走到我面前，看着我的眼睛，感叹道："要像蜜蜂一样，不要像苍蝇一样！"我吃了一惊。他是在改变信仰，试图让我皈依他的信仰吗？

"你是什么意思，先生？"我问道。

"苍蝇是做什么的？"他问我，然后自己回答。"即使在美丽的花朵面前，它也会嗡嗡作响，寻找一些泥土作为食物。但是蜜蜂，即使它被泥土

the bee, even when it is surrounded by dirt, it looks for the flower to make honey with. There will always be bad things and bad people in the world, but you be like the bee —keep your focus on the goodness all around." His voice had an admonishing but loving tenor to it, like my father's, as though he knew I needed to be shaken up a bit from my spiritual stupor.

I was stunned. I waited a few minutes to see if he would thrust some religious literature in my hand, but he did not. We smiled warmly at each other, I thanked him, and then he was gone. His only intent had been to make me switch perspectives. Later I discovered that my spiritual teacher, Yogananda, had used the same fly and bee metaphor to deliver the same advice. In that moment, this Orthodox Jew had become, for me, a messenger from my own teacher.

You do not have to visit Istanbul or Jericho or Tel Aviv. You do not have to open yourself up to breaking bread at the airport with a Mussulman or meditating in a historic cave in the mountains or receiving a good-natured scolding from an Orthodox Jew. But as you start to work on your five Core Energies, it is likely that you will find yourself feeling a growing kinship with truth-seekers from across all faiths.

包围，它也会寻找花朵来酿制蜂蜜。世界上总会有坏事和坏人，但你要像蜜蜂一样--把注意力放在周围的美好事物上。"他的声音有一种告诫但又充满爱意的调子，就像我父亲的声音一样，好像他知道我需要从精神上的昏迷中清醒一点。

我惊呆了。我等了几分钟，看他是否会把一些宗教文献塞到我手里，但他没有。我们彼此热情地笑了笑，我向他表示感谢，然后他就走了。他唯一的目的是让我转换视角。后来我发现，我的精神导师尤金达(Yogananda)也曾用同样的苍蝇和蜜蜂的比喻来传递同样的建议。在那一刻，这个东正教的犹太人对我来说已经成为我自己的老师的信使。

你不必访问伊斯坦布尔、杰里科或特拉维夫。你不必开放自己，在机场与一个穆斯林掰面包，或在山区一个历史悠久的山洞里冥想，或接受一个东正教犹太人的善意责骂。但是，当你开始为你的五种核心能量工作时，你很可能会发现自己与来自各种信仰的真理追求者之间的亲情越来越深。

On many occasions, an audience member has come to me and said, "Hitendra, what you spoke about is just what my faith teaches me." Some of them have been Christians, some Muslims, some Hindus, Jews, Buddhists, Taoists, Sikhs, Jains, Parsees, and Baha'is. Even atheists and agnostics. I am always thrilled with the connection they make to their own beliefs, but I am not surprised, because truth is universal.

THE ONE SOURCE YOU CAN RELY ON

Was Elijah Muhammad responsible for deceiving Malcolm X into believing that all white people were evil? Perhaps. But it would also be reasonable to conclude that Malcolm was in part drawn to Elijah Muhammad because he was unconsciously seeking to validate the hatred he felt for white people during that period of his life. He once reflected, "I think that an objective reader may see how when I heard 'The white man is the devil,' when I played back what had been my own experiences, it was inevitable that I would respond positively; then the next twelve years of my life were devoted and dedicated to propagating that phrase among the black people."

在许多场合，有听众来对我说："希滕德拉，你所讲的正是我的信仰所教导我的。"他们中有些是基督徒，有些是穆斯林，有些是印度教徒，有些是犹太人，佛教徒，道教徒，锡克教徒，耆那教徒，帕西教徒，还有巴哈教徒。甚至是无神论者和不可知论者。我总是对他们与自己的信仰的联系感到兴奋，但我并不惊讶，因为真理是普遍的。

你可以依赖的一个来源

以利亚-穆罕默德对欺骗马尔科姆-X相信所有白人都是邪恶的负有责任吗？也许是这样。但也可以合理地得出结论，马尔科姆被以利亚-穆罕默德吸引的部分原因是他在不自觉地寻求验证他在生命中的那段时期对白人的仇恨。他曾反思说："我想，客观的读者可能会看到，当我听到'白人是魔鬼'时，当我回放我自己的经历时，我不可避免地会做出积极的反应；然后，在接下来的12年里，我的生活致力于并致力于在黑人中宣传这句话。"

The greatest threat to discovering our true nature is not the distortions created by a flawed outer messenger but the distortions we create in our own minds to bend the laws of human nature to our biases. We are unconsciously drawn to teachers and paths that validate our prejudices. But if we work to free ourselves from limiting beliefs, we will be ever prepared to surrender a nontruth or a half-truth as soon as a more accurate, complete, and deeply resonant truth surfaces. Never outsource truth. Tap the sources of faith that you are drawn to, but take full ownership over developing your understanding of human nature—and your own true nature. For as Maya Angelou wrote, "We are only as blind as we want to be."

发现我们真实本性的最大威胁不是由有缺陷的外部信使造成的扭曲，而是我们在自己的头脑中创造的扭曲，使人性的法则屈服于我们的偏见。我们会不自觉地被那些验证我们偏见的教师和道路所吸引。但是，如果我们努力把自己从限制性信念中解放出来，一旦有更准确、更完整、更有深度共鸣的真理出现，我们就会随时准备放弃一个非真理或半真理。永远不要把真理外包出去。挖掘你所吸引的信仰来源，但在发展你对人性的理解和你自己的真实本性方面要有充分的所有权。因为正如玛雅-安吉洛所写的，“我们只有在我们想成为盲人的时候才是盲人”。

After a decade with the Nation of Islam, cracks started to appear in Malcolm X's convictions. He distanced himself from Elijah Muhammad's teachings and became like a bird uncaged, ready to fly anew. He made a pilgrimage to Mecca to take part in the holy Muslim ritual of the hajj, where he began to see the world through a different lens: "On this pilgrimage, what I have seen, and experienced, has forced me to rearrange much of my thought-patterns previously held, and to toss aside some of my previous conclusions."

在伊斯兰民族的十年之后，马尔科姆-X的信念开始出现裂痕。他与以利亚-穆罕默德的教义拉开了距离，变得像一只未上笼的鸟，准备重新飞翔。他去麦加朝圣，参加神圣的穆斯林朝圣仪式，在那里他开始用不同的视角看待世界。“在这次朝圣中，我的所见所闻，迫使我重新安排我以前的许多思维模式，并把我以前的一些结论扔到一边。”

"[I encountered] thousands of people of different races and colors who treated me as a human being."

"I no longer subscribe to racism. In the past, yes, I have made sweeping indictments of all white people. I never will be guilty of that again."

"A man should not be judged by the color of his skin but rather by his conscious behavior, by his actions."

This transformation was movingly summed up by Alex Haley: "No one who knew him before and after his trip to Mecca could doubt that he had completely abandoned racism, separatism, and hatred."

At the root of Malcolm's outer transformation in developing a kinship with white people was his inner transformation in developing a kinship with his true self. After his journey, he reflected, "There is no greater serenity of mind than when one can shut the hectic noise and pace of the materialistic outside world, and seek inner peace within oneself." He also observed, "In my thirty-nine years on this earth, the Holy City of Mecca had been the first time I had

"[我遇到了]成千上万的不同种族和肤色的人，他们把我当作一个人对待。"

"我不再认同种族主义。在过去，是的，我曾对所有白人进行全面的指控。我永远不会再犯这样的错误。"

"判断一个人的好坏，不应该看他的肤色，而应该看他的自觉行为，看他的行动。"

亚历克斯-哈利对这种转变进行了动人的总结："在他的麦加之行前后认识他的人都不会怀疑他已经完全放弃了种族主义、分离主义和仇恨"。

马尔科姆与白人建立亲情关系的外部转变的根源是他与真正的自我建立亲情关系的内在转变。在他的旅程结束后，他反思说："没有什么比一个人能够关上外面物质世界的忙碌的噪音和步伐，在自己的内心寻求内心的平静更让人心安的了。"他还说："在我来到这个，三十九年来，圣城麦加是我第一次站在万物的创造者面前，感到自己是一个完整的人。"

ever stood before the Creator of All and felt like a complete human being.”

Less than twelve months after his visit to Mecca, Malcolm was assassinated. If a man is to be judged by the courage he has to live by his beliefs, the capacity he demonstrates to challenge these beliefs, and the journey he makes to arrive closer to his Core, then Malcolm X was a truly great human being.

This brings us to the final pathway to understanding human nature and your own nature, the only pathway you can truly rely on: your inner voice.

When I was in high school, I picked up a book from my father's bookshelf that had a profound impact on me and led, eventually, to the quest that shaped my life: Yogananda's Man's Eternal Quest . It featured topics I was deeply curious about, like "Making Religion Scientific," "The Universality of Yoga," "The Soul's Journey to Perfection," "How to Read Character," and "Is God a Father or a Mother?" In reading the book, I never felt it was teaching me anything new; instead, I felt it was awakening me to truths buried deep within that had always been a part of me. Several years later, another compilation of Yogananda's writings, The Divine Romance

在他访问麦加后不到12个月，马尔科姆被暗杀。如果判断一个人的标准是他是否有勇气按照自己的信仰生活，他是否表现出挑战这些信仰的能力，以及他为接近自己的核心而进行的旅行，那么马尔科姆-X是一个真正伟大的人。

这就把我们带到了了解人性和你自己本性的最后一条途径，也是你真正可以依赖的唯一途径：你内心的声音。

在我上高中的时候，我从父亲的书架上拿起一本书，这本书对我产生了深刻的影响，并最终导致了塑造我生命的追求。尤金达的《人的永恒追求》。书中有一些我深感好奇的话题，比如"让宗教变得科学"，"瑜伽的普遍性"，"灵魂的完美之旅"，"如何阅读性格"，以及"上帝是父亲还是母亲"？在阅读这本书时，我从不觉得它在教我什么新东西；相反，我觉得它在唤醒我埋藏在内心深处的真理，这些真理一直是我的一部分。几年后，尤金纳达的另一本著作汇编《神圣的罗曼史》出版了，他在书中说："当那些接受能力强的人听到有人说真理时，它似乎是如此熟悉。他们的第一

, was published in which he stated, "When those who are receptive hear someone speak truth, it seems so familiar. Their first reaction is 'I thought so!' The mind has simply recognized a truth already known intuitively by the soul."

When you encounter an idea about your Core, enter the calm lake of consciousness that lies beyond your thoughts, feelings, and senses, and check whether the idea rings true to you. This is the path of inner faith: the intuitive awakening to truth from the very essence of your being.

FROM LEARNING TO LIVING

An accomplished scholar of the scriptures met with a nun who was deeply respected for her level of spiritual consciousness. After the meeting, the scholar remarked to a monk who was nearby that the nun's knowledge of certain scriptures didn't impress him. The monk smiled at the scholar and replied, "You see, sir, some of us study and teach the scriptures. But some, like her, are living scriptures."

反应是'我也这么认为！'。心灵只是认识到一个已经被灵魂直观认识的真理"。

当你遇到一个关于你的核心的想法时，进入超越你的思想、感觉和感官的平静的意识湖，检查这个想法对你是否真实。这就是内在的信仰之路：从你的本质上对真理的直觉觉醒。

从学习到生活

一位有成就的佛经学者会见了一位因其精神意识水平而深受尊重的尼姑。会后，这位学者对旁边的一位僧人说，这位尼姑对某些经文的知识并没有给他留下深刻印象。和尚，并回答说："你看，先生，我们中的一些人学习和教授经文。但有些人，像她一样，是活的经文。"

And that is my wish for you. I hope this book can serve you creditably as a sort of user manual for life. Return to it when you feel drawn to going deeper into one energy or another. Reject any ideas that don't resonate with your Core. But when something does resonate, then seek not just to learn, but to make it your own.

这就是我对你的愿望。我希望这本书能作为一种生活的用户手册为你提供可靠的服务。当你感到被吸引去深入了解一种能量或另一种能量时，请回到它。拒绝任何与你的核心没有共鸣的想法。但是，当某些东西确实引起了共鸣，那么就不只是寻求学习，而是使之成为你自己的东西。

Footnote

i Newton himself was not destined to discover the laws of human nature. He once said, "I can calculate the motion of heavenly bodies, but not the madness of people."

脚注

i 牛顿本人并不注定要发现人性的规律。他曾说："我可以计算天体的运动，但不能计算人的疯狂"。

Part Two

第二部分

THE JOURNEY

旅程

High up on a mountaintop, a monastery housed an abbot and some monks. It had once been a thriving community, but in recent years it had fallen on hard times. Few visitors came, donations were down to a trickle, and young men had stopped joining the order. The garden was unkempt, and cobwebs covered the chapel ceiling. Behind this outer decay lay an inner decay. The monks didn't get along; arguments frequently broke out over petty things, and they blamed one another for their problems. The aging abbot felt greatly

在高高的山顶上，有一座寺院，住着一位住持和一些僧侣。它曾经是一个繁荣的社区，但近年来，它陷入了困境。来访者寥寥无几，捐款也少得可怜，年轻人也不再加入这个组织。花园杂乱无章，小教堂的天花板上布满蜘蛛网。在这种外在的衰败背后是内在的衰败。僧侣们相处不融洽；经常为一些小事发生争执，他们为自己的问题互相指责。年迈的住持对他心爱的寺院的未来感到非常沮丧，但不知道该怎么办。

demoralized about the future of his beloved monastery but didn't know what to do.

One foggy winter evening there was a knock on the monastery's door. A highly regarded rabbi from the region had come visiting. He stayed for five days. The monks looked after him with great care and respect. It didn't take him long to observe the monastery's challenges. On the final day of the rabbi's visit, the abbot confided in him and sought his counsel. The rabbi nodded, but didn't offer any answers. Later, as he sat with the monks for dinner one last time, he thanked them for their warm hospitality. Then after a pause, he spoke again in a hushed tone. "Brothers, I know these are hard times for all of you. But do not despair. I have seen the Messiah. He is right here, among you. Your monastery has a bright future." Then he bid farewell and left.

The monks were stunned. In the days that followed, they engaged in a flurry of speculation. "If the Messiah is among us, who could it be? Perhaps Brother Patrick? After all, though he is occasionally absent-minded, he is also warm to everyone. Or Brother Nelson? He has a bit of a temper, but it always comes from a place of deep caring for our community. Brother Jacob? He's constantly berating us about how we're not on time with our prayers and our meals. We've started to avoid his company,

在一个有雾的冬天晚上，有人敲响了修道院的门。一位来自该地区的备受推崇的拉比前来拜访。他呆了五天。僧侣们以极大的关怀和尊重照顾他。他没花多长时间就观察到寺院的挑战。在拉比访问的最后一天，住持向他倾诉，寻求他的建议。拉比点了点头，但并没有提供任何答案。后来，当他最后一次与僧侣们坐在一起吃饭时，他感谢了他们的热情款待。然后停顿了一下，他又用沙哑的语气说："兄弟们，我知道这对你们所有人来说都是困难时期。但不要绝望。我已经看到了弥赛亚。他就在这里，在你们中间。你们的寺院有一个光明的未来。"然后他告别并离开了。

僧侣们都惊呆了。在随后的日子里，他们进行了大量的猜测。"如果弥赛亚就在我们中间，会是谁呢？也许是帕特里克修士？毕竟，虽然他偶尔会心不在焉，但他也对每个人都很热情。或者尼尔森弟兄？他的脾气有点大，但总是来自于对我们社区的深切关怀。雅各布弟兄？他经常责备我们，说我们没有按时做祷告和吃饭。我们已经开始避开他的公司，但有时感觉是上帝想通过他来管教我们。然后还有詹姆斯弟兄，也是如此。他在

but sometimes it feels like it is God who is trying to discipline us through him. Then there's Brother James, too. He has such humility and devotion in the way he goes about doing his duties, and he never pushes his own ideas. Could it be... me? I did join the monastery with a pure purpose, I feel so much peace when I am in the chapel, and two of our monks come to me regularly for guidance on the scriptures."

In small but tangible ways, day upon day, the monks started to change. Now when there was disagreement, they would make an extra effort to respectfully listen to one another. When they passed by a fellow monk, they would nod and smile lovingly. If a monk became irritable, others would give him the space to recover without judgment. They started to discover qualities they much liked in one another. They woke up each day to pray deeply in the chapel, walking out inspired to take on their duties. The monastery became a hive of devotional activity. Residents from neighboring towns started to attend services, seek counseling, and volunteer their time, drawn by the monks' presence and peaceability. Some spiritually inclined young men applied to join the order.

Occasionally, the abbot's thoughts would turn to the past, and he would silently marvel at the wisdom of the rabbi whose words had triggered this

履行职责的过程中表现得如此谦卑和虔诚，而且他从不推崇自己的想法。难道是.....我？我确实是带着纯洁的目的加入修道院的，当我在小教堂里的时候，我感到非常平静，我们的两个和尚经常来找我指导经文。”

日复一日，僧侣们开始以微小但具体的方式进行改变。现在，当有分歧时，他们会做出额外的努力，尊重地倾听彼此的意见。当他们经过一个僧侣身边时，他们会点头微笑，充满爱意。如果一个和尚变得烦躁，其他人会给他空间来恢复，而不做任何评判。他们开始发现自己非常喜欢对方的品质。他们每天起床后都会在小教堂里深深地祈祷，走出小教堂后就会受到鼓舞，承担起他们的职责。修道院成了一个虔诚的活动场所。邻近城镇的居民开始参加礼拜，寻求咨询，并自愿贡献他们的时间，被修士们的存在和平性所吸引。一些有精神倾向的年轻人申请加入该组织。

偶尔，住持的思绪会转向过去，他会默默地赞叹拉比的智慧，他的话语引发了这一转变，也赞叹僧侣们的

transformation—and at the faith of the monks in trusting that the Messiah was in fact among them, and within them.

Could the “Messiah” the monks searched for in each other and in themselves have been their own Inner Core? What kind of world would we create if we went forth like the trusting monks to awaken this “Messiah” within ourselves, and within all who cross our path?

Part Two introduces you to your five Core Energies and how you can activate them. Purpose, Wisdom, Love, and Self-Realization each provide a pathway to your Core; Growth is an enabling energy for the other four.

The chapters titled “Living with _____” introduce each energy and lay out a five-stage path to activating it. Although each stage builds on the previous ones, you do not have to master a stage before progressing to the next.

Each chapter titled “Leading with _____” profiles the journey of an inspiring historical figure toward activating that energy and translating Inner Mastery into Outer Impact.

信心，相信弥赛亚实际上就在他们中间，而且就在他们之中。

僧侣们在彼此和自己身上寻找的“弥赛亚”会不会是他们自己的内在核心？如果我们像那些充满信任的僧侣一样去唤醒我们自己和所有与我们擦肩而过的人心中的“弥赛亚”，我们会创造一个什么样的世界？

第二部分向你介绍了你的五种核心能量 以及你如何激活它们。目的、智慧、爱和自我实现各自提供了一条通往你的核心的途径；成长是其他四种能量的一种使能。

题为 “与_____”的章节介绍了每种能量，并提出了激活它的五个阶段。虽然每个阶段都建立在前一个阶段的基础上，但在进入下一个阶段之前，你不必掌握一个阶段。

每一章都以 “用_____”为题，介绍了一位鼓舞人心的历史人物在激活这种能量并将内心的掌握转化为外部影响的过程。

Chapter 4

第四章

LIVING WITH PURPOSE

有目的的生活

It is not enough to be busy. So are the ants. The question is: What are you busy about?

—Henry David Thoreau

MY LIFE EQUATION

In 2003, I became aware that my life needed a major reboot. Following a period of much introspection, I met with a mentor (let's call him Brother Arnold) who has been a key force in my life since I was ten. I strode into his office and over the next fifteen minutes proceeded to lay out a fresh blueprint for my future. I had decided, I told him, to walk away from X. Instead, I was going to focus on Y, and start giving time as well to Z. Within two years, I would bring A into focus. Meanwhile, I also wanted to make sure I deepened my commitment to B at home, while not ignoring C along the way. What did he think? Was this a good plan? Was I focusing on the right things, and was I planning them in the right order? I rested my case and took a big breath.

仅仅忙碌是不够的。蚂蚁也是如此。问题是：你在忙什么？

-亨利·戴维·梭罗 (Henry David Thoreau)

我的生活方程式

2003年，我意识到我的生活需要一次重大的重启。经过一段时间的反省，我会见了一位导师（我们称他为阿诺德弟兄），他从我10岁起就一直是我生命中的关键力量。我大步走进他的办公室，在接下来的15分钟里，为我的未来描绘了一幅新的蓝图。我告诉他，我已经决定远离X，相反，我将专注于Y，并开始为Z付出时间。同时，我还想确保我在家里加深对B的承诺，同时不忽视C的作用。他是怎么想的？这是个好计划吗？我是否专注于正确的事情，以及我是否以正确的顺序来计划它们？我放下心来，大口呼吸。在内心深处，我渴望得到验证，渴望得到保证，我的选择是正确的。

Deep down, I was yearning for validation, to be reassured that my choices were right.

Brother Arnold did not respond right away. He gazed at me as though he were looking past my restless thoughts straight into my Core. Then he said, "Hitendra, tell me..."

"Yes, Brother," I interjected anxiously. "What more background would be helpful to you?"

"What is the one thing you are seeking in life?"

I was stupefied. One thing, really? Just one? Wouldn't a person with boundless ambition be going for eight or ten things? If I was forced to pick one, what would happen to my other goals? Couldn't he please just tell me what he thought of my carefully constructed plan?

He must have sensed my bewilderment. "You do not have to give me an answer right away. Just promise me that you will think about it." I mumbled incoherently and nodded. He smiled patiently, bending his

阿诺德弟兄没有立即作出回应。他凝视着我，仿佛他正越过我不安的思想直视我的核心。然后他说："希腾德拉，告诉我……"

"是的，兄弟，"我焦急地插话道。"还有什么背景会对你有帮助？"

"你在生活中追求的一件事是什么？"

我被吓呆了。一件事，真的吗？就一件？一个有无限野心的人不是要做八件或十件事吗？如果我被迫选择一件，我的其他目标会发生什么？难道他就不能告诉我他对我的精心构建的计划的看法吗？

他一定是感觉到了我的困惑。"你不必马上给我一个答案。只要答应我，你会考虑一下。"我语无伦次地嘟囔着，点了点头。他耐心地笑了笑，把胳膊弯成了三角形的形状。这让我

arms in the shape of a triangle. That left me even more puzzled, but I felt if I inquired about the triangle he would again encourage me to find the answer within. Then he clasped my hands lovingly in his own, signaling an end to our meeting. My life equation with its X, Y, Z and A, B, C was dead on arrival, so I walked out into the sunshine to give it a quiet burial.

I learned a valuable lesson that day. For a life well lived, we cannot simply pursue separate goals across different domains; a good life is not just a bucket list of all the things we wish to do before we die. We need to identify the polestar that will guide the outer expression of our Inner Core, imbue our every move and moment with significance, and steer us gracefully along the sometimes smooth, sometimes jagged landscape of life.

In ancient times, ships sailing the high seas were constantly confronted with the challenge of determining their bearings. With no physical landmarks in the vast expanse of ocean around them, seafarers would look up at the night skies for guidance. Most of the stars could not be trusted—their positions change as the Earth moves around the sun. But one star maintains a steady position relative to Earth: the polestar. Sailors used the polestar to navigate their vessels in rough waters and be guided to safe harbor. We,

更加疑惑，但我觉得如果我询问这个三角形，他将再次鼓励我在里面找到答案。然后他深情地握住我的手，示意我们的会面结束。我的生命方程式中的X、Y、Z和A、B、C已经死了，所以我走到阳光下，给它一个安静的埋葬。

我在那天学到了宝贵的一课。对于一个美好的生活，我们不能简单地追求不同领域的独立目标；美好的生活不仅仅是一张我们希望在死前做的所有事情的清单。我们需要确定引导我们内在核心的外在表现的北极星，使我们的一举一动和每一刻都充满意义，并引导我们优雅地走过有时平稳、有时参差不齐的人生风景。

在古代，在公海上航行的船只一直面临着确定其方位的挑战。在他们周围广袤无垠的海洋中没有实体地标，海员们只能仰望夜空寻求指引。大多数星星都不可信，它们的位置随着地球围绕太阳的运动而变化。但有一颗星保持着相对于地球的稳定位置：极星。水手们利用北极星在波涛汹涌的水中为他们的船只导航，并被引导到安全的港口。我们也可以培养一个内在的北极星，一个指导性的目的，帮助我们在生活和领导的旅程中

too, can cultivate an inner polestar, a guiding Purpose that helps us navigate our journey in life and leadership toward the destination we wish to arrive at: a life well lived.

Heroic Purpose is the stuff of legends. Think Abraham Lincoln, Martin Luther King Jr., Mother Teresa, Mahatma Gandhi, Joan of Arc, Nelson Mandela. The great ones take on a mission to create a better world, engage in epic battles, and make supreme sacrifices. And after undertaking an arduous struggle, they bring their followers to the Promised Land.

No wonder many of us live our lives without Purpose. We do not think we can aspire to such heroism. We wish for a life that is not buffeted by struggle and sacrifice. Or if we are willing to dedicate ourselves to a singular mission, we have no idea what it might be. So instead we take a random walk through the garden of life, plucking all the fruits we can while the sun shines but with no clear destination to reach by sunset. Yet deep down, something gnaws at us as we watch the clock of life ticking. When our spirit is stirred by the story of a hero in a book or movie, we wonder, "Why couldn't my life be a hero's journey?"

导航，走向我们希望到达的目的地：一个美好的生活。

英雄的目的是传说中的东西。想想林肯、马丁-路德-金、特蕾莎修女、圣雄甘地、圣女贞德、纳尔逊-曼德拉。那些伟大的人肩负着创造一个更好的世界的使命，参与史诗般的战斗，并做出最高的牺牲。在进行了艰苦的斗争之后，他们把他们的追随者带到了应许之地。

难怪我们许多人在生活中没有目标。我们认为我们可以向往这种英雄主义。我们希望有一个不受斗争和牺牲影响的生活。或者，如果我们愿意把自己献给一个单一的任务，我们也不知道它可能是什么。因此，我们在生命的花园中随意漫步，在阳光普照的时候摘下所有的果实，但在日落之前没有明确的目的地。然而在内心深处，当我们看着生命的时钟滴答作响时，有什么东西在啃咬着我们。当我们的精神被书中或电影中的英雄故事所激起时，我们会想："为什么我的生活不能成为一个英雄的旅程？"

I started to pursue the idea of Purpose after that fateful meeting with Brother Arnold. I studied the science, investigated the great leaders, and sought out my own Purpose. Every time I thought Purpose was within my grasp, it would slip away. I coaxed, implored, and pushed. I moved my inquiry from consultation with outer advisors to listening for my inner voice. Eventually I realized that I needed to abandon my preconceptions and allow Purpose to come to me on its own terms. So let me introduce you to Purpose, the way I have come to know it from up close.

THE ESSENCE OF PURPOSE

I invite you to do a thought experiment.

YOUR IDEAL LIFE

The year is _____, and on a warm spring evening you lie down in bed to sleep through one more night of your eventful life. You are ninety years old today; you have entered the twilight years. Your mind

在与阿诺德弟兄的那次决定性会面之后，我开始追求“目的”的理念。我研究了科学，调查了伟大的领袖，并寻找我自己的目的。每当我认为“目的”在我的掌握之中时，它就会溜走。我哄骗、恳求、催促。我把我的调查从咨询外部顾问转移到倾听我内心的声音。最终我意识到，我需要放弃我的成见，让“目的”以它自己的方式向我走来。因此，让我向你介绍一下“目的”，这是我近距离了解它的方法。

宗旨的本质

我邀请你做一个思想实验。

你的理想生活

这一年是_____，在一个温暖的春夜，你躺在床上，准备再睡一晚，度过你多事的一生。今天你已经九十岁了；你已经进入暮年。你的思绪飘向了人生的回顾：从你第一次遇到这个

drifts into a life review: a journey across the decades of your life, starting from the day when you first came across this exercise. You have reason to be proud and contented with how you have lived since then. There have been challenges and there have been triumphs, and you weren't always able to stay perfectly directed in your affairs, but the broad course of your life, your strivings and pursuits, has stayed true to your Inner Core. As sleep seeps over your weary form, your face glows with satisfaction and gratitude for your journey.

Put yourself in that moment, when you have just turned ninety, and write down the kind of life you would have led, from today to that day, to allow you to conclude that it has been a life well lived.

Each of the participants who have performed this exercise in my class have a vision that is distinctively their own. But lurking behind the varied visions, we are all seeking the same thing. Can you guess what that is?

Happiness. No one wakes up in the morning exclaiming, "I hope today is the unhappiest day of my life." We pursue goals

练习的那天开始，穿越你人生的几十年。你有理由对你从那时起的生活方式感到骄傲和满足。有过挑战，也有过胜利，你并不总是能够在你的事务中保持完美的指导，但你的生活的广泛过程，你的努力和追求，一直忠于你的内在核心。当睡眠渗入你疲惫的身躯时，你的脸上闪耀着对你的旅程的满意和感激之情。

把你自己的那个时刻，当你刚满九十岁的时候，写下你会过什么样的生活，从今天到那一天，让你得出结论，这是一个美好的生活。

在我的课堂上进行过这一练习的每个学员都有一个独特的愿景，是他们自己的。但在不同的愿景背后，我们都在寻求同样的东西。你能猜到那是什么吗？

幸福。没有人在早晨醒来时感叹："我希望今天是我生命中最不快乐的一天"。我们在生活中追求的目标，

in life that we believe will bring us happiness. Goals are outer, material things we wish to attain. Education, money, acclaim, love, power, impact, promotion. We become attached to our goals, believing that they, when achieved, will make us happy. But research shows that our happiness in achieving a goal is short-lived. Here's why.

A goal is like a hill we wish to climb. We believe that when we get to the top of the hill, we will be contented. When we do reach the top, we experience a boost in happiness for a few days, weeks, or months, but then our happiness returns to a baseline level as we get used to being on that hill. Because what we were "climbing" all along wasn't a hill—it was a treadmill. The happiness treadmill.

I've been on this treadmill many times, only to see my apparent triumphs dwindle into insignificance and inconsequence. When I learned one historic day that I had been accepted to the doctoral program at MIT, I was ecstatic. A few days later I received a welcome letter from the program director sharing more details about the academic requirements for the degree. I went to my college library to browse the textbooks he'd listed so I might sample the academic adventures that awaited me. The mathematics in those textbooks turned out to be a real terror—a baffling mishmash of Greek symbols, equations, and proofs. I had

我们相信会给我们带来幸福。目标是我们希望达到的外在的、物质的东西。教育、金钱、赞誉、爱情、权力、影响、晋升。我们变得依附于我们的目标，认为这些目标一旦实现，就会使我们幸福。但研究表明，我们实现目标的快乐是短暂的。原因就在这里。

目标就像我们希望攀登的一座山。我们相信，当我们到达山顶时，我们会感到满足。当我们真的到达山顶时，我们会在几天、几周或个月内体验到幸福感的提升，但随后我们的幸福感会恢复到基线水平，因为我们已经习惯了在那座山上的生活。因为我们一直在"爬"的不是一座山，而是一台跑步机。幸福跑步机。

我已经在这个跑步机上跑了很多次，只是看到我表面上的胜利渐渐变成了无足轻重和无关紧要。当我在一个历史性的日子里得知自己被麻省理工学院的博士项目录取时，我欣喜若狂。几天后，我收到了项目主任的欢迎信，分享了更多关于该学位学术要求的细节。我去了我的大学图书馆，浏览他列出的教科书，以便我可以品尝到等待我的学术冒险。教科书中的数学内容让我感到非常恐惧——希腊符号、方程和证明的混杂让人困惑。我有一种沉甸甸的感觉，当局会在我到达麻省理工学院后立即发现我是个傻

a sinking feeling that the authorities would instantly discover upon my arrival at MIT that I was a fool, an admissions gaffe, and ship me back to India. My ecstasy was replaced with agony.

The day came when I arrived on the MIT campus, and mercifully my first set of classes was more like a gentle zephyr than a terrifying tornado. But that did not boost my happiness back to its earlier, blissed-out state. I no longer felt ecstatic about being at MIT, because I was at MIT every day, and everyone around me was at MIT too. I started to harbor new hungers, new goals, because, as Nelson Mandela said, "After climbing a great hill, one only finds that there are many more hills to climb."

Purpose shifts our focus from goals to the values that reside in our Inner Core. Goals are material outcomes that we either achieve or don't—but values have no beginning or end. When we train ourselves to wake up every day committed to putting our values into action, our motivation and happiness start to come from knowing that we have done our best to express them in the conditions that unfolded that day—rather than from whether we got credit for our contributions, or concluded a deal, or launched a product.

瓜，是个录取的失误，并把我送回印度。我的狂喜被痛苦所取代。

当我到达麻省理工学院校园的那一天到来了，令人欣慰的是，我的第一组课程更像是一场温柔的风，而不是一场可怕的龙卷风。但这并没有使我的幸福感恢复到先前的幸福状态。我不再为在麻省理工学院感到欣喜若狂，因为我每天都在麻省理工学院，而且我周围的人也都在麻省理工学院。我开始怀有新的渴望，新的目标，因为正如纳尔逊-曼德拉所说，“在爬过一座大山之后，人们只会发现还有很多山要爬”。

目的将我们的注意力从目标转移到居住在我们内心核心中的价值观。目标是物质上的结果，我们要么实现，要么不实现，但价值观是没有起点和终点的。当我们训练自己每天醒来致力于将我们的价值观付诸行动时，我们的动力和快乐开始来自于知道我们已经尽了最大努力在当天的条件下表达这些价值观，而不是来自于我们是否为自己的贡献得到了赞誉，或达成了一笔交易，或推出了一个产品。

There is one problem with moving from goals to values. Goals create ambition, and ambition propels us toward achievement. Without goals, you would just sit around being kind and compassionate, but with no drive to do something to change the world. You would be far removed from your full potential. That's why we cannot afford to abandon goals. Steve Hayes, founder of acceptance and commitment therapy (ACT), has shown how instead of trying to replace goals with values, we can derive our goals from our values. At any point in time, you have certain resources available to you—physical, financial, social, intellectual. Set goals that maximally express your values given those available resources. Your goals can then be the outer markers of your strivings, the milestones that track your progress in the committed pursuit of your values.

A monk who is a dear friend shared this story:

I was visiting a small town in India when, while walking on the street, I passed by a panhandler. He had lost the lower parts of both his legs, likely due to leprosy. I bought him a cup of tea from a nearby tea stand, and he thanked me for it. As I was turning to leave, I saw him drop some of the tea on the ground. Then he put the cup to his lips and took his first sip, which he was

从目标到价值观的转变有一个问题。目标创造野心，而野心推动我们取得成就。如果没有目标，你将只是坐在那里，善良而富有同情心，但，没有动力去做一些事情来改变世界。你将与你的全部潜力相去甚远。这就是为什么我们不能放弃目标。接受与承诺疗法 (ACT) 的创始人史蒂夫·海斯 (Steve Hayes) 表明，与其试图用价值观取代目标，不如从价值观中得出我们的目标。在任何时候，你都有某些可用的资源——身体的、经济的、社会的、智力的。在这些可用资源的基础上，设定能最大限度地表达你的价值观的目标。然后，你的目标可以成为你努力的外部标志，成为追踪你在坚定地追求你的价值观方面的进展的里程碑。

一个和尚是我的挚友，他分享了这个故事。

我在访问印度的一个小镇时，在街上行走时，我经过一个乞丐。他失去了两条腿的下半部分，可能是由于麻风病。我在附近的一个茶摊上给他买了一杯茶，他向我表示感谢。当我转身离开时，我看到他把一些茶掉在地上。然后他把杯子放在嘴边，喝了第一口，显然他在品味。我回到他身边，说：“我忍不住注意到你把一些茶

clearly savoring. I returned to him and said, "I couldn't help notice you dropped some tea on the ground. You only had so much tea for yourself. Why did you waste some of it before drinking the rest?"

"None of the tea is wasted, sir," he sought to reassure me. "Come and take a look for yourself." I peered down at that tiny tea puddle. Some ants were now crawling all around it.

"Look!" He smiled. "The ants are enjoying the tea." Then he explained, "Sir, I know you bought the tea for me. But I am not able to consume anything without first sharing it with someone else."

The only resource this man had was a cup of tea. He used it to express, as best he could, the value he held of sharing.

Life invites us to use whatever resources we have to pursue goals that best express our values, given our circumstances. That's what Nelson Mandela had to do when, as a leader of the African National Congress in its fight against apartheid, he was arrested, tried, and sentenced to prison. "I was now on the sidelines, but I also knew that I would not give up the fight," he wrote.

掉在了地上。你只为自己准备了这么多茶。为什么你在喝剩下的之前浪费了一些？"

"茶叶都没有浪费，先生，"他试图让我放心。"来吧，自己看一看。"我俯视着那个小小的茶水坑。一些蚂蚁现在正围着它爬来爬去。

"看！"他笑了。"蚂蚁们正在享受茶。"然后他解释说："先生，我知道你为我买了茶。但我不能在不与别人分享的情况下消费任何东西。"

这个人拥有的唯一资源是一杯茶。他用它来尽可能地表达他所持有的分享的价值。

生活邀请我们利用我们所拥有的任何资源，在我们的环境下，追求最能表达我们价值观的目标。这就是纳尔逊-曼德拉不得不做的事情，当时，作为非洲民族大会的领导人，在反对种族隔离的斗争中，他被逮捕、审判，并被判处监禁。"我现在是旁观者，但我也知道，我不会放弃斗争，"他写道。"我在一个不同的、较

“I was in a different and smaller arena, an arena for whom the only audience was ourselves and our oppressors. We regarded the struggle in prison as a microcosm of the struggle as a whole. We would fight inside as we had fought outside. The racism and repression were the same; I would simply have to ride on different terms.”

These weren't just idle words. Some years back, my family and I traveled to Robben Island to visit the prison where Mandela had been incarcerated for most of his twenty-seven years in captivity. During his incarceration, Mandela couldn't tangibly pursue his larger ambitions for dismantling the system of apartheid outside prison, so he used his time there to dismantle the system of apartheid in the prison . Black prisoners back then were only allowed to wear shorts, while other prisoners could wear trousers. Blacks were given fewer calories and less sugar than other inmates. Mandela organized protests that made prison authorities reform those practices. Being in prison allowed Mandela to pursue the same values, but through a modified set of goals.

Our external conditions are always changing, and often beyond our control. When we become attached to outer goals, we surrender control over our happiness to the whims of the world. Purpose anchors our motivation in the things we truly stand

小的舞台上，这个舞台的唯一观众是我们自己和我们的压迫者。我们把监狱里的斗争视为整个斗争的缩影。我们在监狱里的斗争就像我们在外面的斗争一样。种族主义和压迫是一样的；我只是要在不同的条件下行动。

这些话并不是空穴来风。几年前，我和我的家人前往罗本岛，参观曼德拉在被囚禁的27年中大部分时间里被关押的监狱。在被监禁期间，曼德拉无法在监狱外切实实现他拆除种族隔离制度的更大野心，所以他利用在监狱的时间拆除了监狱中的种族隔离制度。当时，黑人囚犯只允许穿短裤，而其他囚犯可以穿长裤。黑人得到的热量和糖分都比其他囚犯少。曼德拉组织了抗议活动，使监狱当局改革了这些做法。在监狱里，曼德拉可以追求同样的价值观，但通过修改目标。

我们的外部条件总是在变化，而且往往超出我们的控制。当我们执着于外在的目标时，我们就把对自己幸福的控制权交给了这个世界的奇思妙想。宗旨将我们的动机固定在我们真正支持的事物上，即我们核心深处的

for, the values we hold deeply at our Core. Purpose liberates us from anxiety about whether our goals will be achieved, giving us the resilience to adapt to whatever headwinds we encounter. Goals can be scaled up, or down, or moved sideways, as our resources change, all in the service of the same Purpose. We are no longer dependent on outer conditions—on the conduct or approval of others, or on the cards that life deals to us on any given day—for our fulfillment. Each time we experience a breakthrough or a setback, we go back to our Core to reaffirm our values and then find the best way to reexpress them as goals, given our new conditions. Our outer game is fluid; our inner game holds steady. This is the essence of Purpose.

THE POWER OF PURPOSE

Think of a time when you strongly pursued a Purpose, even a small one. What did it feel like? How did it influence your behavior? What benefits did it give you?

Research shows that when we are anchored in Purpose, it activates strong motivation from within. We are comfortable making sacrifices to pursue our goals because we connect with the deeper reason behind them. We wake up each day feeling inspired. We happily take on even

价值观。目标将我们从对目标是否会实现的焦虑中解放出来，使我们有能力适应我们遇到的任何逆风。随着我们资源的变化，目标可以扩大，也可以缩小，或者横向移动，都是为了同一个目的。我们不再依赖外部条件——他人的行为或认可，或生活在任何一天给我们的牌来实现我们的目标。每当我们经历突破或挫折时，我们就会回到我们的核心，重申我们的价值观，然后在新的条件下，找到重新表达这些价值观的最佳方式，作为目标。我们的外部游戏是流动的，而我们的内部游戏则保持稳定。这就是目标的本质。

宗旨的力量

想一想你强烈追求一个目标的时候，即使是一个小目标。它是什么感觉？它是如何影响你的行为的？它给你带来了什么好处？

研究表明，当我们立足于“目的”时，会从内部激活强大的动力。我们可以自如地做出牺牲来追求我们的目标，因为我们与目标背后的深层原因相联系。我们每天醒来时都会感到受到鼓舞。我们乐于承担最平凡的任务，因为我们看到这些任务与我们核

the most mundane tasks since we see the connection between them and the Purpose we hold at our Core. We are able to make hard choices and trade-offs with greater clarity and equanimity since we are guided by what matters to us deep within. Our strivings and struggles are imbued with meaning, intent, and depth. We feel alive. Our existence has significance.

Purpose makes us put our ego aside so our Inner Core can come shining through. We choose and act in ways inspired by our Purpose instead of being silently influenced by the need to look after our own narrow interests at the cost of the larger good.

In Altered Traits , their book reporting on what science has discovered about meditation, Daniel Goleman and Richard J. Davidson describe how after a three-month meditation retreat, practitioners who strengthened a sense of Purpose during the retreat showed an increase in the activity of telomerase, an enzyme associated with protecting cells from aging and death. They write, "It's as though the body's cells were saying, stick around—you've got important work to do."

心的目的之间的联系。我们能够更加清晰和冷静地做出艰难的选择和权衡，因为我们被内心深处重要的东西所引导。我们的努力和挣扎被赋予了意义、意图和深度。我们感到活着。我们的存在有意义。

宗旨使我们把自我放在一边，以便我们的内在核心能够闪亮登场。我们在目的的激励下选择和行动，而不是默默地被照顾自己的狭隘利益而牺牲更大的利益所影响。

丹尼尔-戈尔曼和理查德-J-戴维森在《改变的特质》一书中报告了科学对冥想的发现，他们描述了在为期三个月的冥想闭关之后，在闭关期间加强目的感的练习者显示出端粒酶的活性增加，这种酶与保护细胞免受衰老和死亡有关。他们写道："就好像身体的细胞在说，坚持下去--你有重要的工作要做"。

Some of us cruise through life with no interest in Purpose. We walk, talk, eat, work, play, going through the motions with no hunger for anything beyond the enjoyment of our material existence. We allow our life to remain unexamined, focusing on revelry over reflection, and we do not feel any the worse for it.

Others among us have a clear Purpose and know exactly what we want out of life.

And the rest of us wish to pursue a Purpose but have no clue where to find it. We fear that we will bob aimlessly on the ocean of existence with no Purpose in sight. If you're in this third group, then let me tell you one thing. You already have a Purpose. Your Purpose is to find your Purpose.

But you cannot expect to simply go to a workshop or read a book or work with a coach and then, voilà, you have Purpose. Life is a maze that involves lots of dead ends and detours, and your true Purpose becomes visible only when you figure out how to find your way out of the maze. There is no formula for acquiring Purpose that will work for us all, for your maze is unique to you, and mine is unique to me. But there are five stages that can guide us through the maze toward the treasure we seek.

我们中的一些人在生活中游走，对目的没有兴趣。我们走路、说话、吃饭、工作、玩耍，走马观花，除了享受我们的物质存在之外，对任何事情都不感兴趣。我们允许我们的生活保持不受审查，专注于狂欢而不是反思，而我们并没有因此而感觉更糟。

我们中的另一些人有明确的目的，清楚地知道我们想要什么生活。

而我们其他人则希望追求一个目标，但却不知道在哪里找到它。我们担心我们会在生存的海洋中漫无目的地游荡，看不到目标。如果你属于这第三组，那么让我告诉你一件事。你已经有了一个目的。你的目的就是要找到你的目的。

但是，你不能指望简单地去参加一个研讨会或读一本书或与一个教练合作，然后，哇，你就有了目的。生活是一个迷宫，有很多死胡同和弯路，只有当你弄清楚如何从迷宫中找到出路时，你的真正目的才会显现。没有对我们所有人都有效的获得目的公式，因为你的迷宫对你来说是独一无二的，而我的迷宫对我来说也是独一无二的。但有五个阶段可以引导我们穿过迷宫，走向我们所寻找的宝藏。

Stage 1: Stir

It all starts with a stirring from inside. It may be triggered by an inner awakening or by an external event, like a sudden loss, setback, or other change in life circumstances. Or it may seep in slowly, in a series of little whispers, an increasing feeling of emptiness, a yearning for a richer, more authentic life, the Inner Core crying out for more tangible expression.

Anna Pavlick's Purpose was an awakening from within. When she was in third grade, she got home from school one day and told her mother, "Mom, we learned today about cancer. Cancer cells are smart because they outfox all the normal body cells. I think I am smarter than a cancer cell. I will grow up to be a cancer doctor." Here's what happened next.

While she was in college obtaining a degree in nursing and pre-med biology, her boyfriend, whom she'd planned to marry, was diagnosed with leukemia. She spent two years caring for him before he passed away. She went on to medical school. At one point during her fellowship, on a bet, she went on a blind date—and ended up marrying that

第一阶段：搅拌

这一切都始于来自内心的激荡。它可能是由内心的觉醒或外部事件引发的，如突然的损失、挫折或其他生活环境的变化。或者它可能慢慢地渗入，在一系列小的耳语中，越来越多的空虚感，对更丰富、更真实的生活的渴望，内在核心呼唤着更具体的表达。

安娜-帕夫利克的目的是一种来自内心的觉醒。在她三年级的时候，有一天她从学校回家，告诉她母亲："妈妈，我们今天学到了关于癌症的知识。癌细胞很聪明，因为它们能战胜所有正常的身体细胞。我认为我比癌细胞更聪明。我长大后将成为一名癌症医生。"下面是接下来发生的事情。

当她在大学里获得护理和医学预科生物学位时，她打算结婚的男友被诊断出患有白血病。在他去世前，她花了两年时间照顾他。她继续在医学院学习。在她的奖学金期间，在一次打赌中，她去相亲，最后，和那个人结婚。"她在我的行政人员MBA课堂上说："我知道我遇到他的那天，这将

person. "I knew the day I met him that it was going to be right," she said in my executive MBA class. "We had an incredible life together." Anna pursued her Purpose of outfoxing the cancer cell: her research has contributed to improving the odds of survival for people with stage 4 melanoma from 5 percent to 65 percent. Then, after twenty years with her husband, cancer came back, this time to claim his life.

As an oncologist, Anna has served patients and their families with the deep-felt empathy she resolved to cultivate years ago when the physician who was treating her ailing boyfriend in college made a rather perfunctory remark that shook her world: "You realize he only has a few weeks to live." Her personal experiences, she says, have "given me the ability to talk to patients' families. They understand that I get it, that this is not a job, this is personal to me; this is why I am there for people from the time they walk into my office and say, 'Here you go, take care of me.' I will be there either until the day that they are cured and become part of my extended family or until they pass away. And if they pass, I will ensure they pass away with dignity, knowing they were loved and cared for."

Katharine Graham was serving as a housewife in 1963 when her stirring came—not as an inner call but as an outer whack.

是正确的。"我们在一起过着不可思议的生活。"安娜追求她战胜癌细胞的目标：她的研究有助于将第四期黑色素瘤患者的生存几率从5%提高到65%。然后，在与她的丈夫相处了20年后，癌症又来了，这次是要夺走他的生命。

作为一名肿瘤专家，安娜为病人和他们的家人提供服务，多年前，当为她大学时生病的男友治疗的医生说了一句相当敷衍的话，震撼了她的世界时，她决心培养这种发自内心的同情心："你知道他只剩下几周的生命了"。她说，她的个人经历"使我有能力与病人的家人交谈。他们明白，我明白，这不是一份工作，这对我来说是个人的事；这就是为什么从人们走进我的办公室并说'给你，照顾我'时，我就在那里。我将一直陪伴他们，直到他们被治愈并成为我大家庭的一部分，或者直到他们去世。如果他们去世，我将确保他们有尊严地离开，知道他们被爱和被照顾。

1963年，凯瑟琳·格雷厄姆在担任家庭主妇时，她的灵感来了--不是内心的召唤，而是外部的捶打。那一

That year, her husband died by suicide, leaving the family business, the Washington Post, in her untutored hands. Women almost never took the helm of companies in those days, and most people expected her to sell the newspaper. But she had been stirred. "I cared so much about the paper and about keeping it in the family that, despite my lack of knowledge and feelings of insecurity, I felt I had to make it work." She originally intended to keep a low profile. "I saw my job now as that of a silent partner, watching from the sidelines as I tried to learn about the company to which I had tragically fallen heir. I saw myself as a bridge to my children and viewed my role before they could take over as supporting the strong men."

She later reflected, "I fretted that I wasn't up to it, that all the qualities I was lacking added up to an overwhelming deficiency that might very well work to the detriment of the company." She also noted, "I didn't understand the immensity of what lay before me, how frightened I would be by much of it, how tough it was going to be, and how many anxious hours and days I would spend for a long, long time. Nor did I realize how much I was eventually going to enjoy it all."

Graham's initial impulse may have been to take this on for her family, but events conspired to draw her toward a more selfless and visionary purpose over time.

年，她的丈夫自杀身亡，把家族企业《华盛顿邮报》留给了她这个不谙世事的人。在那个年代，妇女几乎从未掌过公司的舵，大多数人都期望她能卖掉报纸。但她已经被激起了兴趣。"我非常关心这份报纸，关心把它留在家里，尽管我缺乏知识和不安全感，但我觉得我必须使它发挥作用。"她原本打算保持低调。"我现在把我的工作看作是一个沉默的伙伴，从旁观察，试图了解这个我不幸沦为继承人的公司。我把自己看作是通往孩子们的桥梁，在他们能够接管之前，我的角色是支持强者。"

她后来反思说："我担心我不能胜任，我所缺乏的所有品质加起来是一个压倒性的缺陷，很可能会对公司造成损害。"她还指出："我不明白摆在我面前的事情有多大，我对其中的大部分会感到多么害怕，这将是多么艰难，我将在很长很长的时间内度过多少焦虑的时间和日子。我也没有意识到我最终会多么享受这一切。"

格雷厄姆最初的冲动可能是为了她的家人，但随着时间的推移，事件的阴谋吸引她走向一个更加无私和有远见的目的。在她任期的早期，她面

Early in her tenure, she faced pressure from prominent politicians who were seeking the Post's endorsement for electoral office. She politely declined their requests and began to see herself as a watchdog for a free and unbiased press. "I believe very deeply that we in control of news media have a solemn obligation.... I believed intuitively—and the feeling grew with experience—that the news columns had to be fair and detached, even while recognizing that there really is no such thing as 'objectivity.'" When the Pentagon Papers were leaked to the press, she made a courageous call to approve their publication despite tremendous pressure from the Nixon White House. She once reflected, "[We] believed the [Pentagon] Papers were so useful to a greater understanding of the way in which America became involved in the Vietnam War that we regarded their publication not as a breach of the national security, as the administration claimed, but, rather, as a contribution to the national interest—indeed, as the obligation of a responsible newspaper."

A few years later, the Washington Post was again thrust into the limelight when it exposed the Watergate scandal that ultimately brought down the Nixon presidency. Graham described her role in these events:

面临着来自知名政治家的压力，他们寻求邮报对选举职位的支持。她礼貌地拒绝了他们的要求，并开始把自己看作是自由和公正的新闻界的监督者。"我深深地相信，我们控制新闻媒体的人有一个庄严的义务，....，我凭直觉相信--而且这种感觉随着经验的增长而增长--新闻栏目必须公正和超脱，即使认识到真的没有'客观性'这回事。"当五角大楼文件被泄露给媒体时，她勇敢地呼吁，尽管来自尼克松白宫的巨大压力，她还是批准了文件的出版。她曾反思说："[我们]相信[五角大楼]文件对更好地理解美国卷入越南战争的方式非常有用，因此我们认为出版这些文件不是像政府所声称的那样破坏了国家安全，而是对国家利益的贡献--事实上，这是一份负责任的报纸的义务。"

几年后，《华盛顿邮报》再次被推到了风口浪尖上，因为它揭露了水门事件的丑闻，最终使尼克松总统府倒台。格雷厄姆描述了她在这些事件中的作用。

I was a kind of devil's advocate, asking questions all along the way—questions about whether we were being fair, factual, and accurate. … What I did primarily was stand behind the editors and reporters, in whom I believed. As time went on, I did this more publicly, defending us in speeches and remarks to groups around the country—indeed, internationally as well. … Watergate was a transforming event in the life of The Washington Post—as it was for many of us at the paper and throughout journalism. Anything as big as Watergate changes you, and I believe it changed not only the Post and me but journalism as a whole.

She took principled and bold stands to support the Post's journalism, opening herself up to relentless attacks, litigation, and more: "I was prepared to go to jail if need be."

By then, Graham was well on her way to becoming a legend in the publishing world, one of the most powerful people in Washington, DC, a pioneering woman business leader, and the first female CEO of a Fortune 500 company. What a remarkable journey for a woman who had in her first forty-seven years "adopted the assumption of many of my generation that women were intellectually inferior to men, that we were not capable of governing, leading, managing anything but our homes and our children."

我是一种魔鬼的代言人，一路上都在问问题——关于我们是否公平、真实和准确的问题……，我主要做的是支持编辑和记者，我相信他们。随着时间的推移，我更多地公开这样做，在全国各地——事实上，在国际上也是如此，在《华盛顿邮报》的生活中，水门事件是一个变革性的事件，对我们报社和整个新闻界的许多人来说也是如此。任何像水门事件这样大的事件都会改变你，我相信它不仅改变了邮报和我，也改变了整个新闻业。

她采取了有原则的、大胆的立场来支持邮报的新闻报道，使自己受到无情的攻击、诉讼等。“如果有必要，我准备去坐牢”。

那时，格雷厄姆已顺利成为出版界的一个传奇人物，华盛顿特区最有权势的人之一，一个开创性的女性商业领袖，以及财富500强公司第一位女性CEO。对于一个在最初的47年里“采用了我这一代人中许多人的假设，即妇女在智力上不如男人，我们没有能力治理、领导和管理任何东西，除了我们的家和我们的孩子”的女人来说，这是多么了不起的旅程。

Graham's journey is a beautiful testament to how Purpose can be co-crafted by the push of our outer circumstances and the pull of our inner voice, and how an indomitable spirit within us lies waiting to be stirred by a heroic Purpose so it can flow to us and through us to do our life's noblest work.

If you are thinking, "I have neither an outer push nor an inner pull. How do I get myself stirred?" then let me introduce you to my favorite stirring tool. When I was growing up, my family and I on rare occasions found ourselves driving past the local cremation ground. "Oh, look at the smoke!" I would say. "Someone is being cremated." My mother would glance at me disapprovingly, keen to turn her children's attention toward more pleasant subjects. That protective response from her is what most of us do every day. We shun death, hoping that it in turn will shun us. But the irony is that when we cultivate an active awareness of death, we become more alive—alive to the need to make every moment count, to the imperative of finding our true path and minimizing the detours, to doing the best we can during our limited time on Earth, and to being true to our inner stirrings. Staying ever conscious of how death will someday lay claim to my body and how I will be required to instantly shed all my earthly roles, identities, and

格雷厄姆的旅程是一个美丽的证明，说明“目的”是如何由我们外部环境的推动和我们内心声音的拉动共同打造的，以及我们内心不屈不挠的精神是如何等待被一个英雄的“目的”所激起，以便它能够流向我们并通过我们来完成我们生命中最崇高的工作。

如果你在想，“我既没有外在的推动力，也没有内在的拉力。我怎样才能让自己被搅动？”那么让我向你介绍我最喜欢的搅动工具。在我成长的过程中，我和我的家人很少发现自己开车经过当地的火葬场。“哦，看那烟！”我会说。“有人正在被火化。”我的母亲会不赞同地看我一眼，热衷于将她的孩子的注意力转向更令人愉快的话题。她的这种保护性反应就是我们大多数人每天都在做的事情。我们躲避死亡，希望它反过来躲避我们。但讽刺的是，当我们培养出对死亡的积极意识时，我们变得更有活力——对使每一刻都有价值的需要，对找到我们真正的道路并尽量减少弯路的必要性，对在地球上有限的时间里尽我们所能，对忠实于我们内心的激荡。始终意识到死亡有一天会降临到我的身体上，以及我将被要求立即舍弃所有世俗的角色、身份和依恋，这对我来说是一种宝贵的帮助，使我能够在这个世界上保持积极的兴奋，否则的话，这个世界会用它的分心和欲望使我们更深的饥渴变得迟钝。

attachments has been an invaluable aid for me to stay actively stirred in a world that can otherwise dull our deeper hungers with its distractions and desires.

At age ten, I started to frequent Yogananda's ashram in Ranchi, India. Each time I went there, I experienced a tiny but tangible tug. A feeling of purity swept over my consciousness and illuminated what was truly important. On one such visit, when I was seventeen, I found myself more intensely affected than ever before. Tears of joy flowed down my face after a group meditation. "Let me stay here," I proposed, as my family prepared to return home. "You can go back. I want to figure out what I really want in life." My parents listened patiently. To them, this sudden call from the cosmos was an unnecessary distraction from the practical goal of getting me to graduate from high school. They urged me to return home with the family. In that moment, I had neither the courage nor the discipline to act on my inner stirrings, so I capitulated. Within a few days, I was once again caught in the tangled web of life. It wasn't until I was thirty-four—exactly twice that age—that I finally sought once more to do justice to the stirrings I had experienced so palpably in the ashram on my youthful visit. That was when I flew to Los Angeles to meet with Brother Arnold and discuss the new equation for my life.

十岁的时候，我开始经常去印度兰奇的尤金达修行院。每次去那里，我都体验到一种微小但具体的拉扯。一种纯洁的感觉席卷了我的意识，照亮了真正重要的东西。在一次这样的访问中，当我17岁的时候，我发现我自己比以前更强烈地受到影响。在一次集体冥想后，喜悦的泪水从我脸上流下。“让我留在这里，”我提议，因为我的家人准备回家。“你可以回去了。我想弄清楚我在生活中真正想要什么。”我的父母耐心地听着。对他们来说，这种来自宇宙的突然召唤是对让我从高中毕业这一实际目标的不必要的分心。他们敦促我回家与家人团聚。在那一刻，我既没有勇气，也没有纪律对我内心的悸动采取行动，所以我屈服了。没过几天，我又一次陷入了生活的纠缠之中。直到我34岁时——正好是这个年龄的两倍——我终于再次寻求公正地对待我年轻时在修行院里体验到的那种悸动。就在那时，我飞往洛杉矶，与阿诺德修士会面，讨论我人生的新方程式。

Stirrings, the silent whispers of our Inner Core, occur across the span of our life. But too often we ignore them, like I did that fateful day in Ranchi, and they pass us by, leaving us largely untouched. When these stirrings come to you next, will you take heed? Will you go on a search?

Stage 2: Search

The right stirring catches you on fire, ready to question, challenge, and learn. A new vision for yourself and for life starts to emerge. It may not yet yield any change visible from the outside, but within you, much ferment and transformation are underway.

By the time I was thirty-four, I had bounced around from one set of professional goals to another. Mathematics, consulting, entrepreneurship. I finally had to accept that I was deeply lost. I had the drive and the discipline to pursue a Purpose, but not the discernment to define it in a satisfying way. When we have a bias for action, achievement, and ambition, we run the risk of rushing into Purpose only to emerge from our successes disillusioned. I have since had the time to mend my ways. For Alexander, time ran out.

激动，我们内在核心的无声低语，发生在我们生命的跨度中。但我们常常忽视它们，就像我在兰奇的那个决定性的日子一样，它们与我们擦肩而过，让我们基本上没有受到影响。当这些悸动来到你身边时，你会注意到吗？你会去寻找吗？

第二阶段：搜索

正确的搅动使你火冒三丈，准备好质疑、挑战和学习。一个对自己和生活的新愿景开始出现。它，可能还没有产生任何外部可见的变化，但在你内心，许多发酵和转变正在进行。

到我34岁时，我已经从一套职业目标跳到另一套。数学、咨询、创业。我最终不得不接受我已经深深迷失的事实。我有追求目标的动力和纪律，但却没有以令人满意的方式定义目标的鉴别力。当我们对行动、成就和野心有偏见时，我们就有可能急于追求目标，但在成功后却心灰意冷。此后，我有时间改过自新。对亚历山大来说，时间已经不多了。

Alexander of Macedon was told by his mother that he had been conceived immaculately when a thunderbolt struck her womb, that he was the son of the Greek god Zeus, and that he was meant to rule the world. This prophecy did come to pass, for in 334 BC, twenty-two-year-old Alexander embarked on a series of conquests that, within eleven years, made him the ruler of an expanse of over two million square miles. After military triumphs across Europe, Africa, and Asia, Alexander marched into India, where he had a remarkable encounter with a yogi. The quotes and narrative below come from the accounts of Megasthenes, a Greek historian who followed Alexander to India, and Palladius, the bishop of Helenopolis in the fourth century. "Upon arriving in Taxila in northern India, Alexander sent an emissary, Onesikritos, to fetch a great yogi of Taxila, Dandamis, from his forest retreat. 'The son of the mighty God Zeus, being Alexander who is the Sovereign Lord of all men, asks you to go to him. If you comply, he will reward you with great gifts; if you refuse, he will cut off your head!'"

The yogi smiled kindly, did not so much as lift up his head from his couch of leaves, and began by claiming that if Alexander was the son of Zeus, then so was he.

马其顿的亚历山大被他的母亲告知，他是在一道雷电击中她的子宫时无暇受孕的，他是希腊神宙斯的儿子，而且他注定要统治世界。这个预言确实应验了，因为在公元前334年，22岁的亚历山大开始了一系列的征服行动，在11年内使他成为超过200万平方英里土地的统治者。在横跨欧洲、非洲和亚洲的军事胜利之后，亚历山大进军印度，在那里他与一位瑜伽士有一次非凡的相遇。下面的引文和叙述来自跟随亚历山大到印度的希腊历史学家梅加斯特尼和第四世纪海伦诺波利斯的主教帕拉迪乌斯的记载。"到达印度北部的塔克西拉后，亚历山大派使者奥内西克里托斯将塔克西拉的一位伟大的瑜伽士丹达米斯从他的森林隐居地接来。'强大的宙斯神的儿子，就是作为所有人的主宰的亚历山大，要求你去找他。如果你遵从，他将以巨大的礼物奖励你；如果你拒绝，他将砍下你的头！'"

瑜伽师慈祥地笑了笑，没有从他的树叶沙发上抬起头来，开始声称，如果亚历山大是宙斯的儿子，那么他也是。

I want nothing that is Alexander's, for I am content with what I have. . . . Alexander is no god, since he must taste of death. How can such as he be the world's master, when he has not yet seated himself on a throne of [inner] universal dominion? . . . The gifts Alexander promises are useless to me. The things which I prize and find of real use are these leaves, which are my house, these blooming plants, which supply me with dainty food, and the water, which is my drink. . . . The earth supplies me with everything. . . . Should Alexander cut off my head, he cannot also destroy my soul. . . . I then, becoming Spirit, shall ascend to my God. . . . Let Alexander, then, terrify with these threats those who wish for gold and for wealth, and who dread death.

When Alexander learned what Dandamis had said, he "felt a stronger desire than ever to see Dandamis," saying that "he who had conquered so many peoples had been conquered by one naked old man." He did visit Dandamis and received his wisdom.

India ended up being Alexander's final frontier. Facing the threat of mutiny from soldiers exhausted by their battles and keen to return home, he retreated from his expansionist ambitions. Along his return journey to Greece, he fell sick and died.

我不想要任何属于亚历山大的东西，因为我对自己拥有的东西感到满意……，亚历山大不是神，因为他必须品尝死亡。他这样的人还没有坐上[内部]普遍统治的宝座，怎么能成为世界的主人呢？……亚历山大承诺的礼物对我来说是没有用的。我所珍视并认为真正有用的东西是这些叶子，它们是我的房子，这些开花的植物，它们为我提供美味的食物，还有水，它们是我的饮料……，大地为我提供一切……，如果亚历山大砍掉我的头，他也不能摧毁我的灵魂……，那么，我将成为精神，升到我的上帝面前……，那么，让亚历山大用这些威胁来吓唬那些希望得到黄金和财富、害怕死亡的人。

当亚历山大得知丹达米斯的话后，他"感到比以往任何时候都更想见到丹达米斯，"他说，"征服了这么多民族的人，却被一个赤身裸体的老人征服了"。他确实拜访了丹达米斯，并得到了他的智慧。

印度最终成为亚历山大的最后一块疆土。面对因战斗而疲惫不堪、渴望回家的士兵的叛变威胁，他从扩张主义的野心中退了出来。在返回希腊的途中，他病死了。由于没有明确的继承人，他的帝国迅速瓦解。

With no clear successor, his empire rapidly disintegrated.

In his youth, Alexander once wept because “there are so many worlds, and I have not yet conquered even one.” He did end up conquering most of the world known to the ancient Greeks, but he left one world unconquered—the world Dandamis had pointed him to, that of inner dominion. What might Alexander’s fate have been—and how might he have changed the world—if he had allowed himself to question his mother’s claims about who he was and what he was meant to do? Perhaps he could have actively wrestled with the hard questions implicit in Dandamis’s statements, like whether it was possible to be the world’s master without mastering oneself, and whether all human beings were children of the same God and hence worthy of respect.

Hard questions are the ones about life, ourselves, and the world for which there are no easy answers or proofs. They are the silent shapers of our motivations. What is my highest potential? Who am I, at my Core? What will make me lastingly happy? When my physical self dies, will my consciousness die too, or will it live on? What am I meant to manifest in my time on Earth? Is the universe random, or is there a natural order to things? Is there a higher force behind the universe? If yes, what are the qualities of this higher force, and what

亚历山大在年轻时曾哭过，因为“世界这么多，我却连一个都没有征服”。他最终确实征服了古希腊人所知的大部分世界，但他留下了一个未被征服的世界--丹达米斯指给他的世界，即内心的支配权。如果他允许自己质疑他母亲关于他是谁以及他应该做什么的说法，那么亚历山大的命运可能会是怎样的，他可能会如何改变这个世界？也许他可以积极地与丹达米斯的言论中隐含的困难问题进行搏斗，比如是否有可能成为世界的主人而不掌握自己，以及是否所有的人都同一个上帝的孩子，因此值得尊重。

难题是关于生活、我们自己和世界的问题，没有简单的答案或证明。它们是我们动机的无声塑造者。我的最高潜力是什么？我是谁，在我的核心？什么能使我持久地快乐？当我的身体死亡时，我的意识是否也会死亡，还是会继续存在？我在地球上的时间里，，要表现出什么？宇宙是随机的，还是有一个自然秩序？宇宙背后是否有一种更高的力量？如果是的话，这个更高的力量有什么特质，我和它的关系是什么？为什么好事有时

is my relationship with it? Why do good things happen to bad people sometimes, and bad things happen to good people?

Many of us accept what we learn from our family or culture without doing the deep work to investigate these hard questions for ourselves. Some of us lose interest in the questions because we believe they are largely irrelevant to the practical course of our lives. But as Alexander's story shows, our answers to these inquiries are the bedrocks that shape our choices and our Purpose. The right bedrocks will guide us to a Purpose that makes us feel increasingly connected with our Core; the wrong bedrocks may mean that decades go by, perhaps even a lifetime, without a lasting feeling of fulfillment.

It is said, "There are only two mistakes one can make along the road to truth; not going all the way, and not starting." You may never obtain answers to all the hard questions, but having sought to explore them and to arrive at a set of bedrocks to guide your life choices, you are much more prepared to take on the world. There are practical steps we can take to investigate these matters. Study the lives of people you admire. Read the great books—scriptures, philosophies, epics. Take note of people whose energy you are drawn to, from any walk of life, and hold soul-searching conversations with them about these

发生在坏人身上，而坏事则发生在好人身上？

我们中的许多人接受我们从家庭或文化中学到的东西，而没有做深入的工作来为自己调查这些困难的问题。我们中的一些人对这些问题失去了兴趣，因为我们认为它们在很大程度上与我们生活的实际过程无关。但正如亚历山大的故事所示，我们对这些问题的答案是塑造我们的选择和目标的基石。正确的基石将引导我们达到一个目的，使我们越来越感到与我们的核心相连；错误的基石可能意味着几十年过去了，也许甚至一生都没有持久的成就感。

有人说，"在通往真理的道路上，一个人只能犯两个错误：一是没有走完全程，二是没有开始。"你可能永远无法获得所有困难问题的答案，但如果你试图探索这些问题，并得出一套指导你生活选择的基础，你就会更有准备地去面对这个世界。我们可以采取一些实际步骤来调查这些问题。研究你所崇拜的人的生活。阅读伟大的书籍--圣经、哲学、史诗。注意那些被你的能量所吸引的人，无论他们来自哪个行业，并与他们就这些复杂的问题进行反思性的交谈。反思你从生活的曲折中所获得的教训。寻找激励你并给你带来内在喜悦的东西。把你

complex issues. Reflect on the lessons you have learned from life's twists and turns. Look for what inspires you and gives you intrinsic joy. Keep a diary of your reflections. Step away from the madding crowds on occasion to be in nature, so you can listen more clearly to the voice within. Define your identity based not on your demographics, degrees, or duties, but on your steadfast search for truth. You may be a banker from without, but you are a seeker from within.

Dandamis's ideas must have stirred a deeper curiosity in Alexander. We know he respected Dandamis's wisdom too much to have him beheaded. Other Greek historians of Alexander's time tell us that he persuaded another yogi, Kalanos, to join him on his passage back to Greece and to become one of his teachers.ⁱ But Alexander must have felt that openly challenging the path he was already pursuing would be too radical. After all, if you were in Alexander's shoes, possessed of legendary power, glory, and territory, gaining victory upon victory in violent battles, and you started to suspect that the real meaning of life lay elsewhere, would you have been able to walk away from it all?

Just nineteen years after Alexander's death, in the same India that he reluctantly abandoned, another conqueror was born. Ashoka, like Alexander, ascended to power

的反思写成日记。偶尔远离喧嚣的人群，到大自然中去，这样你就能更清楚地倾听内心的声音。界定你的身份不是基于你的人口统计学、学位或职责，而是基于你对真理的坚定探索。你可能是一个来自外部的银行家，但你是一个来自内部的寻求者。

丹达米斯的思想一定激起了亚历山大更深层次的好奇心。我们知道他非常尊重丹达米斯的智慧，以至于把他砍了头。亚历山大的其他希腊历史学家告诉我们，，他说服了另一位瑜伽师卡拉诺斯，在他返回希腊的途中加入他，并成为他的老师之一。ⁱ但亚历山大一定觉得公开挑战他已经追求的道路会过于激进。毕竟，如果你站在亚历山大的立场上，拥有传说中的权力、荣耀和领土，在激烈的战斗中获得一次又一次的胜利，而你开始怀疑生命的真正意义在于其他地方，你能从这一切中走出来吗？

就在亚历山大死后19年，在他不情愿放弃的同一个印度，另一个征服者诞生了。阿育王和亚历山大一样，在年轻时通过即决处决其他王位要求

as a young man by summarily executing other claimants to the throne. For the next eight years, he engaged in a series of wars to expand his kingdom, ultimately ruling over thirty million people across most of the Indian subcontinent. One day he witnessed the pain and suffering his army had inflicted in the war on Kalinga, in which over a hundred thousand people lost their lives. Deeply shaken, he asked himself, "What is my relationship with humanity? What are the duties of a king? What aspects of life have the most enduring significance?" He changed his ways to focus on serving his people and propagating spiritual and cultural wisdom through his "sermons in stone," edicts carved into rocks, cave walls, and pillars located throughout the nation, some of which still survive. Rock Edict X "declares that a king's true glory depends on the moral progress he aids his people in attaining." Rock Edict XI defines "the true gift" to be, not goods, but Good—the spreading of truth." On Rock Edict VI, Ashoka "invites his subjects to confer with him on public business 'at any hour of the day or night,' adding that by faithful discharge of his kingly duties he was thus 'obtaining his own release from the debt he owed his fellowmen.'"

Alexander represents the relatable human side of us, prone to being seduced by power and praise, hesitant to engage in soul-searching, unwilling to change course, and untethered from our Core. Ashoka represents the divine potential in us, drawn

者而登上权力宝座。在接下来的八年里，他参与了一系列的战争以扩大他的王国，最终在印度次大陆的大部分地区统治了三千多万人。有一天，他目睹了他的军队在卡林加战争中所造成的痛苦和折磨，其中有十几万人丧生。他深受震动，问自己："我与人类的关系是什么？一个国王的职责是什么？生活的哪些方面具有最持久的意义？"他改变了方式，专注于为他的人民服务，并通过他的"石头布道"传播精神和文化智慧，这些诏书被刻在位于全国各地的岩石、洞壁和柱子上，其中一些仍然保存下来。岩石诏书第十条"宣布一个国王的真正荣耀取决于他帮助他的人民取得的道德进步"。岩石诏书第十一条定义"'真正的礼物'不是货物，而是善--真理的传播"。关于《岩石诏书》第六条，阿育王"邀请他的臣民'在白天或晚上的任何时候'与他商讨公共事务，并补充说，通过忠实地，履行他的国王职责，他因此'从他欠同胞的债务中获得自己的释放'"。

亚历山大代表了我们人类可亲的一面，容易被权力和赞美所诱惑，对反省犹豫不决，不愿意改变方向，不愿意与我们的核心联系在一起。阿育王代表了我们身上的神性潜能，被吸引着从日常事务中退后一步，对生活

to stepping back from everyday routines and asking hard questions of life, to going on a search, to consciously forming bedrocks, and to pivoting to our true Purpose.

Stage 3: Define

Clarity emerges step-by-step as you start to define your path. You codify the bedrock beliefs that will ground you and the values that will guide you. You begin to recognize a source of joy that you had not tapped into in the past; it doesn't have to do with what you possess or taste or touch or get from others but instead has to do with a sense of growing clarity about what you believe, what you value, and how to approach life anchored in your bedrocks. You may not have established a singular route to take through the jungle of life, but you now have a number of signposts to help you progress in the right direction.

Values and principles are not all-or-nothing entities that you either have or don't; they require continual refinement. One of my treasured values has been nonviolence. Early on, I translated this into the principle "Do not inflict pain on others." This led me to give up meat when I was eleven, because "others" for me included animals. Then when I was fourteen, I read

提出艰难的问题，去寻找，有意识地形成基石，并转向我们真正的目的。

第三阶段：定义

当你开始定义你的道路时，清晰度就会一步步地出现。你编纂了将使你立足的基本信念和将指导你的价值观。你开始认识到你过去没有挖掘到的快乐源泉；它与你拥有的、品尝的、触摸的或从别人那里得到的东西无关，而是与对你的信念、你的价值以及如何以你的基石为基础对待生活的日益清晰的感觉有关。你可能没有确立一条穿越生活丛林的单一路线，但你现在有一些路标来帮助你朝着正确的方向前进。

价值观和原则并不是你要么有要么没有的实体；它们需要不断地完善。我珍视的价值观之一是非暴力。早期，我将其转化为"不要对他人造成痛苦"的原则。这导致我在11岁时放弃了肉类，因为对我来说，"他人"包括动物。然后在我14岁的时候，我读了甘地的一些著作。甘地说，非暴力不仅涉及我们的行为，而且还涉及

some of Gandhi's writings. Nonviolence, Gandhi stated, is not only about what we do, but also about what we speak and what we think. Whenever we are unnecessarily critical or disrespectful of someone, that is an act of violence. I modified my principle to be "Do not inflict pain on others in thought, speech, or action."

In my twenties, I realized that people could inflict not just physical but emotional pain as well. I recast my commitment to nonviolence as "Do not inflict physical or emotional pain on others in thought, speech, or action." At thirty-three, I had to revise it again. In running my startup, I found it necessary on occasion to give employees critical feedback, and even to fire people. I simply could not avoid inflicting emotional pain in those moments, because I had to do what was right for my organization. My principle now became "Do not inflict physical or emotional pain on others in thought, speech, or action, except when it is necessary to do so in service of your Purpose."

When I began studying great leaders from history, I saw how hard they worked in difficult moments to look for a nonviolent solution. And if they did have to take a path that would cause some pain, they tried their best to minimize the pain. They delivered tough messages to people in the most respectful and loving manner. They laid off

我们的言论和想法。每当我们对某人进行不必要的批评或不尊重时，就是一种暴力的行为。我把我的原则修改为："不要在思想、言论或行动上给他人造成痛苦"。

在我二十多岁的时候，我意识到人们不仅可以造成身体上的痛苦，而且还可以造成情感上的痛苦。我把我对非暴力的承诺："不要在思想、言论或行动上对他人造成身体或情感上的痛苦。"三十三岁时，我不得不再次修改它。在经营创业公司的过程中，我发现有时有必要给员工以批评性的反馈，甚至是解雇员工。在这些时候，我根本无法避免造成情绪上的痛苦，因为我必须为我的组织做正确的事情。我的原则现在变成了"不要在思想、言论或行动上给他人造成身体或情感上的痛苦，除非是为了实现你的目的而必须这样做"。

当我开始研究历史上的伟大领袖时，我看到他们在困难的时刻是多么努力地寻找非暴力的解决方案。如果他们不得不走一条会造成一些痛苦的道路，他们会尽力将痛苦降到最低。他们以最尊重和爱的方式向人们传递艰难的信息。他们只有在寻求了所有合理的替代方案后才解雇员工，而当

employees only after they had sought out all reasonable alternatives, and when they did let someone go, they aimed to support them as best they could. They fought their enemies fiercely but also looked for every opportunity to build rapprochement, understanding, and win-win outcomes. I fell in love with this idea. It made the framework of nonviolence more compelling and more complete. I added the following clause to my principle: "When you do have to inflict pain, do so only as an instrument of last resort, and minimize the pain needed to achieve your Purpose."

As much as I love this value, I slip from grace from time to time, being insensitive in my conduct, and then I feel guilty. I once spoke rudely to a server at the concession stand of a movie theater because I'd received poor service. Throughout the entire movie, my heart felt heavy. Thankfully, he was still there when I walked out at the end of the film. I went over to him and apologized. He broke into a smile as we affectionately shook hands. That moment was the true end of the evening for me, not when the film credits rolled. So I have added a final clause to my principle: "When you fall from grace, do your best to apologize for it and to avoid repeating the same mistake."

This principle has many uses for me. It makes me think carefully about how to

他们确实让某人离开时，他们旨在尽可能地支持他们。他们与敌人进行激烈的斗争，但也寻找一切机会来建立和睦、理解和双赢的结果。我爱上了这个想法。它使非暴力的框架更有说服力，更完整。我在我的原则中加入了以下条款："当你不得不施加痛苦时，只把它作为最后的手段，并尽量减少实现你的目的所需的痛苦。"

尽管我很喜欢这种价值观，但我还是时不时地从恩典中滑落，在行为上麻木不仁，然后我感到内疚。有一次，我在一家电影院的优惠摊位上对一个服务员说话很粗鲁，因为我得到的服务不好。在整个电影过程中，我的心情都很沉重。值得庆幸的是，当我在电影结束时走出来，他还在那里。我走过去，向他道歉。他破涕为笑，我们亲切地握了握手。对我来说，那一刻才是今晚的真正结束，而不是电影字幕滚动时。因此，我在我的原则中加入了最后一条："当你失宠时，要尽力为之道歉，避免重蹈覆辙"。

这个原则对我来说有很多用途。它让我仔细思考如何传递一个艰难的

deliver a hard message, how to be mindful of others' feelings, how to stand my ground, how to advance my ideas, how to say no to someone, how to respond to a disruptor or resistor in an audience, how to share a sensitive truth, how to refrain from criticizing someone who isn't in the room, how to reach out and apologize when I've failed to live up to my standards—and even how to deal with spiders.

Spiders? I do not want to have a spider in the shower with me, and that's my "higher Purpose." Of course, I could always kill any spider I stumble onto. But killing should be the instrument of last resort. If I can, I trap the spider in a container, walk outdoors, and place it in the grass at a safe distance. If I simply do not have a choice and need to kill it, I make sure it is totally squished, so I don't leave it half-dead, half-alive, in pain—and then I send a prayer to the universe for its departed soul. Principles are principles.

So let us not hang our boots too early once we've codified our values and principles; they may benefit from periodic upgrades throughout our life.

信息，如何注意他人的感受，如何坚持自己的立场，如何推进自己的想法，如何对某人说不，如何回应，如何分享一个敏感的真相，如何避免批评不在房间里的人，如何在我没有达到自己的标准时伸出手来道歉，甚至如何处理蜘蛛。

蜘蛛？我不希望有一只蜘蛛和我一起洗澡，这是我的"更高的目标"。当然，我总是可以杀死我偶然发现的任何蜘蛛。但杀戮应该是最后的手段。如果我可以，我会把蜘蛛困在一个容器里，走到户外，把它放在安全距离的草地上。如果我根本没有选择，需要杀死它，我确保它被完全压扁，所以我不会让它半死半活，处于痛苦之中--然后我为它离去的灵魂向宇宙祈祷。原则就是原则。

因此，一旦我们编纂了我们的价值观和原则，我们就不要过早地挂靴；在我们的一生中，它们可能会从定期升级中受益。

Besides values and principles, some of us may now be ready to define an overall Purpose that will guide us along a noble and uplifting path. We might wish to set an ambitious target to change the lives of thousands, perhaps millions, even billions. But this is a limiting path to take.

除了价值观和原则，我们中的一些人现在可能已经准备好定义一个总体目标，这将指导我们沿着一条崇高和令人振奋的道路前进。我们可能希望设定一个雄心勃勃的目标，以改变成千上万人的生活，也许是数百万人，甚至数十亿人。但这是一条限制性的道路。

When we are captivated by numbers—when we assume bigger is better—we lose an appreciation for how behind every public achievement lie priceless and countless private contributions. Imagine you are Paul, part of an ordinary household in the 1950s, with an ordinary job, living in an ordinary neighborhood. One day you and your spouse, Clara, adopt a baby boy. You raise him as your own, with love and care. Your son's school is quite dysfunctional, with a high crime rate, so in seventh grade, he insists that you put him in a different school. You and Clara spend all your savings and take out a big mortgage on a new home in a more affluent neighborhood

当我们被数字所吸引时--当我们认为越大越好时--我们失去了对每一项公共成就背后都有无价的、无数的私人贡献的欣赏。想象一下，你是保罗，是20世纪50年代一个普通家庭的一员，有一份普通的工作，住在一个普通的社区。有一天，你和你的配偶克拉拉收养了一个男婴。你把他当做自己的孩子来抚养，充满爱和关怀。你儿子的学校相当不正常，犯罪率很高，所以在七年级时，他坚持要你把他送进另一所学校。你和克拉拉花光了你所有的积蓄，并在一个更富裕的社区买了一个大的抵押贷款的新房子，这样你的儿子就可以去一个更好的学校。有一天，你和你的儿子在家

so your son can go to a better school. One day you and your son are doing a woodworking project at home, and you notice that he has left things unfinished: the fence he's building isn't painted on the back side. You ask him to make it just as good-looking as the front side, and he asks you why that's necessary, since no one will know. "You will know," you reply, "and that will show that you're dedicated to making something perfect."

As a young man, your son starts to tinker with technology and opens a computer business out of your garage. As the business grows, the engineers show your son a new creation, and he pulls apart the covers of their machine to look inside. "Look at the memory chips," he says. "That's ugly. The lines are too close together." When an engineer reasons that nobody will see those chips, your son responds that the engineers will know, and he asks them to make it "as beautiful as possible, even if it's inside the box," because "a great carpenter isn't going to use lousy wood for the back of a cabinet, even though nobody's going to see it."

The boy you have raised is Steve Jobs. This is in fact what happened.

里做一个木工项目，你注意到他把事情，没有完成：他正在建造的栅栏背面没有油漆。你要求他把它弄得和正面一样好看，他问你为什么要这样做，因为没有人会知道。"你会知道的，"你回答说，"这将表明你致力于做出完美的东西。"

作为一个年轻人，你的儿子开始捣鼓技术，并在你的车库里开了一家电脑公司。随着业务的增长，工程师们向你儿子展示了一个新的创造，他拉开机器的盖子看里面。他说："看看这些内存芯片，"他说。"这很难看。线条靠得太近了。"当一位工程师认为没有人会看到这些芯片时，你儿子回答说，工程师会知道的，他要求他们把它做得"尽可能漂亮，即使是在盒子里里面"，因为"一个伟大的木匠不会用糟糕的木材做柜子的背面，即使没有人会看到它。"

你抚养的男孩是史蒂夫-乔布斯。这就是事实上的情况。

When a Steve Jobs changes the world, to whom should the credit go? Does it wholly belong to Steve for pursuing the quantitative cause of transforming the world through design and technology, or does some of it also belong to his parents, Paul and Clara, for pursuing the qualitative cause of adopting and raising a child to help bring out his full potential? Humanity would never survive, let alone flourish, if everyone's calling was to pursue a majestic Purpose over a humble Purpose. The infinite universe smiles equally at every finite act of Purpose. One of my students shared, "As a physician, I have traveled to certain poor nations to provide free care for the ailing. I had just performed a surgery for a man who had a cleft palate, and who had walked for days to make it to the medical camp. I must have looked a bit tired and distracted after the surgery. One of my local helpers came over to me and said, 'To the whole world, he is just one person. But to this one person, you are the whole world.'"

You might ask, "There are so many directions my life could take, some more qualitative, some more quantitative. How will I know which is the right Purpose for me?" There is much we can learn from the tales of two individuals whose life journeys began in similar circumstances but whose Purposes took them in opposite directions. András Gróf was born in Budapest, Hungary, and after struggling through World War II and repressive Communist

当一个史蒂夫-乔布斯改变了世界，功劳应该归于谁？是完全属于史蒂夫追求通过设计和技术改变世界的定量事业，还是部分属于他的父母保罗和克拉拉追求收养和抚养一个孩子以帮助发挥其全部潜力的定性事业？如果每个人的使命都是追求一个宏伟的目标而不是一个卑微的目标，那么人类将永远无法生存，更不用说繁荣了。无限的宇宙对每一个有限的目的行为都同样微笑着。我的一个学生分享说："作为一名医生，我曾到某些贫穷国家为病人提供免费护理。我刚刚为一个患有腭裂的人做了手术，他走了好几天才来到医疗营地。手术结束后，我看起来一定有点累，而且心不在焉。我的一个当地助手走过来对我说："对整个世界来说，他只是一个人。但对这一个人来说，你就是整个世界"。

你可能会问，"我的生活有这么多方向，有些是定性的，有些是定量的。我怎么知道，哪个才是适合我的目的？"我们可以从两个人的故事中学到很多东西，他们的人生旅程开始于类似的环境，但他们的目的却把他们带到了相反的方向。András Gróf出生在匈牙利的布达佩斯，在经历了第二次世界大战和共产主义政权的压迫后，他在20岁时离开了自己的家和家人，成为逃往西方的20万匈牙利人之

regimes, he left his home and family at the age of twenty as one of two hundred thousand Hungarians who escaped to the West. Eventually, as Andrew Grove, he became the third CEO of Intel and played a transformative role in Silicon Valley, being named Time magazine's Man of the Year in 1997.

Milada Horáková was born in Prague, Czechoslovakia, participated in the underground resistance against the German occupation of her country during World War II, was captured and sent to various prisons, and survived to return to Czechoslovakia after the war. She focused her political activities on supporting women's rights and democratic institutions, and when the country fell to Communist rule, she, unlike many of her political associates, chose to stay in Czechoslovakia rather than leave for the West. She was subsequently arrested, accused of a plot to overthrow the government, and sentenced to her death. On the day of her execution, she wrote the following words to her family: "I go with my head held high... Don't feel sorry for me! I lived a beautiful life... My conscience is clear and I hope and believe and pray that I shall also pass the test of the highest court, of God."

Who between Andrew and Milada is worthy of greater admiration? Does picking one over the other even make sense? Didn't

一。最终，他以安德鲁-格鲁夫的身份成为英特尔的第三任首席执行官，并在硅谷发挥了变革性作用，于1997年被《时代》杂志评为年度人物。

米拉达-霍拉科娃出生于捷克斯洛伐克的布拉格，在第二次世界大战期间参加了反对德国占领她的国家的地下抵抗运动，被俘后被送往各种监狱，并在战后幸存下来返回捷克斯洛伐克。她的政治活动集中在支持妇女权利和民主制度上，当国家沦为共产党的统治时，她与她的许多政治伙伴不同，选择留在捷克斯洛伐克，而不是离开去西方。她随后被逮捕，被指控阴谋推翻政府，并被判处死刑。在她被处决的那天，她给家人写了以下的话。“我昂首挺胸地走了……不要为我感到遗憾！我的生活很美好……。我的生活很美好……我问心无愧，我希望并相信和祈祷我也能通过最高法庭、上帝的考验”。

安德鲁和米拉达之间谁更值得敬佩？挑选一个而不是另一个是否有意义？他们不是都过着光辉的生活，并

they both lead luminous lives and approach something close to their full potential? The only thing that matters when choosing your Purpose is that you follow your own inner voice—with passion, persistence, and a purity of heart. Life is inviting all eight billion people on Earth, whatever our station, to pursue Purpose. Each of our lives could be equally special if we followed our inner polestar. No one else can judge you but yourself.

接近于他们的全部潜力吗？在选择你的目标时，唯一重要的是你要遵循你自己内心的声音——带着激情、坚持和纯洁的心。生活正在邀请地球上所有80亿人，无论我们处于什么位置，都来追求“目的”。如果我们追随自己内心的北极星，我们每个人的生活都可以变得同样特别。除了你自己，没有人可以评判你。

Purpose can have a dark side. It can make us ignore our commitments to others, place unhealthy physical or mental strain on us, or usher in a future that brings not just the blessings we sought but also harm we didn't anticipate. That's why it is important that we also pursue what I call UnPurpose: understanding the risks and costs associated with Purpose, and striving to undo them in our pursuit of Purpose. In masterminding the strategy for India's civil disobedience against British rule, Gandhi did something quite peculiar. He developed a struggle-truce-struggle format in which any national program he launched went on for only a year or two before he called it off for several years. Other leaders objected, but Gandhi knew that people needed periods of rest in between their contributions to the movement. He saw the truces as opportunities for people not just to recharge but also to reform. India's outer liberation from British rule was of no use to him if it wasn't accompanied by India's inner liberation from dark-age social

目的可以有黑暗的一面。它可能使我们忽视对他人的承诺，给我们带来不健康的身体或精神压力，或者迎来一个不仅带来我们所追求的祝福，而且也带来我们没有预料到的伤害的未来。这就是为什么我们也要追求我所说的“非目的”：了解与目的相关的风险和代价，并在追求目的的过程中努力消除它们。在策划印度公民不服从英国统治的战略时，甘地做了一件非常奇特的事情。其他领导人反对，但甘地知道，人们在对运动的贡献之间需要休息的时间。他认为休战是人们的机会，不仅可以充电，还可以改革。如果印度没有从黑暗时代的社会习俗中获得内在的解放，那么印度从英国统治中获得的外部解放对他来说是没有用的。在休息期间，他要求印度人培养自律和无私精神，并推动妇女权利、教育、宗教和谐以及消除种姓意识等事业。他花了二十七年的时间获得了印度的自由，但这几年的休息和改革使自由斗争在这一时期保持强劲，并为该国在独立后的几十年里进行更成功的自治做好了准备。在二

practices. During the periods of rest, he challenged Indians to cultivate self-discipline and a spirit of selflessness, and to advance, among other causes, women's rights, education, religious harmony, and the elimination of caste consciousness. It took him twenty-seven years to gain India's freedom, but the years of rest and reform allowed the freedom struggle to stay strong during that period and prepared the country for more successful self-rule in the decades following independence. Among nations that won their freedom after World War II, India is a rare case of a stable democracy—and that, too, as a nation of 1.4 billion people with a variety of languages and religions. This stability has much to do with Gandhi's decision to invest those twenty-seven years in pursuing not just his Purpose but also his UnPurpose. As with Gandhi, to serve our UnPurpose will require us to temper our Purpose, to sacrifice short-term gains in order to secure a more perfect long-term future.

Stage 4: Focus

As your Purpose becomes defined, you are now ready to focus. This is where the real work begins, where you start to give active outer expression to your Purpose. The purity of your inner aspirations starts to clash with the messiness of the world's expectations and with your own deep-seated habits and insecurities. It is time for some

战后赢得自由的国家中，印度是一个罕见的稳定的民主国家--而且，作为一个拥有14亿人口、拥有各种语言和宗教的国家，也是如此。这种稳定性与甘地决定将这二十七年的时间投入到追求他的目的和他的非目的之中有很大关系。与甘地一样，为我们的非目的服务需要我们调整我们的目的，牺牲短期利益以确保更完美的长期未来。

第四阶段：聚焦

随着你的目的变得明确，你现在已经准备好专注。这是真正的工作开始的地方，你开始对你的目的进行积极的外部表达。你内心愿望的纯洁性开始与世界期望的混乱以及你自己根深蒂固的习惯和不安全感发生冲突。是时候做出一些艰难的，因为你意识到你不能既坚持过去又创造未来。

hard choices, for you realize you cannot both hold on to the past and create the future.

One way to harmonize with your outer environment is to choose a vocation that aligns with your Purpose. If your Purpose is to heal, be a physician; to spark joy, be a performer; to uplift, be a preacher. But what if your Purpose-driven vocation won't earn you enough money to meet your financial needs? Or what if it requires qualifications you do not possess? Does that mean your work will need to be bereft of Purpose?

Not at all. Because while you wait to find a vocation that fits your Purpose, you can meanwhile mold your Purpose to fit your vocation. In a study of janitors working at hospitals, scientists found that a few of them reported great fulfillment and joy from their work. "How," you might ask, "do these people find janitorial work uplifting?" A typical janitor might describe their work as follows. "I arrive at eight a.m. I clean all the patient rooms, restrooms, and corridors on floors four and five. I take a break between noon and one p.m. I take out the trash sometime in the afternoon. Then I leave at five p.m." But the janitors who reported satisfaction in their work "didn't see themselves as custodial workers at all. One described forming such a bond with patients that she continued to write letters

与外部环境协调的一个方法是选择一个与你的目的相一致的职业。如果你的目的是治病，那就做个医生；激发快乐，那就做个表演者；振奋人心，那就做个传教士。但是，如果你的目的驱动的职业不能为你赚到足够的钱来满足你的经济需求呢？或者如果它需要你不具备的资格呢？这是否意味着你的工作将需要失去目的？

根本不需要。因为在你等待找到适合你的目的的职业时，你可以同时塑造你的目的以适应你的职业。在一项对在医院工作的清洁工的研究中，科学家发现他们中的一些人报告说从他们的工作中得到了极大的满足和快乐。"你可能会问，"这些人怎么会觉得清洁工的工作令人振奋？一个典型的看门人可能会这样描述他们的工作。"我早上八点到，打扫四楼和五楼的所有病人房间、洗手间和走廊。我在中午和下午1点之间休息，在下午的某个时候倒垃圾。然后我在下午五点离开"。但是，那些对工作表示满意的清洁工人"根本不把自己看作是保管员。一个人描述说，她与病人建立了这样的联系，以至于在他们出院后，她还继续给其中一些人写信。另一位注意到哪些病人似乎很少有访客，或

to some of them after they were discharged. Another paid attention to which patients seemed to have few visitors or none at all, and would make sure to double back to spend some time with them. Some, when asked what their jobs were, would say, 'I'm an ambassador for the hospital' or even, in one case, 'I'm a healer. I create sterile spaces in the hospital. My role here is to do everything I can to promote the healing of the patients.'"

One of my executive MBA students told the following story in class: "My mother is a janitor. She always takes a keen interest in people, and over the course of her janitorial career she has often developed a personal connection with executives whose offices she was cleaning. Several of them have turned to her for advice on their relationships at work and at home, because she is great at understanding people and their problems. In fact, I got the opportunity to interview for this great job I am in right now after my mother reached out to an executive she had helped at my company!"

Without being physicians, performers, or preachers, these janitors have found ways to engage in healing, spark joy, and uplift others in the confines of their role. And that's how we, too, can craft our roles: by reframing what we do and why we do it, redesigning the tasks we take on, and

者根本没有访客，她会确保回来花一些时间陪他们。有些人在被问及他们的工作时，会说：“我是医院的大使”，甚至在一个案例中说：“我是一个治疗者。我在医院里创造无菌空间。我在这里的作用是尽我所能促进病人的康复”。

我的一位高管MBA学生在课堂上讲了以下故事。“我母亲是一名清洁工。她总是对人有浓厚的兴趣，在她的清洁工生涯中，她经常与她所清洁的办公室的管理人员建立个人联系。其中有几个人曾向她请教他们在工作和家庭中的关系，因为她很善于理解人和他们的问题。事实上，在我母亲向她在公司帮助过的一位高管伸出援手后，我得到了面试我现在的这份好工作的机会！”

这些清洁工没有成为医生、表演者或传教士，但他们在自己的角色范围内找到了参与治疗、激发快乐和提升他人的方法。我们也可以这样来塑造我们的角色：通过重新规划我们做什么和为什么做，重新设计我们承担

reorienting our relationships, all in the service of our Purpose.

The BBC once profiled a Somalian immigrant who had fled tough conditions in his home country and immigrated to London. To make a living, he drove a taxi, though his heart was in journalism. In between rides, when his cab was free of passengers, he watched for police car sirens, and when he encountered one, he chased the vehicle to discover what was going on. Often he encountered newsworthy stories—a bar brawl gone wrong, a robbery, a bomb threat. He would excitedly call the local radio and TV stations to report the event. Over time, he developed a reputation in the local news community, and one of the organizations offered him a job. He crafted his role to beautify his job—and this eventually led him to a beautiful job!

If your work isn't fulfilling today, look for ways to pivot to a more Purpose-aligned vocation. But while you are still in your current role, remember that life's remaining moments are fleeting and finite. Why let a year, a month, a week, or even a day go by without maximizing the fulfillment you experience by using role-crafting? And why not also apply role-crafting to all the roles you play at home, in tending to a child, cooking your dinner, or doing a chore? As Martin Luther King Jr. once said, "No work is insignificant. All labor that uplifts

的任务，并重新调整我们的关系，所有这些都是为了我们的目的服务。

英国广播公司(BBC)曾经介绍过一个索马里移民，他为了逃避家乡的艰苦条件而移民到了伦敦。为了谋生，他开了一辆出租车，尽管他的心在新闻界。在乘车的间隙，当他的出租车没有乘客时，他观察着警车的警报声，当他遇到警车时，他就追着车去了解情况。他经常遇到有新闻价值的故事--酒吧斗殴出错，抢劫，炸弹威胁。他会兴奋地打电话给当地电台和电视台，报道这一事件。随着时间的推移，他在当地新闻界建立了声誉，其中一个组织为他提供了一份工作。他精心设计了自己的角色，以美化他的工作--这最终使他获得了一份漂亮的工作

如果你今天的工作不尽如人意，那就想办法转到一个更符合目的的职业上。但是，当你仍然在你目前的角色中时，请记住，生命中剩下的时间是短暂而有限的。为什么要让一年、一个月、一个星期、甚至一天的时间过去，而不通过使用角色设计来最大化你的成就感？为什么不把角色塑造也应用到你在家里扮演的所有角色中，在照顾孩子、做晚饭或做家务时？正如小马丁-路德-金曾经说过的，“没有什么工作是微不足道的。所有提升人类的劳动都有尊严和重要

humanity has dignity and importance and should be undertaken with painstaking excellence. If a man is called to be a street sweeper, he should sweep the streets even as Michelangelo painted, or Beethoven composed music, or Shakespeare wrote poetry. He should sweep the streets so well that all the hosts of heaven and earth will pause and say, 'Here lived a great street-sweeper who did his job well.'

Ah, you might think, that is so poetic, but can we really achieve this kind of grace? After being released from prison, Nelson Mandela wrote, "To survive in prison, one must develop ways to take satisfaction in one's daily life. One can feel fulfilled by washing one's clothes so that they are particularly clean, by sweeping a hallway so that it is empty of dust, by organizing one's cell to conserve as much space as possible. The same pride one takes in more consequential tasks outside of prison one can find in doing small things inside prison."

性，并应以艰苦的方式进行。如果一个人被称为扫街者，他就应该像米开朗基罗作画、贝多芬作曲或莎士比亚写诗那样扫街。他应该把街道扫得很好，以至于天地间所有的主人都会停下来说：'这里住着一位伟大的扫街者，他把自己的工作做得很好'"。

啊，你可能会想，这太有诗意了，但我们真的能达到这样的恩典吗？在出狱后，纳尔逊-曼德拉写道："为了在监狱中生存，人们必须开发出在日常生活中获得满足的方法。一个人可以通过清洗自己的衣服使其特别干净，通过清扫走廊使其没有灰尘，通过整理自己的牢房以尽可能地节省空间而感到满足。一个人在监狱外完成更重要的任务时，可以在监狱内的小事中找到同样的自豪感"。

Focus is not just about investing your energy in things that matter but also about divesting your energy from things that matter less. To do full justice to your Purpose, you will want to look long and hard at how you spend your time, and take steps to simplify your life. Because when you find yourself pulled by a grand Purpose, the small tugs of daily distractions should be set aside. "It is not a daily increase," Bruce Lee once said in describing a life well lived, "but a daily decrease. Hack away at the inessentials."

Some "decreases" are easy to engineer. You may trim down the number of Netflix shows you watch, the hobbies you engage in, or the parties you attend because you realize some of them just don't resonate with you anymore. Other distractions require more careful recalibration. Should you skip certain family gatherings, pull back from certain relationships, and stop volunteering for certain causes? How will you get others to understand and accept the choices you make, or handle their disappointment or resistance?

Some of us strive to have it all. We want to be the perfect professional, the

专注不仅仅是将你的精力投入到重要的事情上，也是将你的精力从那些不那么重要的事情上剥离出来。为了充分实现你的目标，你要仔细观察你是如何花费时间的，并采取措施简化你的生活。因为当你发现自己被一个宏伟的目标所牵引时，日常分心的小事就应该被放在一边。"李小龙在描述一个好的生活时曾经说过："这不是每天的增加，而是每天的减少。削去不重要的东西"。

有些"减少"是很容易设计的。你可能会减少你看的Netflix节目的数量，减少你的爱好，或者减少你参加的聚会，因为你意识到其中有些东西已经不能引起你的共鸣。其他分心的事情需要更仔细的重新调整。你是否应该跳过某些家庭聚会，从某些关系中抽身，停止为某些事业做志愿者？你将如何让别人理解和接受你的选择，或处理他们的失望或抵制？

我们中的一些人努力想拥有一切。我们想成为完美的专业人士、完

perfect spouse, the perfect parent, the perfect friend, the perfect homemaker, the perfect son or daughter to our aging parents, and the perfect citizen. It will never happen. There will always be more desires, demands, and duties than we can fulfill in a day or a lifetime. You will not be able to do justice to all your goals all the time. No one can escape the burden of having to make hard choices—sometimes really hard.

In his address to the court at the time of his trial, Mandela said, "It has not been easy for me... to say good-bye to the good old days when, at the end of a strenuous day at an office I could look forward to joining my family at the dinner-table, and instead to take up the life of a man hunted continuously by the police.... More powerful than my fear of the dreadful conditions to which I might be subjected in prison is my hatred for the dreadful conditions to which my people are subjected outside prison throughout this country."

In 1969, while in prison, he wrote a letter to his young daughters, Zenani and Zindzi, in which he shared how looking at a photograph of them kept his spirits up in his damp eight-by-seven-foot cell. "Zindzi says her heart is sore because I am not at home and wants to know when I will come back," he wrote. "I do not know, my darlings, when I will return... the white

美的配偶、完美的父母、完美的朋友、完美的家庭主妇、年迈父母的完美儿子或女儿，以及完美的公民。这永远不会发生。总会有更多的欲望、要求和责任，而不是我们在一天或一生中所能满足的。你将无法一直对得起你所有的目标。没有人能够逃脱不得不做出艰难选择的负担--有时真的很艰难。

曼德拉在受审时向法庭发表的讲话中说："对我来说，告别过去的好日子不容易.....在办公室工作一天后，我可以期待在餐桌上与家人团聚，但却要过上被警察不断追捕的生活.....，这比我对我在监狱中可能遭受的可怕条件的恐惧更强烈，我对这个国家的人民在监狱外遭受的可怕条件感到仇恨。"

1969年，在监狱里，他给他的小女儿泽纳尼和津兹写了一封信，在信中，他分享了在潮湿的八乘七英尺的牢房里，看着她们的照片如何让他保持精神。"他写道："Zindzi说她的心很痛，因为我不在家里，想知道我什么时候回来。"我不知道，亲爱的，我什么时候能回来.....白人法官说我应该在监狱里呆一辈子。"

judge said I should stay in jail for the rest of my life.”

Everywhere around us is evidence of heartwarming—and heartbreaking—sacrifices that people have made in the pursuit of Purpose. I think about the families in Europe during World War II who hid their Jewish friends from the Nazis, risking everything. The New York City firefighters who lost their lives after choosing to walk up the Twin Towers on 9/11 to save other people's lives when all the office workers in the buildings were scrambling to get out. The medical and other frontline workers who served people while putting their own health at risk during the COVID pandemic. These are our brothers, wives, sons, mothers, and friends.

These people's life choices, and how we honor them for making such choices, demonstrate a natural law: the higher your Purpose, the more personal imperative and moral legitimacy you have to say no to other worthy duties. Your inner voice is your best assurance for whether you're doing the right thing. Not the perfect thing, not the “success guaranteed” thing, but the right thing.

在我们周围，到处都是人们为追求目标而做出的感人至深、令人心碎的牺牲的证据。我想到了二战期间欧洲的那些家庭，他们冒着一切危险，把他们的犹太朋友藏在了纳粹手中。纽约市的消防员在9.11事件中选择走上双子塔以拯救其他人的生命，而当时大楼里的所有办公人员都在争先恐后地撤离，他们因此而失去了生命。在COVID大流行期间，为人们提供服务的医务人员和其他一线工作人员，他们将自己的健康置于危险之中。这些是我们的兄弟、妻子、儿子、母亲和朋友。

这些人的人生选择，以及我们如何尊重他们的这种选择，表明了一个自然法则：你的目的越高，你就越有个人的必要性和道德的合法性来对其他有价值的职责说不。你内心的声音是你是否在做正确事情的最好保证。不是完美的事情，不是“保证成功”的事情，而是正确的事情。

Mahatma Gandhi was once racing to catch a train. Before he had fully boarded, the train started to move and one of his shoes fell onto the tracks. He didn't want to step down to retrieve it for he would have then missed the train. What would you do next if you were in his "shoes"?

Gandhi took off his other shoe and threw it so that it would land as close as possible to the first shoe, so that if some poor person found one shoe, he would also find the other.

Susan B. Anthony's mission in the 1800s was to gain women the right to vote. When she posted her payment for her grocery bills, she stuffed the envelope with leaflets about her cause. On a tourist visit to a monastery in Florence, she signed the visitors' book, "Perfect equality for women, civil, political, religious. Susan B. Anthony, USA."

One of my students, Mala Chapple, was the producer of a TV show that featured Richard Branson, and she tells this story about her encounter with him:

圣雄甘地有一次急着赶火车。在他完全上车之前，火车开始移动，他的一只鞋掉到了铁轨上。他不想走下不去捡，因为这样他就会错过火车。如果你是他的"鞋子"，你接下来会怎么做？

甘地脱下他的另一只鞋，并把它扔出去，使它尽可能地靠近第一只鞋，这样，如果一些穷人找到一只鞋，他也会找到另一只。

苏珊-安东尼在19世纪的任务是为妇女争取选举权。当她寄出她的杂货店账单时，她在信封里塞满了关于她的事业的传单。在对佛罗伦萨的一个修道院进行旅游访问时，她在游客手册上签名："妇女在公民、政治、宗教方面的完美平等。苏珊-B-安东尼，美国"。

我的一个学生玛拉-查普尔(Mala Chapple)是一个以理查德-布兰森为主角的电视节目的制作人，她讲述了这个关于她与他的相遇的故事。

We followed Richard Branson around for a “day in the life” documentary. You can imagine how busy his schedule was—he had just flown in from London and was opening up the new Virgin terminal at O’Hare and went on to do press conferences and interviews and attend a board meeting and an evening launch party. Our crew was carrying handheld cameras all day, walking backward at times. I was amazed at how many times he asked if they were OK. You don’t often get people even noticing that shooting is hard work for the crew!

At one point, we were filming him being interviewed by a journalist. After the interview, when the camera was off, I witnessed a remarkable moment unfold between the two. Richard started by asking the journalist about his dreams, his big goals in life, and then turned the conversation toward his lifestyle. Richard encouraged him, in a deeply caring voice, to take care of his health, to focus on his weight, so he could lead a long and healthy life and achieve the dreams he had set for himself. The journalist was visibly moved, and inspired. Richard was able to be so caring with him, and yet so candid, and he had only just met him.

While vacationing in Florida, First Lady Eleanor Roosevelt, wife of US president Franklin Delano Roosevelt, heard

我们跟随理查德 - 布兰森 拍摄了一部“生活中的一天”的纪录片。你可以想象他的日程安排有多繁忙--他刚从伦敦飞来，正在为奥黑尔的新维珍航站楼揭幕，然后继续做新闻发布会和采访，参加董事会会议和晚上的启动仪式。我们的工作人员整天都拿着手持摄像机，有时还倒着走。我很惊讶，他问了多少次他们是否还好。你不经常让人注意到，拍摄对工作人员来说是件很辛苦的事情！”。

有一次，我们正在拍摄他接受一名记者的采访。采访结束后，当摄像机关闭时，我目睹了两人之间展开的一个非凡时刻。理查德先是问记者他的梦想，他的人生大目标，然后把话题转向他的生活方式。理查德用深切关怀的声音鼓励他照顾好自己的健康，关注自己的体重，这样他就能过上健康长寿的生活，实现他为自己设定的梦想。这位记者明显地被感动了，并受到鼓舞。理查德能够，对他如此关怀，又如此坦诚，而他才刚刚认识他。

美国总统富兰克林-德拉诺-罗斯福的妻子、第一夫人埃莉诺-罗斯福在佛罗里达州度假时，听说在当地一家小

about a strike by seven delivery boys who worked at Aunt Martha's Lunch Box Service, a small local business. She inquired about the reasons for the strike and then helped arrange a settlement between management and the workers.

Steve Jobs's sister, Mona, described his actions when he was in the hospital during his last few days. "Intubated, when he couldn't talk, he asked for a notepad. He sketched devices to hold an iPad in a hospital bed. He designed new fluid monitors and x-ray equipment. He redrew that not-quite-special-enough hospital unit."

What is remarkable about these situations is not that Gandhi, Susan, Richard, Eleanor, and Steve were living their values. That's what you'd expect from them. What's remarkable is that they were doing so in the seemingly inconsequential—and in one case, close to final—moments of their lives, vastly distant from the public stage.

When you have fused wholly with your Purpose, your polestar begins to illuminate every moment of your life, small and big, onstage and backstage, professional and personal. Whether you are at work or with friends, doing your chores, tending to your

企业玛莎阿姨的午餐盒服务部工作的七个送餐员发生了罢工。她询问了罢工的原因，然后帮助安排管理层和工人之间的和解。

史蒂夫-乔布斯的姐姐莫娜描述了他在医院的最后几天里的行为。"插着管子，当他不能说话时，他要了一个记事本。他画出了在病床上固定iPad的装置。他设计了新的液体监测器和X射线设备。他重新绘制了那个并不特别的医院单元。"

这些情况的非凡之处不是甘地、苏珊、理查德、埃莉诺和史蒂夫在实践他们的价值观。那是你对他们的期望。难能可贵的是，他们是在看似无关紧要的情况下这样做的，而且在一个案例中，他们接近生命的最后时刻，与公众舞台相距甚远。

当你与你的"目的"完全融合时，你的北极星开始照亮你生活中的每一个时刻，无论大小，无论台上还是台下，无论职业还是个人。无论你是在工作还是和朋友在一起，无论你是在做家务，还是在照顾孩子，无论你是

children, taking a walk, or traveling on holiday, you have reframed your role, redefined your tasks, and reoriented your relationships to allow you to give active expression to your Purpose. You will then have achieved what George Bernard Shaw called "the true joy in life, being used for a purpose recognized by yourself as a mighty one."

WHAT MY SEARCH FOR PURPOSE TAUGHT ME

"What is the one thing you want out of life?" It took me three years to answer the question Brother Arnold had posed to me that day in Los Angeles. I learned a lot along the way.

I learned that when Brother bent his arms into the shape of a triangle, he meant to show me that the pursuit of Purpose starts with a broad exploration, then gets progressively focused, and ultimately becomes one-pointed. I learned that the way to create a feeling of unity in my life is to dismantle the walls between its different parts to allow my Inner Core to shine through everything I do. I learned that true fulfillment lies not simply in doing what I like to do or what I am good at doing, but in directing my passions and talents in service of my Purpose. I learned that the more I am

在散步，还是在度假，你都已经重新规划了你的角色，重新定义了你的任务，重新调整了你的关系，使你能够积极表达你的目的。这样，你就实现了萧伯纳所说的“生命中真正的快乐，被用于一个你自己都认为是强大的目的”。

我对目标的探索教会了我什么

"你在生活中想要的东西是什么？"我花了三年时间来回答阿诺德弟兄那天在洛杉矶向我提出的问题。一路走来，我学到了很多。

我了解到，当哥哥把他的手臂弯曲成三角形时，他的意思是告诉我，对目的的追求是从广泛的探索开始的，然后逐渐集中，最终成为一个点。我了解到，在我的生活中创造统一感的方法是拆除不同部分之间的墙壁，让我的内在核心在我所做的一切中闪耀。我了解到，真正的成就感不仅仅在于做我喜欢做的事或我擅长做的事，而在于引导我的激情和才能为我的目的服务。我了解到，我越是为我的目的而努力，生命中的每一刻就越是珍贵，因为那时没有时间可以浪费。我还了解到，我的真正目的--我

on fire with my Purpose, the more precious every moment of life becomes, for there is then no time to waste. And I learned that my true Purpose—the one thing I most want—is to strive for ever-deepening Inner Mastery and ever-expanding Outer Impact, and to help others do the same.

最想要的一件事--是努力实现不断深化的内在掌握和不断扩大的外部影响，并帮助他人实现同样的目的。

Footnote

i Greek historians of that era have reported that Kalanos fell ill during Alexander's return journey. He bid farewell to the Greek soldiers, then made a baffling claim to Alexander—"I will see you in Babylon"—and died. It was a year later, when Alexander, during a visit to Babylon, fell sick and suddenly died, that the soldiers understood what Kalanos had meant.

脚注

i 那个时代的希腊历史学家报告说，卡拉诺斯在亚历山大的回程中生病了。他向希腊士兵告别，然后向亚历山大提出了一个莫名其妙的要求--"我会在巴比伦见到你"--然后死去。一年后，当亚历山大在访问巴比伦期间生病并突然死亡时，士兵们才明白卡拉诺斯的意思。

Chapter 5

第五章

LEADING WITH PURPOSE

有目的的领导

When you are inspired by some great purpose, some extraordinary project, all your thoughts break their bonds; your mind transcends limitations, your consciousness expands in every direction, and you find yourself in a new, great and wonderful world. Dormant forces, faculties and talents become alive, and you discover yourself to be a greater person by far than you ever dreamed yourself to be.

当你被一些伟大的目的、一些非凡的项目所激励时，你所有的思想都会打破它们的束缚；你的思想超越了限制，你的意识向各个方向扩展，你发现自己处在一个新的、伟大的、奇妙的世界中。沉睡的力量、能力和天赋变得活跃起来，你发现自己是一个远比你梦想中的更伟大的人。

—Patanjali, an authority on yoga,
circa 200 BC

-帕坦伽利，瑜伽的权威，约公元前200年

HOW LINCOLN RESHAPED THE WORLD BY LETTING THE WORLD RESHAPE HIS PURPOSE

A braham Lincoln's path to Purpose is a beautiful and instructive story, not simply because of how steadfastly he pursued it but also because of the struggles, stumbles, and strokes of seeming serendipity he encountered along the way.

When he was thirty-one, Lincoln broke off his engagement to the same person he would eventually marry, Mary Todd. He then spiraled into depression: "I am now the most miserable man living. . . I must die or be better, it appears to me." He took shelter at the home of his friend Joshua Speed. "Lincoln went crazy," Speed recalled. "[I] had to remove razors from his room, take away all knives and other such dangerous things and it was terrible." It was in this dark night of the soul that Lincoln discovered a powerful spark within. When Speed warned Lincoln that he would die unless he rallied, Lincoln replied that he could kill himself, that he was not afraid to

林肯如何通过让世界重塑他的目标来重塑世界

亚伯拉罕 - 林肯的目标之路，是一个美丽而富有启发性的故事，这不仅仅是因为他如何坚定地追求目标，还因为他一路走来遇到的挣扎、跌倒和看似偶然的一幕幕。

在他31岁时，林肯与他最终要结婚的那个人玛丽-托德解除了婚约。然后他就陷入了抑郁症。"我现在是生活中最悲惨的人，....，在我看来，我必须死，否则就会好起来。"他在他的朋友约书亚-斯比德的家中避难。"斯比德回忆说，"林肯疯了。"[我]不得不把剃刀从他的房间里拿出来，拿走所有的刀和其他此类危险的东西，这很可怕。"正是在这个灵魂的黑暗之夜，林肯发现了内心强大的火花。当斯比德警告林肯，如果他不振作起来，他就会死，林肯回答说，他可以自杀，他不怕死，但他"没有做任何事情让任何人类记住他曾经活过"。在另一个场合，他说："哦，死后离开自己的国

die, but that he had "done nothing to make any human being remember that he had lived." On another occasion, he remarked, "Oh how hard it is to die and leave one's country no better than if one had never lived." It is when we confront the prospect of death that we arrive at a full understanding of why we want to live.

"I am naturally anti-slavery," Lincoln once reflected. "If slavery is not wrong, nothing is wrong. I cannot remember when I did not so think, and feel." White citizens at the time were divided on slavery. Lincoln's friend Joshua Speed was a slaveholder, and Lincoln's wife came from a slaveholding family. What made Lincoln hate slavery so viscerally? Perhaps it was because, as he once said, "I used to be a slave."

In Lincoln's day, a child was required by law to be in their parents' care and control until the age of twenty-one. Parents could legally require their children to work, and the children's wages were the parents' to keep. A Newsweek article reports, "Until he was 21 years old, Lincoln's father had rented him out to neighbors in rural Indiana at a price of 10 to 31 cents a day, to labor as a rail splitter, farmhand, hog butcher and ferry operator. Thomas, his father, collected the son's wages. Lincoln was in effect an indentured servant. He regarded his semi-literate father as domineering and himself without rights." It

家，并不比从来没有活过好，这是多么难受的事情”。正是当我们面对死亡的前景时，我们才会充分理解我们为什么要活着。

"我自然是反对奴隶制的，"林肯曾经反思。"如果奴隶制没有错，那就没有什么是错的。我不记得什么时候我没有这样的想法和感受。"当时的白人公民对奴隶制存在分歧。林肯的朋友约书亚-斯比德是一个奴隶主，而林肯的妻子来自一个奴隶主家庭。是什么让林肯如此痛恨奴隶制？也许是因为，正如他曾经说过的，"我曾经是一个奴隶"。

在林肯的时代，法律规定孩子在21岁之前必须由父母照顾和控制。父母可以合法地要求他们的孩子工作，而孩子的工资则由父母保管。《新闻周刊》的一篇文章报道说："在林肯21岁之前，他的父亲以每天10至31美分的价格将他租给印第安纳州农村的邻居，从事铁路劈裂机、农场工人、生猪屠夫和渡船操作员的工作。他的父亲托马斯收取儿子的工资。林肯实际上是一个契约仆人。他认为他的半文盲父亲专横跋扈，自己没有权利"。在当时，父母使用体罚--鞭打和殴打是很常见的，据说如果托马斯发现亚伯拉罕在做家务时看书，以及其他"不

was common for parents to use corporal punishment—whipping and beating—back then, and Thomas was said to sometimes use it on Abraham if he caught the boy reading when he was supposed to be doing chores, and for other acts of “impropriety.” Lincoln walked away from his father at age twenty-one, never to return; when in 1851 he received word that his father was dying, Lincoln wrote to his stepbrother, “Say to him that if we could meet now, it is doubtful whether it would not be more painful than pleasant.” His father’s behavior must have seared into Lincoln a lifelong hunger to win freedom for others just as he had won his own. Perhaps the life experiences we go through are simply there to silently prepare us for our ultimate Purpose.

正当”的行为，他有时会对他使用体罚。林肯在21岁时离开了他的父亲，再也没有回来；1851年，当他收到父亲即将去世的消息时，林肯给他的继兄写道：“对他说，如果我们现在能见面，是否会比愉快更痛苦，这很值得怀疑。”他父亲的行为一定给林肯留下了终生的烙印，，为他人赢得自由，就像他为自己赢得自由一样。也许我们所经历的生活经历只是为了默默地为我们的最终目的做准备。

Democracy was a young, fragile institution in the mid-nineteenth century. Lincoln realized that democracy was critical to the project of sustaining and strengthening personal freedoms. He also realized where power in a democracy lay. “Public sentiment is everything,” he once said. “With public sentiment, nothing can fail; without it nothing can succeed. Consequently, he who molds public sentiment, goes deeper than he who enacts statutes or pronounces decisions.” The United States, to Lincoln, was a nation where a grand experiment was underway to advance democracy. The success or failure of that test, he believed, would ripple across the world.

在19世纪中期，民主是一个年轻、脆弱的机构。林肯意识到，民主对于维持和加强个人自由的项目至关重要。他还意识到民主制度中的权力所在。他曾说：“公众情绪就是一切”。他曾说：“有了公众情绪，什么都不会失败；没有公众情绪，什么都不会成功。因此，塑造公众情绪的人，比制定法规或宣布决定的人更深入。”对林肯来说，美国是一个正在进行推进民主的重大试验的国家。他认为，这一试验的成功或失败将在全世界产生影响。

In his twenties, Lincoln witnessed a series of violent events carried out by enraged mobs at a time of rising tensions over slavery and race. The experience awoke in him a deep concern for the preservation of law and order. At twenty-eight, as a newly minted lawyer recently elected to the Illinois state legislature, he gave a speech in Springfield, Illinois, in which he said, "[America's founding fathers] aspired to display before an admiring world, a practical demonstration of the truth of a proposition... namely, the capability of a people to govern themselves.... Let reverence for the laws... become the political religion of the nation; and let the old and the young, the rich and the poor, the grave and the gay of all sexes and tongues and colors and conditions, sacrifice unceasingly upon its altars." This desire to protect the legal and constitutional fabric of the nation became a primal stirring in Lincoln. Having been a railsplitter, boatman, manual laborer, store clerk, soldier, store owner, election clerk, postmaster, and surveyor, he finally settled into a legal career, with some forays into politics.

As a lawyer, Lincoln seems to have partitioned off his feelings about slavery from his fierce ambition to succeed in his profession. He was "not among those who... sought out cases involving blacks, or who volunteered to aid the antislavery cause." In

在他20多岁的时候，林肯目睹了在奴隶制和种族问题日益紧张的时候，被激怒的暴民所实施的一系列暴力事件。这一经历唤起了他对维护法律和秩序的深切关注。28岁时，作为一名刚刚当选为伊利诺伊州立法机构的律师，他在伊利诺伊州的斯普林菲尔德发表了一次演讲，他说：" [美国的建国者]希望在一个令人钦佩的世界面前展示一个命题的真理.....即一个民族管理自己的能力。.....让对法律的敬畏.....成为国家的政治宗教；让所有性别、语言、肤色和条件的老人和年轻人、富人和穷人、坟墓和同性恋者，不断地在其祭坛上献祭。"这种保护国家的法律和宪法结构的愿望在林肯身上得到了原始的激发。他曾做过拼铁工、船工、体力劳动者、店员、士兵、店主、选举事务员、邮政局长和测量员，最后定居在法律职业中，也曾涉足过政治。

作为一名律师，林肯似乎已经将他对奴隶制的感受与他在职业上取得成功的强烈野心分开了。他 "不属于那些.....寻找涉及黑人的案件，或自愿帮助反奴隶制事业的人。"1847年，他甚至同意代表肯塔基州的一个奴隶

1847, he even agreed to represent a Kentucky slaveholder, Robert Matson. Matson had brought five enslaved people—a mother, Jane Bryant, and her four children—to Illinois, a free state, where they had asserted their independence. Matson contended that they still belonged to him and filed a case in court to win them back, hiring Lincoln as his lawyer. An antislavery activist, Dr. Hiram Rutherford, knowing of Lincoln's critical views on slavery, approached Lincoln to propose that Lincoln represent the Bryants. "He listened attentively," recalled Rutherford of his conversation with Lincoln, "but I noticed that a peculiarly troubled look came over his face now and then. His eyes appeared to be fixed in the distance beyond me and he shook his head several times as if debating with himself some question of grave import." Something deep was likely stirred in Lincoln that day, for he quickly sought to switch sides so he could fight for the Bryants. Upon learning that Lincoln had initially agreed to represent Matson, Rutherford refused his help for the Bryants. Lincoln ultimately represented Matson. Accounts suggest that he put forth an uncharacteristically feeble argument in court and lost. Matson, enraged, left town without paying Lincoln his legal fees.

In the years that followed, Lincoln began seeing a need to be more active in the public arena to contribute to the fight against slavery, worrying that "that spirit which desired the peaceful extinction of

主罗伯特-马特森。马特森，把五个被奴役的人--母亲简-布莱恩特和她的四个孩子带到了自由州伊利诺伊州，他们在那宣称自己的独立。马特森认为他们仍然属于他，并向法院提起诉讼，希望将他们赢回来，他聘请了林肯作为他的律师。一位反奴隶制活动家海勒姆-卢瑟福博士知道林肯对奴隶制的批评意见后，找到林肯，提议由林肯代表布莱恩特。卢瑟福回忆起他与林肯的谈话时说："他听得很认真，""但我注意到，他的脸上不时浮现出一种特殊的不安的神情。他的眼睛似乎盯着我身后的远方，他摇了几下头，似乎在与自己辩论一些重要的问题。"那天，林肯内心深处可能有什么东西被激起了，因为他很快就想换个阵营，以便为布莱恩特人作战。当得知林肯最初同意代表马特森时，卢瑟福拒绝了他对布莱恩特的帮助。林肯最终代表了马特森。有说法称，他在法庭上提出了一个非同寻常的无力论据，结果输了。马特森被激怒了，没有支付林肯的诉讼费就离开了小镇。

在随后的几年里，林肯开始看到有必要在公共舞台上更加积极地为反对奴隶制的斗争作出贡献，他担心"那种希望和平消灭奴隶制的精神本身已经灭绝了"。1854年，他参加了美国

slavery has itself become extinct." He contested a US Senate seat in 1854, but voluntarily surrendered his candidacy when he saw the antislavery vote being split between himself and another candidate, Lyman Trumbull, running the risk that the proslavery candidate would win instead. In 1858, he got a second opportunity to contest a Senate seat. Lincoln and his opponent, Stephen Douglas, had known each other since the 1830s, having engaged in nightly conversations around the fire in Joshua Speed's general store back then. In 1856, when Douglas was already a prominent US senator, and Lincoln a largely failed politician, Lincoln had written a note to himself, not intended for others to read: "Twenty-two years ago Judge Douglas and I became acquainted. We were both young then; he a trifle younger than I. Even then, we were both ambitious.... With me, the race of ambition has been a failure—a flat failure; with him, it has been a splendid success."

During the 1858 Senate campaign, Douglas argued that America's new territories in the West should be allowed to decide for themselves if they wished to allow slavery; Lincoln wanted to limit slavery to only the states where the Constitution already permitted it. Slavery was a strong institution at that time in the nation, and a source of great wealth. Douglas claimed that America's founding fathers were open to slavery; Lincoln turned to a document older than the Constitution, the Declaration

参议院席位的竞争，但当他看到反奴隶制的选票在自己和另一位候选人莱曼-特伦布尔之间被分割时，他自愿放弃了自己的候选资格，冒着亲奴隶制的候选人反而会获胜的风险。1858年，他得到了第二次竞争参议院席位的机会。林肯和他的对手斯蒂芬-道格拉斯从19世纪30年代起就认识了，那时他们曾在约书亚-斯比德的杂货店里围着火堆进行夜谈。1856年，当道格拉斯已经是一位著名的美国参议员，而林肯基本上是一位失败的政治家时，林肯给自己写了一张纸条，并不打算让别人看。"22年前，道格拉斯法官和我结识了。那时我们都很年轻；他比我小一点。即使在那时，我们都是雄心勃勃的....，对我来说，，野心的竞赛是失败的--平淡的失败；对他来说，它是一个辉煌的成功。"

在1858年的参议院竞选中，道格拉斯认为，美国在西部的新领土应被允许自行决定是否允许奴隶制；林肯希望将奴隶制限制在宪法已经允许的州。奴隶制在当时的美国是一个强大的制度，也是巨大财富的来源。道格拉斯声称，美国的开国元勋们对奴隶制持开放态度；林肯则转向了一份比宪法更早的文件，即《独立宣言》。他说："我认为那份著名文书的作者.....并不是说所有的人在肤色、身材、智力、道德发展或社会能力方面

of Independence. He stated, "I think the authors of that notable instrument... did not mean to say all men were equal in color, size, intellect, moral development or social capacity. They defined [that men] were equal in certain inalienable rights, among which are life, liberty, and the pursuit of happiness." Calling the Declaration the "immortal emblem of Humanity," he recognized that its promise was unrealized at the moment. "They meant to set up a standard maxim for free society which should be familiar to all: constantly looked to, constantly labored for, and even though never perfectly attained, constantly approximated, and thereby constantly spreading and deepening its influence and augmenting the happiness and value of life to all people, of all colors, everywhere." He saw it as a bold, sweeping vision for the whole world and for generations to come, "a beacon to guide" not only everyone in his time but "their children and their children's children and the countless myriads who should inhabit the earth in other ages." In our own pursuit of Purpose, we can inspire ourselves and others by defining an ideal vision of the future—our polestar—and then framing what we do as steps that move us closer to that standard.

Lincoln lost the race to Douglas, prompting him to write, "I now sink out of view, and shall be forgotten." But the Evening Post opined, "No man of this generation has grown more rapidly before the country than Lincoln in this canvass."

都是平等的。他们规定[人]在某些不可剥夺的权利方面是平等的，其中包括生命、自由和对幸福的追求。"他称《宣言》是"人类不朽的标志"，并承认其承诺目前尚未实现。"他们的意思是为自由社会建立一个所有人都熟悉的标准格言：不断期待，不断努力，即使从未完美实现，也不断接近，从而不断传播和深化其影响，增加世界各地各种肤色的所有人的幸福和生命价值。"他认为这是对整个世界和未来几代人的一个大胆的、全面的愿景，"是指导"不仅是他那个时代的每个人，而且是"他们的孩子和他们孩子的孩子以及其他时代居住在地球上的无数人的灯塔。"在我们自己对"目的"的追求中，我们可以通过定义一个理想的未来愿景--我们的北极星--来激励自己和他人，然后将我们所做的事情设定为使我们更接近这一标准的步骤。

林肯在竞选中输给了道格拉斯，促使他写道："我现在沉没在人们的视线中，将被遗忘。"但《晚报》认为，"在这一代人中，没有人比林肯在这次拉票中在国家面前成长得更快"。即使我们没有赢得外在的胜利，如果

Even when we do not win outer victories, if we're doing the right things, our Purpose may still quietly advance.

A year after Lincoln's loss, he received an invitation to speak from the Republican Party. Some party leaders feared that their leading candidate for president, William Seward, was too radical to win popular support, having suggested the use of extraconstitutional measures to fight slavery. Lincoln and a few other individuals were being engaged to speak so party officials could explore alternatives to Seward. Lincoln's position was the same as Seward's—that slavery should not be allowed to enter new states—but he wished to deliver a message that would land well on his listeners so he could win popular sentiment. He needed to honor the past while still embracing the future.

His friend and biographer William Herndon later wrote, "No former effort in the line of speech-making had cost Lincoln so much time and thought as this one." For weeks, he spent long hours at the state library to find historical records to help him prove that a majority of the signatories to the US Constitution were against slavery. He showed through their comments and voting records that they had accepted slavery to ensure that the colonies would come together to form the new nation, but they had hoped the nation would someday

我们在做正确的事情，我们的目的仍然可能悄悄地前进。

林肯失利一年后，他收到了共和党的演讲邀请。一些党的领导人担心他们的主要总统候选人威廉-西华德过于激进，无法赢得民众的支持，因为他建议使用宪法外的措施来打击奴隶制。林肯和其他一些人被邀请发言，以便党的官员能够探索西华德的替代方案。林肯的立场与西华德相同--不应允许奴隶制进入新的州--但他希望传达一个能让听众满意的信息，这样他就能赢得民众的情绪。他需要在纪念过去的同时拥抱未来。

他的朋友和传记作者威廉-赫恩顿后来写道："以前在做演讲的过程中，没有任何一项工作像这次一样花费了林肯这么多的时间和心血。"几个星期以来，他在州图书馆花了很长时间寻找历史记录，以帮助他证明美国宪法的大多数签署者是反对奴隶制的。他们通过他们的评论和投票记录表明，他们接受奴隶制是为了确保各殖民地团结起来形成新的国家，但他们希望这个国家有朝一日能够赎回这一制度。林肯在纽约市库珀联盟的演讲中提出，通过限制奴隶制向新的州蔓延，

redeem itself of the institution. In his speech, delivered at Cooper Union in New York City, Lincoln proposed that by limiting slavery from spreading to new states, the citizens would therefore be continuing on the course set by the founding fathers—to bear with slavery where they couldn't legally abolish it, but not to extend it. One audience member wrote, "When Lincoln rose to speak, I was greatly disappointed. He was... so angular and awkward that I had, for an instant, a feeling of pity for so ungainly a man." But then, "his face lighted up as with an inward fire; the whole man was transfigured. I forgot his clothes, his personal appearance, and his individual peculiarities. Presently, forgetting myself, I was on my feet like the rest... cheering this wonderful man."

Lincoln ultimately won an upset victory over Seward in the Republican primary, catapulting him into the presidential race. Sometimes opportunity comes and knocks lightly on our door, like it did for Lincoln when he received the invitation to speak in New York. Will we recognize it and work harder than we've ever worked, so we, too, can seize the moment?

Lincoln's main opponent in the 1860 presidential race was, again, Stephen Douglas. This time, it was Lincoln who won—five years from the time he had

公民将因此继续走开国元勋们设定的路线--在他们无法合法废除奴隶制的地方忍受奴隶制，但不扩大它。一位听众写道："当林肯站起来讲话时，我感到非常失望。他.....那么有棱有角，那么笨拙，有那么一瞬间，我对这样一个不漂亮的人产生了一种怜悯之情。"但随后，"他的脸像被内在的火焰照亮了；整个人都变了样。我忘记了她的衣服，她的个人外表，以及她的个人特点。现在，我忘记了自己，像其他人一样站起来.....为这个了不起的人欢呼。"

林肯最终在共和党初选中不负众望地战胜了西华德，将他推上了总统竞选的舞台。有时机会来了，轻轻地敲打着我们的门，就像林肯收到在纽约演讲的邀请时那样。我们是否会认识到这一点，并比以往任何时候都更努力地工作，以便我们也能抓住这一时机？

林肯在1860年总统竞选中的主要对手又是斯蒂芬-道格拉斯。这一次，林肯赢得了胜利--距离他认为自己是"平凡的失败"，而道格拉斯是"辉煌的

considered himself a “flat failure” and Douglas a “splendid success.” Remarkably, Lincoln barely spoke in public between his Cooper Union address and his inaugural address as president, though privately he continued influencing and guiding his campaigners and supporters. In an emotionally charged atmosphere, Lincoln recognized that nothing he said would sway the views of his opponents, nor would it matter to his supporters. We, too, may benefit on occasion from putting our public pursuit of Purpose on pause because the conditions are not conducive, even while continuing to invest in it in private.

America's southern states fiercely disagreed with Lincoln's position of not allowing slavery to expand into the nation's western territories. With Lincoln as president, those states felt that they had lost all influence with the federal government, and the Civil War began. Overnight, the rules of the game changed for Lincoln: his Purpose would now hinge on how effective he would be not as a politician or an administrator, but as commander in chief of the military. His assistant secretary of war later recounted, “It was not so at the beginning; but after three or four years of constant practice in the science and art of war, he arrived at this extraordinary knowledge of it.... He knew human nature. He knew what chord to strike and was never afraid to strike it when he knew the time had arrived.” When we fuse with our Purpose, we acquire the drive to build

成功”。值得注意的是，林肯在他的库珀联盟演讲和他的总统就职演说之间几乎没有公开讲话，尽管私下里他继续影响和指导他的竞选者和支持者。在情绪激动的气氛中，林肯认识到，他说的任何话都不会动摇他的对手的观点，对他的支持者也不重要。我们有时也会因为条件不利而暂停对目的的公开追求，甚至在私下里继续投资，这对我们也有好处。

美国南部各州对林肯不允许奴隶制扩展到国家西部领土的立场有激烈的异议。在林肯担任总统后，这些州认为他们已经失去了对联邦政府的所有影响力，于是内战开始了。一夜之间，林肯的游戏规则发生了变化：他的目的现在将取决于他作为政治家或行政长官，而作为军队总司令的效率如何。他的战争助理秘书后来回忆说：“一开始不是这样的；但经过三四年在战争的科学和艺术方面的不断实践，他达到了这种非凡的知识....，他了解人性。他知道该敲打什么弦，而且当他知道时机已到时，从不害怕敲打它。”当我们与我们的目的融合在一起时，我们就会获得动力，培养任何技能，扮演任何必要的角色来推进它。

whatever skills and play whatever roles are necessary to advance it.

Early in the Civil War, a Union army general issued, on his own, a proclamation to free all enslaved people in Missouri who belonged to enslavers who did not swear allegiance to the Union. Lincoln rescinded the general's proclamation, fearing that it may make slave-holding border states like Missouri and Kentucky leave the Union for the Confederacy. Among those who roundly criticized Lincoln for this action was Frederick Douglass, a formerly enslaved man who had escaped to the North, won his freedom, and dedicated himself to the abolition cause. Douglass announced that "the friends of freedom, the Union, and the Constitution, have been most basely betrayed." Two years later, Douglass traveled to the White House to meet with Lincoln and shared certain concerns about the treatment of black soldiers in the war. He later recounted, "Mr. Lincoln listened with earnest attention and with very apparent sympathy, and replied to each point in his own peculiar, forcible way." At the conclusion of their meeting, Douglass felt that "though I was not entirely satisfied with his views, I was so well satisfied with the man..." Even when we cannot immediately win over those who challenge our positions, we may find a way to engage with them that can warm their hearts and build mutual trust.

南北战争初期，联邦军队的一位将军自行发布公告，释放密苏里州所有属于不宣誓效忠联邦的奴隶主的奴隶。林肯取消了这位将军的公告，因为他担心这可能会使密苏里和肯塔基等拥有奴隶的边境州离开联邦，加入南方联盟。对林肯的这一行动进行严厉批评的人中包括弗雷德里克-道格拉斯，这位曾经被奴役的，他逃到了北方，赢得了自由，并致力于废奴事业。道格拉斯宣布，"自由、联邦和宪法的朋友被最卑鄙地出卖了"。两年后，道格拉斯前往白宫与林肯会面，分享了对战争中黑人士兵待遇的某些担忧。他后来回忆说："林肯先生认真地听着，并有非常明显的同情心，并以他自己独特的、有力的方式回答了每一个问题。"在他们的会议结束时，道格拉斯觉得"虽然我对他的观点不完全满意，但我对这个人非常满意……"即使我们不能立即赢得那些挑战我们立场的人，我们也可能找到一种与他们接触的方式，可以温暖他们的心，建立相互信任。

After a bloody battle at Gettysburg, Lincoln arrived at the battlefield to join the citizens gathered to commemorate the soldiers who had died there. His speech that day is remarkable for what it says, but even more so for what it doesn't say. He honored the soldiers who sacrificed their lives to defend the idea that "all men are equal" and that "Government of the people, by the people, and for the people shall not perish from the earth." Remarkably, he made no reference to who won or who lost, nor to the location or date of the battle. His focus lay beyond the horizon, on all people of all nations for all time to come. In our own pursuit of Purpose, we, too, can step back to frame it in terms not simply of what we wish to attain for our audience in the here and now, but of how those attainments could be a blueprint for advancing humanity toward a more ideal future.

在盖茨堡的一场血战之后，林肯来到战场，与聚集在一起的市民一起纪念在那里牺牲的士兵。他那天的讲话因其所说的内容而引人注目，但更重要的是它没有说什么。他向那些为捍卫"人人平等"和"民有、民治、民享的政府不会从地球上消亡"的理念而牺牲的士兵致敬。值得注意的是，他没有提到谁赢谁输，也没有提到战斗的地点或日期。他的关注点在地平线之外，在未来的所有时间里关注所有国家的所有人民。在我们自己对"目的"的追求中，我们也可以退后一步，不只是在此时此刻为我们的听众实现什么，而是将这些成就作为一个蓝图，推动人类走向更理想的未来。

Once, as president, Lincoln was considering a promotion for General Ulysses Grant after appreciating his performance in battle. Some advisors approached him to warn that Grant had a reputation for drinking too much. They expected Lincoln to reject Grant, especially since Lincoln himself was a teetotaler. Instead, Lincoln replied, "Ah! You surprise me, gentlemen. But can you tell me where he gets his whiskey? Because, if I can only find out, I will send a barrel of this wonderful whiskey to every soldier in the army." Lincoln was differentiating between the

有一次，作为总统，林肯在赞赏尤利西斯·格兰特将军在战斗中的表现后，考虑给他晋升。一些顾问找到他，警告说格兰特有酗酒的名声。他们预计林肯会拒绝格兰特，特别是因为林肯本人是一个嗜酒者。相反，林肯回答说："啊！先生们，你们让我吃惊。但你能告诉我他的威士忌是哪里来的吗？因为，只要我能找到，我就会给军队中的每个士兵送一桶这种美妙的威士忌。"林肯正在区分他致力于在世界范围内宣传的公共价值观，以及他致力于在自己身上践行的私人价值观。

public values he was committed to propagating in the world and the private values he was committed to practicing on his own.

The further Lincoln progressed in his presidency, the fiercer his resolve became to abolish slavery. But the path to abolition was not clear. The only way to do so legally was for Congress to pass a constitutional amendment, for which there wasn't adequate political support. Lincoln initially thought the best way to achieve this goal was the way it had been done by other nations in the Americas where slavery had existed: gradually, over several decades, with financial compensation being paid by the government to slaveholders for giving up their "property." Two years into his term, Lincoln found a legal maneuver to more swiftly advance abolition. The law gave the federal government emergency powers to seize enemy property during war. Since the South after seceding had become an enemy of the nation, Lincoln drafted the Emancipation Proclamation, declaring all enslaved people in rebel states to be free. He made clear to his cabinet that he wasn't going to debate this move; his mind was made up. Members of his cabinet expressed a mixture of joy and concern.

William Seward—whom Lincoln had invited to join his cabinet even after running against him in the Republican

林肯在总统任期内走得越远，他废除奴隶制的决心就越强烈。但废除奴隶制的道路并不明确。在法律上废除奴隶制的唯一途径是由国会通过一项宪法修正案，但这并没有足够的政治支持。林肯最初认为，实现这一目标的最佳方式是美洲其他存在奴隶制的国家所采取的方式：在几十年内逐步实现，由政府向放弃“财产”的奴隶主支付经济补偿。上任两年后，林肯找到了一个法律手段来更迅速地推动废除奴隶制。该法赋予联邦政府在战争期间扣押敌人财产的紧急权力。由于分裂后的南方已成为国家的敌人，林肯起草了《解放宣言》，宣布叛乱州的所有被奴役者都是自由的。他向他的内阁明确表示，他不打算就这一举动进行辩论；他已经下定决心。他的内阁成员表达了一种混合的喜悦和担忧。

威廉·西华德 (William Seward) --林肯在共和党初选中与他竞选后仍邀请他加入内阁--担心这将

primaries—was concerned that it would be a hollow gesture. The South had won all recent battles, so how would the proclamation have any material impact on the lives of enslaved people in the South if northern forces weren't able to support them in their quest to act on their legally mandated freedom? Lincoln accepted Seward's criticism, putting his plans on pause. He announced the proclamation weeks later, after the North had won a major victory in the Battle of Antietam. Like Lincoln, we may sometimes find ourselves pursuing the right action at the wrong time. Listening to dissenting voices and extracting the kernel of truth in their positions—without giving up our own principles—can help us refine and redefine our path to success.

是一个空洞的姿态。南方在最近的所有战斗中都取得了胜利，因此，如果北方军队不能支持他们寻求法律规定自由，那么公告对南方被奴役者的生活会有什么实质性影响呢？林肯接受了西华德的批评，暂停了他的计划。几周后，在北方在安提塔姆战役中取得重大胜利后，他宣布了该宣言。像林肯一样，我们有时会发现自己在错误的时间追求正确的行动。倾听不同的声音，从他们的立场中提取真理的内核——同时不放弃我们自己的原则——可以帮助我们完善和重新定义我们的成功之路。

Lincoln knew what he wished for—to create a world where all people had the right to “life, liberty, and the pursuit of happiness”—but he was not always correct about the steps to get there. His initial vision of a post – Civil War country was for formerly enslaved people who had been freed to be settled in a colony abroad, and he directed government officials to make such preparations. Eventually, and after being roundly criticized by some for that plan, he recognized the rights of black people to become equal citizens of the United States. We may have a pure Purpose at our Core, but its outer expression will require continual learning and adapting on our part.

林肯知道他的愿望是什么——创造一个所有人都有权“享受生命、自由和追求幸福”的世界——但他对达到这一目标的步骤并不总是正确的。他对内战后国家的最初设想是让以前被奴役的人，被解放的人在国外的殖民地定居，他指示政府官员做这种准备。最终，在因该计划受到一些人的严厉批评后，他承认黑人有权利成为美国的平等公民。我们的核心可能有一个纯粹的目的，但它的外在表现需要我们不断地学习和适应。

As Lincoln's first presidential term drew to a close, Northerners were tiring of the war. Over six hundred thousand lives had been lost. The opposing Democratic Party promised to bring a rapid end to the war by negotiating peace with the Confederacy—the rebel states of the South. Republican leaders told Lincoln that public opinion had turned sharply against him, that "his re-election was an impossibility," and that he needed urgently to end the war. Lincoln was persuaded to draft a letter to the Confederacy offering a truce, with no conditions attached. But deep within, the idea troubled him. Under such an agreement, the push to end slavery would be stalled, and even the enslaved people who had been freed under the Emancipation Proclamation would have to be returned to the former slaveholders. This would have set the country on an entirely different trajectory. The day after he wrote the letter, he changed his mind and did not send it, allowing the war to go on and accepting that all he could do was try his best to resolve it on the right terms while he was president, leaving the ultimate outcome in the hands of a higher power. He told a Republican party official, "I am a beaten man, unless we can have some great victory." Two days later, the northern forces won a decisive battle in Atlanta. The direction of the Civil War turned sharply in the North's favor, public sentiment moved back toward support for Lincoln, and he won reelection.

随着林肯的第一个总统任期接近尾声，北方人对战争感到厌倦。超过60万人丧生。反对的民主党承诺通过与南方联盟——南方的叛乱州进行和平谈判，迅速结束战争。共和党领导人告诉林肯，公众舆论已经急剧转向反对他，“他的连任是不可能的”，他需要紧急结束战争。林肯被说服了，起草了一封给南方联盟的信，提出休战，不附带任何条件。但在内心深处，这个想法让他感到不安。在这样的协议下，结束奴隶制的努力将停滞不前，甚至根据《解放奴隶宣言》获得自由的被奴役者也必须归还前奴隶主。这将使国家走上一个完全不同的轨道。在他写完这封信的第二天，他改变了主意，没有寄出这封信，允许战争继续进行，并接受他所能做的就是在担任总统期间尽力以正确的条件解决这个问题，把最终的结果留在更高的权力手中。他对一位共和党官员说：“我是一个被打败的人，除非我们能取得一些伟大的胜利。”两天后，北方军队在亚特兰大赢得了一场决定性的战斗。内战的方向急剧转向对北方有利，公众情绪重新转向对林肯的支持，他也赢得了连任。

With victory in the war appearing imminent, Lincoln wished at this stage to dissuade Northerners from feeling superior or vindictive toward their defeated fellow Americans. So he wielded the pen again to draft a speech for his second inauguration that would lay down the case for all Americans to approach this moment with grace and humility. He observed that both warring parties had claimed God to be on their side, and yet both parties had suffered huge losses. Thus, he argued, both parties must in some way bear responsibility for the injustice of slavery for which the suffering in this war was a sort of "karmic" consequence. He was hinting at how even Northerners were complicit in the institution of slavery, having "promoted, prolonged, and profited" from it for a long time. He ended the speech with a stirring invitation to the American people to come together "with malice toward none, with charity for all," to "bind up the nation's wounds," and "to do all which may achieve a just and lasting peace among ourselves and the rest of the world." Later that day, he welcomed, among others, Frederick Douglass as a guest to the White House and asked what he thought about the speech. Douglass replied, "Mr. President, that was a sacred effort."

Lincoln by now viewed the law not as an end unto itself, as he'd done before, but

由于战争的胜利似乎迫在眉睫，林肯希望在这个阶段劝阻北方人不要对他们的战败同胞产生优越感或报复心。因此，他再次挥笔为他的第二次就职典礼起草了一份演讲稿，为所有美国人以优雅和谦逊的态度对待这一时刻提出了理由。他指出，交战双方都声称上帝站在他们一边，但双方都遭受了巨大损失。因此，他认为，双方都必须以某种方式对奴隶制的不公正行为负责，而这场战争中的痛苦是一种"因果"的结果。他暗示，即使是北方人也是奴隶制的同谋，他们长期以来"促进、延长并从奴隶制中获利"。在演讲的最后，他激动地邀请美国人民"怀着对任何人的恶意，对所有人的善意"走到一起，"医治国家的创伤"，并"做一切可能在我们自己和世界其他地方实现公正和持久和平的事情。"当天晚些时候，他欢迎弗雷德里克·道格拉斯等人到白宫做客，并问他对演讲有何看法。道格拉斯回答说："总统先生，那是一种神圣的努力"。

林肯现在不是像以前那样将法律视为目的，而是将其视为达到目的的

as a means to an end—an instrument to be used for the greater goal of creating a more just world. He bent the law in carefully calculated ways, suspending the writ of habeas corpus, i recognizing West Virginia as a new state without the constitutionally required permission of the parent state, Virginia, and declaring military rule in Kansas—all actions that the US Supreme Court later declared to be violations of the Constitution. As a Union victory in the Civil War became a near certainty, he made a push to finally bring an end to the institution of slavery, engaging in threats, lies, and bribes to secure votes among undecided members of the House of Representatives to pass a constitutional amendment that abolished slavery throughout the nation.

Frederick Douglass was later to say this about Lincoln: "Viewed from the genuine abolition ground, Mr. Lincoln seemed tardy, cold, dull, and indifferent; but measuring him by the sentiment of his country, a sentiment he was bound as a statesman to consult, he was swift, zealous, radical, and determined."

Like Lincoln, we will sometimes encounter strong headwinds and, at other times, tailwinds. We, too, won't have the ability to control everything. We will benefit from regulating our pace and path by stepping back whenever conditions change

一种手段--用来实现创造一个更加公正的世界这一更大目标的工具。他以精心策划的方式弯曲法律，暂停人身保护令。 i 在没有得到母州弗吉尼亚的宪法许可的情况下，承认西弗吉尼亚为新州，并宣布在堪萨斯实行军事统治--所有这些行动后来都被美国最高法院宣布为违反宪法。当联邦在内战中的胜利几乎成为定局时，他推动了最终结束奴隶制的进程，通过威胁、谎言和贿赂，在众议院未作决定的成员中争取选票，以通过一项在全国范围内废除奴隶制的宪法修正案。

弗雷德里克-道格拉斯后来这样评价林肯："从真正的废奴立场来看，林肯先生似乎迟缓、冷淡、迟钝和无动于衷；但用他国家的情感来衡量他，作为一个政治家，他必须咨询这种情感，他是迅速的、热心的、激进的和坚定的。"

像林肯一样，我们有时会遇到强大的逆风，有时会遇到尾风。我们也不会有能力控制一切。我们将受益于调节我们的步伐和路径，，每当条件发生变化时，我们就会后退一步，问

to ask ourselves, "Should I push, pull, pause, or pivot?"

Eleven weeks after the House passed the historic Thirteenth Amendment, Lincoln was assassinated. When he lay dying from the bullet wound, he must have felt a deep sense of peace knowing that these words he had once written were finally ringing true: "I am proud, in my passing speck of time, to contribute a humble mite to that glorious consummation which my own poor eyes may not last to see."

In his life's final—and finest—chapter, Lincoln acted not as a lawyer, democracy watchdog, or president, but as a follower of his inner voice, committed to helping every human secure something that Lincoln so deeply cherished for himself, "the right to rise." Perhaps the greatest lesson from Lincoln's journey is that to fully manifest our Purpose in an imperfect world, we need to meet people where they are and then move them closer to our desired future, sometimes through small steps and sometimes through big leaps, being guided not by a fixed road map but by an adaptive calculus—a calculus that continually reaffirms our Core Purpose and then reexpresses it in the most suitable goals as conditions change.

自己：“我应该推动、拉动、暂停，还是转向？”

在众议院通过历史性的第十三条修正案11个星期后，林肯被暗杀。当他因枪伤而奄奄一息时，他一定感到了深深的安宁，因为他知道他曾经写下的这些话终于成为现实：“我很自豪，在我逝去的时间里，为我自己可怜的眼睛可能无法最后看到的辉煌的圆满贡献了微薄的力量。”

在他生命的最后一章——也是最美的一章，林肯不是作为律师、民主监督者或总统行事，而是作为他内心声音的追随者，致力于帮助每个人获得林肯为自己深深珍惜的东西，“崛起的权利”。也许林肯旅程中最大的教训是，为了在一个不完美的世界中充分体现我们的目的，我们需要满足人们的需要，然后使他们更接近我们所期望的未来，有时通过小步骤，有时通过大跳跃，不是由一个固定的路线图指导，而是由一个适应性的计算方法指导，这个计算方法不断地重申我们的核心目的，然后随着条件的变化以最合适的目标重新表达它。

Footnote

脚注

i The right of an arrested person to be brought in front of a judge or court.

i 被捕者被带到法官或法院面前的权利。

Chapter 6

第六章

LIVING WITH WISDOM

智慧的生活

Wisdom is nothing but a preparation of the soul, a capacity, a secret art of thinking, feeling and breathing thoughts of unity at every moment of life.

—Hermann Hesse

SAVING MY BABY

"Rick, help me save my baby!" The year was 2002, and I was devastated. My three-year-old was being wrested out of my loving hands, and I was fighting against the odds to hold on to it. This baby was my startup, Paramark.

As its founding CEO, I cared deeply about Paramark. It meant the world to me.

智慧不过是灵魂的一种准备，一种能力，一种在生活的每一时刻思考、感受和呼吸统一思想的秘密艺术。

-赫尔曼-黑塞

拯救我的孩子

"瑞克，帮我救救我的孩子！"那一年是2002年，我被摧毁了。我三岁的孩子正从我的爱手中被夺走，而我正在与困难作斗争，以保住它。这个孩子是我的初创公司，帕拉马克。

作为其创始首席执行官，我非常关心帕拉马克。它对我来说意味着世

We had raised \$10 million in venture capital during a euphoric period in Silicon Valley, and we were not yet profitable. With the funds running out, we were seeking our next round of financing. However, the climate was by then very different. Internet stocks had crashed, and investors were skittish about supporting startups. Our lead investor had decided they wanted to merge our startup with another company in their portfolio. They were asking my cofounders and me to surrender control and ownership in return for stock in this other company and the opportunity to keep working on our vision under the other firm's management. That plan was unacceptable to me since I did not believe in the other company's vision or business prospects.

The fight was on in our board of directors, with our lead investor on one side and me on the other. I flew to New York to arrange alternative sources of financing so I could make a counterbid on Paramark. With a new source of funding in place, I called Rick, an early angel investor and a valued mentor, from a hotel in New York City. I shared with him the strategy and financial plan I had come up with and sought his advice on how to manage the dynamics with Paramark's board and legal counsel to make sure I would win.

I remember Rick's response to this day. He paused, as if he were shifting gears in his

界。在硅谷的一个兴奋时期，我们筹集了1000万美元的风险资本，但我们还没有盈利。随着资金的耗尽，我们正在寻求下一轮的融资。然而，当时的环境已经非常不同。互联网股票已经崩溃，投资者对支持初创企业持谨慎态度。我们的主要投资者已经决定要将我们的创业公司与他们投资组合中的另一家公司合并。他们要求我和我的联合创始人放弃控制权和所有权，以换取另一家公司的股票，并有机会在另一家公司的管理下继续为我们的愿景工作。这个计划对我来说是不可接受的，因为我不相信另一家公司的愿景或商业前景。

在我们的董事会中，斗争开始了，我们的主要投资者在一边，我在另一边。我飞往纽约，安排其他融资渠道，以便对帕拉马克进行反竞标。有了新的资金来源，我在纽约市的一家酒店给早期的天使投资人和重要的导师瑞克打电话。我与他分享了我的战略和财务计划，并就如何处理与帕拉马克公司董事会和法律顾问的关系以确保我获胜征求他的意见。

我记得里克对这一天的反应。他停顿了一下，仿佛是在脑海中换了个

mind. "Hitendra," he said, "why do you want to buy Paramark?"

I had put my blood, toil, tears, and sweat into Paramark for three years! It had been my first, my last, my everything! I fumbled to find words to express the mix of conviction and confusion I felt. "Rick, this is my startup. If they acquire it, I am certain it will die. How can I allow them to do that?"

"I understand," Rick replied. "But are you certain that sustaining Paramark is what you want to dedicate your energies to at this stage of life?"

"Of course I am!" I thought. "Does he expect that I will abandon my company?" Instead, I said, "I appreciate your guidance, as always, Rick. Let me reflect on what you've said."

But I didn't. I put Rick's remarks aside and made a counteroffer to purchase Paramark. The investor won the board battle, and I lost control over my company. Two years later, the company that the investor had merged Paramark with shut down. Things had gone just as I had feared.

档次。"希滕德拉, "他说, "你为什么要收购帕拉马克? "

我把我的血、辛劳、泪水和汗水投入帕拉马克三年！这是我的第一次，也是最后一次，更是我的一切。这是我的第一次，也是我的最后一次，更是我的一切。我摸索着找到一些词语来表达我的信念和困惑的混合物。"里克，这是我的创业公司。如果他们收购了它，我确信它将死去。我怎么能允许他们这样做？"

"我明白，"里克回答。"但你确定在生命的这个阶段，维持帕拉马克是你想要奉献你的精力的事情吗？"

"我当然是！"我想。"他是否期望我将放弃我的公司？"相反，我说："我感谢你的指导，一如既往，里克。让我思考一下你说的话。"

但我没有这样做。我把里克的言论放在一边，提出了购买帕拉马克的反建议。投资者赢得了董事会的斗争，而我失去了对公司的控制。两年后，投资者将帕拉马克与之合并的那家公司关闭了。事情的发展正如我所担心的那样。但那时我早已对失去控

But by then I had long since made peace with losing control, and I was even, much to my surprise, grateful for that outcome. Because over time, I had realized the wisdom in Rick's remarks.

Rick had been probing my underlying motivations and could see that I was operating from a place of blind attachment, a belief that "I must save my baby," a desire to not lose my dream, a sense of anger and betrayal, and an unwillingness to face a moment of public failure—and he could sense that those forces were clouding my judgment. If I had allowed myself to rise above the emotional fray, as he had done, I might have concluded on my own that it was time to move on. The vision for Paramark was strong, but its business model was broken. Had I acquired the company, I would have locked myself in for a years-long struggle to breathe life into a tired entity instead of rebooting my career. I thought my dream had crumbled—but in losing Paramark, I found myself. I moved to New York, started teaching at Columbia, and built a whole new vision for my life and my work.

Truth had come knocking on my door in the form of Rick's advice that day, but I was not yet ready to receive it. As a former math addict, a PhD, a consultant, and a founder and CEO who had raised several million dollars and built a thirty-person

制权感到平静，甚至令我惊讶的是，我对这一结果感到感激。因为随着时间的推移，我已经意识到了里克这番话中的智慧。

瑞克一直在探究我的潜在动机，他能看出我是在盲目依恋，相信"我必须拯救我的孩子"，渴望不失去我的梦想，感到愤怒和背叛，以及不愿意面对公开失败的时刻--他能感觉到这些力量正在影响我的判断。如果我像他那样，让自己超越情绪化的争斗，我可能会自己得出结论，是时候继续前进了。帕拉马克的愿景是强大的，但它的商业模式已被打破。如果我收购了这家公司，我就会把自己锁在一个长达数年的斗争中，为一个疲惫的实体注入活力，而不是重新启动我的职业生涯。我以为我的梦想已经崩溃了，但在失去帕拉马克的同时，我找到了自己。我搬到了纽约，开始在哥伦比亚大学教书，并为我的生活和工作建立了一个全新的愿景。

那天，真理以瑞克建议的形式来敲我的门，但我还没有准备好接受它。作为一个曾经的数学瘾君子，一个博士，一个顾问，一个已经筹集了几百万美元并建立了一个包括来自斯坦福大学、普林斯顿大学、麻省理工

team that included PhDs in math, computer science, and engineering from Stanford, Princeton, MIT, and Harvard, I was admittedly not lacking in intelligence. So, what was I lacking?

THE ESSENCE OF WISDOM

By enthroning intelligence as the capstone quality for success, we have been worshipping a false god—or at least an incomplete god. We have designed our educational institutions, awards, assessments, and hiring practices around the premise that the more intelligent you are, the more value you bring to the world and the more successful you will be. I got swept up in this mass cult of intelligence as I was growing up. While other kids were reading comic books, I would complete logic puzzles and IQ tests in hot pursuit of the holy grail of intelligence. Over time, I sought to be part of elite institutions filled with highly intelligent people. But I noticed something troubling: more intelligent people weren't necessarily happier, healthier, or more virtuous than less intelligent people, nor were they more successful in relationships. Science is now corroborating my anecdotal observations.

At that crisis moment in my conversation with Rick about the future of

学院和哈佛大学的数学、计算机科学和工程博士在内的30人团队的创始人和CEO，我承认自己并不缺乏智慧。那么，我缺少什么呢？

智慧的本质

通过将智力作为成功的顶点素质，我们一直在崇拜一个假神，或者至少是一个不完整的神。我们在设计我们的教育机构、奖项、评估和招聘做法时，都围绕着这样一个前提：你越聪明，你给世界带来的价值就越大，你就会越成功。在我成长的过程中，我被卷进了这种对智力的大众崇拜。当其他孩子在看漫画书的时候，我就会完成逻辑谜题和智商测试，热衷于追求智力的圣杯。随着时间的推移，我寻求成为充满高智商人士的精英机构的一部分。但我注意到一些令人不安的事情：更聪明的人不一定比不太聪明的人更快乐、更健康或更有德行，他们在人际关系中也不一定更成功。科学现在证实了我的轶事观察。

在我与瑞克就帕拉马克的未来进行谈话的那个危机时刻，我没有敞开

Paramark, I was not open to reviewing the situation with fresh eyes, or to accepting the contrarian counsel of a caring mentor, or to reflecting objectively on my startup's prospects. My intelligence was being hobbled by my intention. Research shows that when we make choices, our intellect does not act independently but in service of our intention: the desire we have for a certain outcome, a certain version of "truth," shaped by our emotions, thoughts, beliefs, and attachments. When we are attached to an idea, our intelligence marches forth to prove that the idea is true and to protect and safeguard it from attack. It scans selectively for facts, arguments, and sources that support the idea, and it attacks the reliability of facts, arguments, and sources that challenge it. The more intelligent we are, the more adept we will be at marshaling arguments in service of our intention. A less intelligent person might, in the face of evidence that contradicts their objective, give up at some point and accept that they are wrong. But a more intelligent person will find inventive ways to challenge any data, argument, or expert that opposes their viewpoint. When we have a flawed intention, our intellect becomes our own worst enemy. Psychologists call this "myside bias."

And it gets worse. Research shows that the higher your IQ, the more likely you are to believe you are not prone to such intelligence malfunctions; you believe that myside bias is for lesser intellects. Your own

心扉，以全新的眼光审视形势，也没有接受一位充满爱心的导师的反面建议，更没有客观地反思我的创业公司的前景。我的智慧被我的意图所束缚。研究表明，当我们做出选择时，我们的智力不是独立行动，而是为我们的意图服务：我们对某种结果的渴望，某种版本的“真理”，由我们的情感、思想、信仰和依恋形成。当我们执着于一个想法时，我们的智慧就会勇往直前，证明这个想法是真实的，并保护和保障它不受攻击。它有选择地扫描支持这个想法的事实、论据和来源，并攻击挑战它的事实、论据和来源的可靠性。我们越聪明，就越善于为我们的意图收集论据。一个不太聪明的人，在面对与他们的目标相矛盾的证据时，可能会在某个时候放弃，接受他们是错误的。但一个更聪明的人，会找到创造性的方法来挑战任何反对他们观点的数据、论据或专家。当我们有一个有缺陷的意图时，我们的智力会成为我们自己最大的敌人。心理学家把这称为“我的偏见”。

而且情况越来越糟。研究表明，你的智商越高，你就越有可能认为自己不容易出现这种智力故障；你认为我的偏见是针对智力较差的人。你自己的聪明变成了一个陷阱：你不太可

cleverness becomes a trap: you are less likely to check your assumptions, challenge your thinking, or ask for other people's opinions. You stay stuck in a wrong groove, and your capacity to self-correct and grow your understanding is arrested.

We think we are free to make the best choices for ourselves, seldom realizing the silent but potent ways in which flawed intentions can fog our minds, loosen our grasp on truth, and skew our choices. A well-honed intelligence by itself is insufficient to lift this veil of delusion. To see through an accurate mental lens, our intentions must arise from our Inner Core, not our ego. For this, we need to cultivate a hunger to uncover the truth in all matters, embrace it in whatever form it comes to us, abandon dearly held beliefs if they conflict with truth, and follow whatever trail truth wishes to take us down in the service of our Purpose. That is the essence of Wisdom.

An ancient Indian epic, the Katha Upanishad, provides an apt metaphor for Wisdom. Think of your body as a chariot, of which you—your Inner Core—are the lord. You wish to move your chariot forward toward a meaningful destination. The horses—your emotions, thoughts, beliefs, and desires—are what give you energy to move the chariot forward. But left to themselves, one horse might get lazy and want to sit under a shady tree, while

能检查你的假设，挑战你的思维，或询问其他人的意见。你一直停留在一个错误的轨道上，你自我纠正和增长理解的能力被阻止。

我们认为我们可以自由地为自己做出最好的选择，很少意识到有缺陷的意图会以无声而有力的方式迷惑我们的头脑，放松我们对真理的把握，并歪曲我们的选择。训练有素的智力本身并不足以揭开这层错觉的面纱。为了通过一个准确的心理透镜来观察，我们的意图必须来自我们的内在核心，而不是我们的自我。为此，我们需要，培养一种饥饿感，在所有问题上发现真相，接受它以任何形式出现在我们面前，如果它们与真相相冲突，就放弃所珍视的信仰，并遵循真相希望带我们走的任何道路，为我们的目的服务。这就是智慧的本质。

一部古老的印度史诗《卡塔奥义书》为智慧提供了一个恰当的比喻。把你的身体想象成一辆战车，你——你的内在核心——是这辆战车的主宰。你希望将你的战车向一个有意义的目的地前进。马——你的情绪、思想、信念和欲望——是给你提供能量，使战车前进的东西。但是，如果任其自生自灭，一匹马可能会变得懒惰，想坐在阴凉的树下，而另一匹马可能会变得疯狂，转向错误的方向。你需要一个

another might go wild and turn in the wrong direction. You need a charioteer to rein in and direct the horses. That charioteer is Wisdom.

THE POWER OF WISDOM

By attuning us to truth, Wisdom ensures that we approach all life's moments and challenges from an illuminated place. And yet it sometimes feels more comfortable to hide from the truth. Then we can buffer ourselves from uncomfortable realizations, bend our perceptions to our preferences, and feel no compulsion to challenge or change our favored emotions or beliefs. But this way of life is a fool's paradise. In the long run, living based on limiting emotions and beliefs, and the behaviors they trigger in us, can damage our health, bedevil our mind, erode our performance, and compromise our relationships. By sidestepping Wisdom, we create the conditions that will one day cause us to wake up and discover that we have been living a lie.

战车管理员来控制和指挥马匹。这个战车手就是智慧。

智慧的力量

通过使我们适应真理，智慧确保我们从一个被照亮的地方对待所有的生活时刻和挑战。然而，有时躲避真相会让人感觉更舒服。这样我们就可以缓冲自己不舒服的意识，根据自己的喜好弯曲我们的感知，并且不觉得有必要挑战或改变我们喜欢的情绪或信仰。但这种生活方式是一个傻瓜的天堂。从长远来看，基于限制性情绪和信念的生活，以及它们在我们身上引发的行为，会损害我们的健康，困扰我们的头脑，侵蚀我们的表现，并损害我们的关系。通过回避智慧，我们创造了一些条件，这些条件将使我们有一天醒来，发现自己一直生活在谎言之中。

THE PATH OF WISDOM

The path of Wisdom guides us through five layers of our mind, presented here as

智慧之路

智慧之路引导我们穿过我们心灵的五个层次，在此以五个阶段的形式

five stages, culminating in the reward of intuitive perception.

Stage 1: Master Your Emotions

Vincent van Gogh wrote, "Let's not forget that the little emotions are the great captains of our lives and we obey them without realizing it." We typically believe that some emotions are good and others are bad. In actuality, every emotion can be good, and every emotion can be bad.

Anger, for example, is usually seen as a bad emotion, and with good reason. When you are caught in the grip of anger, you think, say, and do things you may later regret. You may strain and sometimes sever relations by engaging in disrespectful speech or behavior. Instead of building bridges, you destroy them. Your judgment is blurred and you make bad choices. Someone who does not have your best interests at heart may take advantage of your short fuse by deliberately riling you so you make the wrong move in an interview, negotiation, or competitive sport. Anger is infectious and mutually reinforcing. When you express it in a conversation, the other person may respond in kind, causing you to react with even more anger. At that point, it may be too late to turn the situation around—what was a spark is now a raging fire. Anger also

呈现，最终达到直觉感知的回报。

第一阶段：掌握你的情绪

文森特-凡高写道："我们不要忘记，小情绪是我们生活的大队长，我们在不知不觉中服从了它们。"我们通常认为，有些情绪是好的，有些是坏的。实际上，每一种情绪都可能是好的，每一种情绪都可能是坏的。

例如，愤怒通常被看作是一种不好的情绪，而且有充分的理由。当你被愤怒所控制时，你会想、说、做一些你后来可能会后悔的事情。你可能会因不尊重他人的言论或行为而使关系紧张，有时甚至断绝关系。你没有建立桥梁，而是破坏它们。你的判断力很模糊，你会做出错误的选择。一个不以你的利益为重的人可能会利用你的短处，故意激怒你，使你在面试、谈判或竞技运动中做出错误的举动。愤怒是有感染力的，而且是相互促进的。当你在谈话中表达愤怒时，对方可能会做出相应的反应，导致你做出更多的愤怒反应。在这一点上，要扭转局面可能已经太晚了--原来的火花现在变成了熊熊大火。愤怒也会对你的健康产生负面影响。有高度愤怒倾向的人，患心脏病的风险明显增大。愤怒有时会让你在最初触发后的

negatively affects your health. People who have a high propensity for anger are at significantly greater risk of heart disease. And anger can sometimes keep you in its grip for hours and days after the initial trigger, distracting you from being mindfully engaged in your everyday moments; you nod your head politely to someone at work or a friend at dinner, but your mind is actually consumed with angry thoughts about an argument that happened at work that day.

Yet anger can also be a force for good. It makes you wake up and pay attention to what is not right in our world. It gives you the motivation and energy to act. It causes you to lose your fear. It supports you as you rise above constraints and setbacks to keep fighting the good fight. It helps you galvanize people toward collective action on a righteous cause. When people see your anger, it can prompt them to take you seriously. Gandhi said, "As heat conserved is transmuted into energy, even so our anger controlled can be transmuted into a power that can move the world."

Optimism is usually seen as a good emotion. It gives you motivation to work harder at your goal. It keeps you resilient in turbulent times. You are more creative, because you keep looking for new solutions. Optimism has been shown to drive success in education and in many professions.

数小时甚至数天内都无法自拔，使你无法全神贯注地投入到日常的生活中；你在工作中向某人或朋友在晚餐时礼貌地点头，但你的头脑实际上被那天在工作中发生的争执的愤怒想法所吞噬。

然而，愤怒也可以是一种善的力量。它使你醒来并注意到我们的世界上有什么不对。它给你行动的动力和能量。它使你失去恐惧。它支持你超越限制和挫折，继续为正义而战。它帮助你激励人们在正义的事业上采取集体行动。当人们看到你的愤怒，它可以促使他们认真对待你。甘地说："正如保存的热量被转化为，即使如此，我们控制的愤怒也可以转化为一种可以推动世界的力量。"

乐观通常被看作是一种好的情绪。它使你有动力为你的目标更加努力工作。它使你在动荡时期保持坚韧。你更有创造力，因为你不断寻找新的解决方案。乐观主义已被证明可以推动教育和许多职业的成功。有远见的人必须是乐观主义者，因为有远

Visionary people have to be optimists, for visionaries are people who can see untapped possibilities where others see only boundaries and constraints. Optimists inspire others with their positive beliefs about the future, infect others with their positivity, and draw others to them. They are happier people and much less likely than pessimists to suffer from depression. Optimists are also physically healthier. Research studies that have tracked people over several decades have showed that optimism adds on average ten years to your life (relative to pessimism).

见的人能够看到未开发的可能性，而其他人只看到边界和限制。乐观主义者用他们对未来的积极信念激励他人，用他们的积极性感染他人，并吸引他人加入他们。他们是更快乐的人，比悲观主义者更不可能患抑郁症。乐观主义者的身体也更健康。几十年来对人们的跟踪研究表明，乐观主义平均能使你的寿命增加10年（相对于悲观主义而言）。

But optimism can hurt you when it causes you to ignore possible scenarios that could go wrong. When you are optimistic, you may fail to take adequate preventive measures, or to formulate a plan B. To anticipate problem situations, it helps to view things through a pessimistic lens. Optimism can also fool you into making fatal miscalculations about the future, allow you to ignore simmering problems that over time become big and unresolvable, and lull you into underpreparing for high-stakes moments. Moreover, a leader who spouts unambiguously optimistic messages to the team—"We will win!"—at a time when all looks dark and gloomy can come across as unrealistic, even unhinged, and unworthy of the team's trust. Sometimes the downside scenario you have ignored comes true, potentially killing your dream, and even killing you.

但是，当乐观主义导致你忽视可能出错的情况时，它就会伤害你。当你乐观时，你可能无法采取足够的预防措施，或制定B计划。要预测问题的情况，通过悲观的视角看待问题是有所帮助的。乐观主义也可能愚弄你，使你对未来作出致命的误判，让你忽视那些随着时间推移变得巨大而无法解决的隐患，并使你在高风险时刻准备不足。此外，当一切看起来都很黑暗和阴暗的时候，一个领导者向团队发出毫不含糊的乐观信息--"我们会赢的！"--会让人觉得不现实，甚至是不正常的，不值得团队信任。有时，你所忽视的不利情况会成真，有可能扼杀你的梦想，甚至扼杀你。

What, then, might emotional mastery look like? It certainly should not mean that you disconnect from your emotions, because then they will not be able to guide or motivate you. And it should not mean that you freely identify with and express all emotions, because some of them can take you down a bad path. Mastery is more nuanced.

那么，对情绪的掌握可能是什么样子的呢？它当然不应该意味着你与你的情绪脱节，因为那样的话，它们将无法指导或激励你。它也不应该意味着你自由地认同和表达所有的情绪，因为其中一些情绪会把你带入一条坏的道路。掌握是更细微的。

FOUR STEPS TO EMOTIONAL MASTERY

1. Be aware, moment by moment, of your emotional state.

Without this awareness, you will miss valuable signals or be misled by flawed feelings. An emotion like anxiety can alert you to risks and past learnings that may otherwise be hidden from conscious view, while an emotion like optimism may make you more willing to take risks than you ought to be.

掌握情绪的四个步骤

1. 要意识到，每时每刻，你的情绪状态。

如果没有这种意识，你会错过有价值的信号或被有缺陷的感觉所误导。像焦虑这样的情绪可以提醒你注意风险和过去的经验，否则这些经验可能会被隐藏起来，而像乐观这样的情绪可能会使你更愿意承担风险，而不是你应该承担的。

2. Assess whether your emotional response in any given situation is appropriate by exploring the following possible scenarios:

- The emotion you are experiencing has nothing to do with your present context. If you arrive at work with your mind in a state of agitation because of a fight you had with your spouse that morning, the right thing to do is to first acknowledge your emotional state to yourself, then calm your emotions down, and then shift your attention to your work interactions. Otherwise, science shows, your behavior and decision-making at work will be influenced, erroneously so, by this emotion that has nothing to do with your work.

- The emotion is counterproductive. I sometimes get riled up when I think a colleague has done something wrong, only to discover that I gave them unclear or wrong directions. Before acting on such an emotion, it's important to first examine and understand the situation to know if the emotion has any value at all.

- The emotion is both relevant and useful. In that case, tune into it to gain the maximum insight and motivation.

2. 通过探讨以下可能的情况，评估你在任何特定情况下的情绪反应是否恰当。

- 你所经历的情绪与你现在的环境无关。如果你因为那天早上和配偶吵架而带着激动的心情去上班，正确的做法是首先向自己承认你的情绪状态，然后让你的情绪平静下来，再把你的注意力转移到工作互动上。否则，科学表明，你在工作中的行为和决策将受到这种与你的工作无关的情绪的影响，而且是错误的影响。

- 情绪化会适得其反。我有时会在认为同事做错事时被激怒，最后才发现我给他们的指示不明确或错误。在对这种情绪采取行动之前，首先要检查和了解情况，知道这种情绪是否有任何价值。

- 这种情绪既相关又有用。在这种情况下，调整它以获得最大的洞察力和动力。

- You are not experiencing a certain emotion that you could really benefit from. Perhaps you'd benefit from a little anxiety because you are being too casual about a deadline. Or from a little unhappiness because you are being too passive about disruptive conduct from some teammates.

- You're experiencing a mix of emotions—even conflicting ones. Getting an email from a prospective client that says "we decided to go with someone else" may make you sad that your team lost the deal, but it could also trigger relief that you won't have to take on another client at a busy time for the company. Tune into all the emotions, unpack them, then use the earlier options to make the right call about which ones to keep and which ones to dial down (see the next step).

3. Dial emotions down or up as needed, based on what you discover in step 2.

- How to dial down an emotion: Create some distance from the situation that has provoked it by finding a way to hit pause: go for a walk, perform some other form of exercise, take a shower, put on soothing music. Close your eyes and zoom out, visualizing the emotion-triggering event in

- 你没有体验到某种情绪，而你确实可以从中受益。也许你会从一点焦虑中受益，因为你对截止日期太随意了。或者因为你对一些队友的破坏性行为过于被动，而从一点不愉快中受益。

- 你正经历着一种混合的情绪--甚至是相互矛盾的情绪。收到潜在客户的电子邮件，说"我们决定和别人合作"，可能会让你为你的团队失去交易而难过，但也可能会让你松一口气，因为你不必在公司的繁忙时期再接一个客户。调整所有的情绪，解开它们，然后利用先前的选项来做出正确的决定，哪些要保留，哪些要减少（见下一步）。

3. 根据你在步骤2中发现的情况，根据需要降低或提高情绪。

- 如何调低情绪。通过找到暂停的方法，与引发情绪的情况保持一定的距离：散步、做一些其他形式的运动、洗澡、放一些舒缓的音乐。闭上你的眼睛，放大你的视野，在你生活的大背景下想象触发情绪的事件。做

the larger context of your life. Take several slow, deep breaths. Or sleep on the situation and see how you feel the next day.

- How to dial up an emotion: Act out the emotion in your tone, words, facial expressions, and body language. By mimicking the physical aspects of an emotion, you are more likely to initiate and intensify it. If you'd like to feel more cheerful, act like you are cheerful; if you'd like to feel less angry, act like you are calm. But don't just act it. Believe that the emotion is true to you in that moment so you can let it flow authentically.

4. Finally, direct your emotion toward a productive end.

If you're feeling discouraged about your prospects for success, perhaps that sentiment is telling you that you need to work harder or ask for help from someone. If you're feeling remorseful about something you did or said, perhaps you need to apologize in a heartfelt manner and commit to ceasing that conduct. If you're feeling anxious about a project, perhaps you need to investigate the risks and address them.

几次缓慢的深呼吸。或者在这种情况下睡觉，看看第二天的感觉如何。

- 如何拨动一种情绪。在你的语气、语言、面部表情和身体语言中表现出这种情绪。通过模仿某种情绪的身体方面，你更有可能启动和加强这种情绪。如果你想感受到更多的快乐，就表现得像你是快乐的；如果你想感受到更少的愤怒，就表现得像你是平静的。但不要只是表现出来。相信这种情绪在那一刻对你来说是真实的，所以你可以让它真实地流动。

4. 最后，把你的情绪引向一个有成效的目的。

如果你对自己的成功前景感到灰心，也许这种情绪在告诉你，你需要更加努力地工作或向某人寻求帮助。如果你对自己做过的事或说过的话感到懊悔，也许你需要以发自内心的方式道歉，并承诺停止这种行为。如果你对一个项目感到焦虑，也许你需要调查风险并解决它们。

When you reach a state where you can stay aware of your emotions, identify which ones are right for the present context, dial them up or down as needed, and direct them toward the desired end, know that you would have made Aristotle proud. He said, "Anybody can become angry, that is easy; but to be angry with the right person, and to the right degree, and at the right time, and for the right purpose, and in the right way, that is not within everybody's power, that is not easy."

Stage 2: Untwist Your Thinking

I once taught a course at Columbia titled "Driving Strategic Impact." One of my students, Maria, was totally disengaged during class, which upset and unnerved me. On some days I would exit the classroom annoyed with myself, thinking, "Maria was so disengaged today. My class must have been quite dull and irrelevant. I'm so incompetent!" On other days I would fume at her: "Maria was disengaged again today. She must be at business school just to land the right job. What a nightmare to have to teach these kinds of students." After class one day, midsemester, Maria approached me and said, "Professor, can I have five minutes of your time?"

当你达到一种状态，你可以保持对自己情绪的觉察，识别哪些情绪是适合当前环境的，根据需要调高或调低，并将它们引向预期的目的，要知道你会让亚里士多德感到骄傲。他说："任何人都可以生气，这很容易；但对正确的人生气，达到正确的程度，在正确的时间，为了正确的目的，以正确的方式，这不是每个人的能力，这不容易。

第二阶段：解除你的思考

我曾经在哥伦比亚大学教授一门名为"推动战略影响"的课程。我的一个学生玛利亚在上课时完全不参与，这让我感到不安。有的时候，我在走出教室的时候会对自己很恼火，心想："玛丽亚今天太不投入了。我的课一定很沉闷，而且不相关。我真是太无能了！"在其他日子里，我会对她大发雷霆。"玛丽亚今天又不听话了。她一定是为了找到合适的工作而在商学院学习。要教这种学生，真是一场噩梦。"有一天，在学期中期的课后，玛丽亚走到我面前说："教授，我能占用你5分钟时间吗？"

I sat down with her in the corner of the classroom. She said, "I have to confess, I have been quite disengaged in class this whole semester."

I thought, "Oh, wow. Finally, she's admitting it. The truth is out." I said to her, "Okay, yes, tell me about it," attempting to sound casual.

"It's all quite painful," Maria continued. "During the summer break, my father passed away. Ever since I've returned to school this fall, I have found it a real struggle to be motivated." She described feeling disconnected from her classmates. She fretted that job-recruiting season was just starting, and that her family had high hopes for her—yet she was still trying to cope with her father's death. "I know you teach a class on personal leadership," she said. "I was wondering if you might have some guidance to give me on how I can make peace with my loss and learn to move on."

Can you imagine what a fool I felt like in that moment? I had been flip-flopping between thinking I was a bad teacher and thinking she was a bad student, while all along it had been about her painful

我和她在教室的角落里坐下来。她说："我必须承认，这整个学期我在课堂上一直很不积极。"

我想，"哦，哇。最后，她承认了。真相大白了。"我对她说："好的，是的，告诉我吧。"试图让自己听起来很随意。

"这都是相当痛苦的，"玛丽亚继续说。"在暑假期间，我父亲去世了。自从我在今年秋天回到学校后，我发现要想有动力真的很困难"。她描述了与她的同学们脱节的感觉。她担心，工作招聘季节刚刚开始，她的家人对她寄予厚望--但她仍在努力应对父亲的死亡。"我知道你在教个人领导力的课程，"她说。"我在想，如果，你可能会给我一些指导，告诉我如何能与我的损失和平相处，并学会继续前进。"

你能想象在那一刻我觉得自己是个多么愚蠢的人吗？我一直在认为我是个坏老师和认为她是个坏学生之间翻来覆去，而一直以来这都是关于她痛苦的个人损失。我花了那么多时间

personal loss. All those hours and days I had spent being upset—how wasteful, how unnecessary!

A few decades ago, two pathbreaking psychotherapists, Albert Ellis in New York and Aaron Beck at University of Pennsylvania, quite independently of each other, stumbled into the same insight that the Stoic philosophers in Greece had discovered some twenty-three hundred years earlier: our emotions aren't caused by the things that happen to us, but by the thoughts these events trigger. I've benefited from learning about the beautiful discipline of cognitive behavioral therapy from one of its preeminent exponents, Dr. David Burns of Stanford University; this section is largely based on his work.

My feelings of frustration didn't arise because Maria was disengaged, but because of the thoughts that her disengagement triggered in me: that my class was dull and irrelevant, or that she was academically unmotivated. These are ANTs—automatic negative thoughts. We experience them all the time. "This project is a disaster." "Those people just don't understand." "It's useless talking to him." "She is so uncaring." "I'll never be able to do this right." In situations where we experience ANTs, we depart from fact-based reasoning and fall prey to mental distortions. My favorite distortions are the following:

和日子去烦恼--多么浪费，多么没有必要啊

几十年前，两位开创性的心理治疗师，纽约的阿尔伯特-埃利斯和宾夕法尼亚大学的亚伦-贝克，彼此都很独立，偶然发现了希腊的斯多葛派哲学家在大约两千三百年前发现的相同见解：我们的情绪不是由发生在我们身上的事情引起的，而是由这些事件引发的想法引起的。我从认知行为疗法的杰出代表之一、斯坦福大学的大卫-伯恩斯博士那里了解到这门美丽的学科，并从中受益匪浅；这一部分主要是基于他的工作。

我的挫败感并不是因为玛丽亚不参与，而是因为她的不参与引发了我的想法：我的课很枯燥，不相关，或者她在学术上没有动力。这些都是ANT--自动的消极想法。我们一直在经历它们。"这个项目是一场灾难"。"那些人就是不明白。""和他说话是没有用的。""她是如此无情。""我永远无法做好这件事。"在我们经历ANT的情况下，我们偏离了基于事实的推理，陷入了心理扭曲的困境。我最喜欢的歪曲有以下几种。

FIVE COMMON MENTAL DISTORTIONS

Mindreading: When I thought, "My class is dull and irrelevant," I was assuming that Maria was disengaged because she didn't like the class. Mindreading happens when we assume we know what the other person is thinking or feeling. "I haven't heard back from him. He must have not liked my proposal." Mindreading can have a punishing impact on our interactions and relationships. And our digital age has made mindreading even more pervasive. You text someone, and now that it's been twenty seconds and they haven't texted you back, you think, "He doesn't love me." Ten minutes later he responds after coming out of a meeting, and now you are at peace—until your next mindreading crisis.

Mental filtering: Mental filtering makes you pay attention to a small set of observations and ignore all others. In entertaining the thought "My class is dull and irrelevant," I was ignoring how engaged the other forty-three students were. You might focus on one critical comment someone made during a meeting, ignoring

五种常见的心理扭曲现象

读心术。当我想："我的课很枯燥，无关紧要"时，我就假设玛丽亚不喜欢这门课，所以她不愿意参与。当我们假设我们知道对方在想什么或感觉什么时，就会发生读心术。"我还没有收到他的回信。他一定是不喜欢我的提议"。读心术会对我们的互动和关系产生惩罚性影响。而我们的数字时代已经使读心术更加普遍了。你给某人发短信，现在已经过了20秒，他们还没有给你回短信，你想，"他不爱我。"十分钟后，他在开完会后回复了你，现在你心平气和了--直到你的下一次读心术危机。

心理过滤。心理过滤使你注意一小部分观察，而忽略其他所有观察。在接受"我的课很枯燥，不相关"的想法时，我忽略了其他43名学生是如何参与的。你可能会关注某人在会议期间的一个批评意见，而忽略了其他人的积极意见，或者关注你认识的人的

the positive comments others made, or on a few disappointing actions by someone you know, looking past all their positive contributions.

几个令人失望的行为，而忽略了他们所有的积极贡献。

Labeling: When I called myself "incompetent" or described the situation as a "nightmare," I was labeling—using dismissive words that caricature one's thinking and feelings about situations and people. When your thoughts include words like "moron," "disgusting," "ridiculous," "frustrating," or "craving," you're likely labeling. These words carry a strong emotional punch, trapping us in an extreme view and restricting us from thinking more freely and objectively.

贴标签。当我称自己为"无能"或将情况描述为"噩梦"时，我是在贴标签--使用轻蔑的词语来讽刺一个人对情况和人的想法和感受。当你的想法包括像"白痴"、"恶心"、"可笑"、"令人沮丧"或"渴望"这样的词时，你很可能在贴标签。这些词带有强烈的情感冲击，把我们困在一个极端的观点中，限制了我们更自由和客观地思考。

Blame: When I concluded that my class was no good, I was engaging in self-blame. When I concluded that Maria had no academic motivation, I was engaging in other-blame. In this mental distortion, you assign blame to yourself or to others, while the true cause for a problem may lie elsewhere, as it did in this case.

责备。当我得出结论说我的课不好的时候，我是在进行自我责备。当我得出结论说玛丽亚没有学术动力时，我是在进行其他的责备。在这种心理扭曲中，你把责任归咎于自己或他人，而问题的真正原因可能在于其他方面，就像本案例中的情况。

All-or-nothing thinking: In Chapter 2 we encountered the research scientist Babette and her boss, Gordon. When Gordon told Babette that her paper was "rubbish," his comment was motivated by his unhappiness with the quality of writing

全有或全无的思维。在第二章中，我们遇到了研究型科学家芭贝特和她的老板戈登。当戈登告诉芭贝特她的论文是"垃圾"时，他的评论是出于对论文写作质量的不满意，他忽略了论文所报告的强有力的研究。他落

in the paper, and he was ignoring the strong research it reported on. He had fallen into the trap of all-or-nothing thinking, which causes us to view things in a polarized manner, as wholly good or wholly bad. Someone is either a hero or a zero. A certain choice is either perfect or totally flawed. Either your job is great, or it sucks. Either your subordinate is awesome, or they're awful. In most cases, people and situations are more textured, and truth more nuanced.

Distorted thoughts typically have a whiplash effect on our emotions, making us experience an unproductive dose of anger, anxiety, or other emotions. Our aim should be to replace these ill-conceived ANTs with thoughts that are more precise, logical, and fact based. When you find yourself getting consumed by ANTs, challenge your thinking through questions like "Am I mindreading here? Filtering? Blaming? Labeling? Engaging in all-or-nothing thinking?" "Is there good evidence to support the ANT's claim?" "What additional evidence should I collect before reaching a conclusion?" "Could there be another explanation for this?" "Could the opposite of this also be true, and if so, what's a more balanced view?" "Instead of calling it a 'nightmare,' could I call it 'very troubling'?"

入了全有或全无思维的陷阱，这种思维使我们以一种两极化的方式看待事物，认为是完全的好或完全的坏。某人要么是英雄，要么是零。某种选择要么是完美的，要么是完全有缺陷的。你的工作要么是伟大的，要么是糟糕的。你的下属要么很棒，要么很糟糕。在大多数情况下，人和情况是更有质感的，真理也更有细微差别。

扭曲的想法通常会对我们的情绪产生鞭打效应，使我们体验到无益的愤怒、焦虑或其他情绪。我们的目标应该是用更精确、更有逻辑性、更有事实依据的想法来取代这些错误的ANTs。当你发现自己被ANTs所吞噬时，通过诸如"我是在读心吗？筛选？指责？贴标签？从事全有或全无的思考？""是否有很好的证据来支持ANT的主张？""在得出结论之前，我应该收集哪些额外的证据？""这可能有其他解释吗？""与此相反的情况也可能是真的，如果是这样，什么是更平衡的观点？""我可不可以不叫它'噩梦'，而叫它'非常麻烦'？"

I could have challenged myself with questions like these in the class that Maria was enrolled in. That would have helped me replace the ANT that said "My class is dull and irrelevant" with "Other students seem quite engaged, so something must be going on with Maria. I should check in with her to learn how she's doing."

Henry David Thoreau wrote, "As a single footstep will not make a path on the earth, so a single thought will not make a pathway in the mind. To make a deep physical path, we walk again and again. To make a deep mental path, we must think over and over the kind of thoughts we wish to dominate our lives." Once you have a rescripted thought to replace an ANT, repeat the new thought whenever the ANT gets triggered. For it will get triggered, again and likely again. But with sufficient repetition, you will one day have a new thought-groove in your brain, and the old ANT-groove will dissolve away.

An executive at one of my workshops, Rohan, described a powerful personal journey. A plant worker, Kamal, was to be given the Employee of the Year award at the annual holiday party of a production facility where Rohan was head of human resources. A few days before the event, which was to be a gala affair in the small town where the company resided, Kamal

我本可以在玛丽亚所上的课上用这样的问题来挑战自己。这将有助于我用"其他学生看起来很投入,所以玛丽亚一定有什么事情发生"来取代"我的课很枯燥、不相关"的ANT。我应该去看看她,了解她的情况"。

亨利-戴维-梭罗写道: "正如一个人的脚步不会在大地上开出一条路,一个人的思想也不会在头脑中开出一条路。为了开辟一条深邃的物理道路,我们要一次又一次地行走。为了,开辟一条深邃的心灵之路,我们必须反复思考我们希望主宰我们生活的那种思想"。一旦你有一个重写的思想来取代ANT,每当ANT被触发时就重复新的思想。因为它将会被触发,而且很可能会被再次触发。但是,随着足够的重复,有一天你的大脑中会有一个新的思想槽,而旧的ANT槽将被溶解掉。

在我的一个研讨会上,一位高管Rohan描述了一个强大的个人旅程。在Rohan担任人力资源主管的一家生产工厂的年度节日聚会上,一名工厂工人Kamal将被授予年度最佳员工奖。活动将在公司所在的小镇上举行,在活动的前几天,卡迈勒来到罗汉的办公室,显得非常焦虑,要求在活动当天不要让他在大家面前发言。

came to Rohan's office, looking very anxious, asking that he not be made to speak in front of the group on the day of the event. Rohan was in a rush to get to a meeting, and he'd heard this concern before. He told Kamal, "Congratulations for this recognition you are receiving. Don't worry. This happens every year. You are afraid of public speaking, isn't that it? We'll prepare a very short speech for you, and all you need to do is read it. You'll be fine—trust me. Now I must go to meet with some executives on an important matter." And then Rohan moved on.

On the day of the event, Kamal did not show up. His employers later discovered that he had died by suicide that morning. He had been having an affair, and the woman he was involved with had wanted their relationship to become public, but he didn't. When she learned of his impending award, she threatened to blow their cover by walking up to the stage when it was Kamal's time to make a speech. That was the reason for Kamal's anxiety, not a fear of public speaking.

Rohan had thought, "I know what's on Kamal's mind. He'll be fine once we give him a script to read. I'm great at managing people issues, and I've got this one. This is a trivial issue." These assumptions had prevented Rohan from pausing, inquiring, and discovering the true cause of Kamal's

Rohan正急着去开会，他以前就听说过这种担忧。他对卡迈勒说："祝贺你得到的这种认可。不要担心。这种情况每年都会发生。你害怕公开演讲，难道不是这样吗？我们会为你准备一份非常简短的演讲稿，你所需要做的就是阅读它。你会好起来的--相信我。现在我必须去见一些高管，谈一件重要的事情。"然后罗汉继续前进。

在活动当天，卡迈勒没有出现。他的雇主后来发现，他在那天早上自杀身亡。他一直有外遇，与他有关系的女人希望他们的关系能够公开，但他没有。当她得知他即将获奖时，她威胁说要在卡迈勒发表演讲的时候走上台去揭穿他们。这就是卡迈勒焦虑的原因，而不是对公开演讲的恐惧。

Rohan曾想，"我知道 Kamal 在想什么。只要我们给他一个剧本看，他就会没事的。我很擅长管理人的问题，这个问题我已经搞定了。这是一个微不足道的问题"。这些假设阻碍了罗翰停顿下来，询问并发现卡迈勒不舒服的真正原因。这些并不是消极的

discomfort. These weren't negative thoughts —they were positive thoughts. And yet the thoughts contained distortions like mindreading, all-or-nothing thinking, and labeling. There is a sobering lesson here for us all. When you feel highly confident, impatient, proud, powerful, or bold, take pause to see if you are engaging in any APTs—automatic positive thoughts—that may be clouding your mental lens. Use the same approach I've described with ANTs to challenge and rescript your APTs.

想法--它们是积极的想法。然而，这些想法包含了读心术、全有或全无的思维和标签化等扭曲。这里有一个，给我们大家一个清醒的教训。当你感到高度自信、不耐烦、骄傲、强大或大胆时，暂停一下，看看你是否在进行任何APTs--自动积极的想法，这可能会蒙蔽你的心理镜头。使用我所描述的与ANT相同的方法来挑战和改写你的APTs。

Ten years ago, I began to experience symptoms of poor health. I consulted with a doctor, then another, and then a third. All of them diagnosed in me the onset of a chronic disease that the National Institutes of Health calls "rare, progressive and irreversible." They could not do anything about it, they said, besides prescribe me immunosuppressant drugs that would regrettably have a harsh effect on my immunity. I refused the medications and accepted my destiny. Every time I experienced ANTs ("This is terrible! This will destroy your life, your dreams, your everything!"), I countered them with more affirming thoughts ("I'm mostly OK. My inflammation will go away in an hour or two. I'm not dying").

十年前，我开始出现健康不佳的症状。我咨询了一位医生，然后是另一位，然后是第三位。他们都诊断我患上了一种被美国国家卫生研究院称为"罕见的、渐进的和不可逆转的"慢性疾病。他们说，除了给我开免疫抑制药物外，他们也无能为力，因为这些药物会令人遗憾地对我的免疫力产生恶劣影响。我拒绝了这些药物，接受了我的命运。每次我遇到ANTs

("这太可怕了！这将毁掉你的生活和梦想。这将摧毁你的生活，你的梦想，你的一切！")，我就用更肯定的想法来反驳它们 ("我基本没事。我的炎症将在一两个小时内消失。我不会死")。

But my health slowly grew worse. One day, quite suddenly, I found myself welling up with deep, unresolved feelings. I was

但我的健康状况慢慢变差。有一天，很突然地，我发现我自己涌现出深刻的感情。那天我被迫接

forced that day to accept that my ANTs were true , not distorted. This was quite terrible. It did seem to be just a matter of time before the disease would destroy my life, my dreams, my everything.

What does one do when one's ANTs are true?

For a few minutes, I cried. It was the first time I had acknowledged my sense of utter despair about what was happening to my body. Then I rose and paced up and down my apartment. "These thoughts you are having are true, Hitendra. Now what are you going to do about it?" I decided I wanted to find a pathway to healing. If the medical experts weren't going to get me there, I would look elsewhere. I flew to India to visit a monk in the Himalayas whom I had known for thirty years. After hearing me out, he responded, "Hitendra, tell me about your diet."

Much good came out of the monk's counsel, all centered on reforming my food choices. I changed my diet completely. Two years later, my symptoms disappeared, and my body started to repair the damage wrought by the disease. I have never experienced the symptoms again. My physician described the disappearance of the disease as a minor miracle. I owe a

受我的ANT是真实的，而不是扭曲的。这是很可怕的。这个疾病摧毁我的生活、我的梦想和我的一切似乎只是时间问题。

当一个人的ANT是真的时候，他该怎么做？

有几分钟，我哭了。这是我第一次承认我对发生在我身体上的事情感到彻底的绝望。然后我站起来，在公寓里来回踱步。"你的这些想法是真的，希滕德拉。现在你打算怎么做？"我决定我想找到一条治愈的途径。如果医学专家不能让我达到目的，我就去找别的地方。我飞往印度，拜访喜马拉雅山上的一位僧人，我认识他已经30年了。他听我说完后，回答说："Hitendra，告诉我你的饮食情况"。

僧侣的建议带来了许多好处，都集中在改革我的食物选择上。我完全改变了我的饮食习惯。两年后，我的症状消失了，我的身体开始修复疾病所造成的损害。我再也没有出现过的症状。我的医生把这种疾病的消失描述为一个小奇迹。我一生都要感谢这位僧侣，感谢那一刻我终于允许自己接受我的ANT是真的。

lifelong debt to the monk and to that moment when I finally allowed myself to accept that my ANTs were true.

We all go through occasional experiences that are deeply upsetting. They trigger in us negative thoughts that are not distorted, but true. It is natural in such moments to want to wallow a bit in misery, consumed by our ANTs, lamenting our fate. Wisdom invites us to acknowledge the important though uncomfortable truths in our ANTs and then say to ourselves, "Thank you, ANT, for pointing me to an uncomfortable truth. Now what am I going to do about it?" This is how we move from being a victim to being a hero in our life story. We may not be able to change our circumstance, but we can, by taking appropriate action, change our response to it.

On any given day, I, like you, have thousands of thoughts. Some of them I am proud of, some less so, and some are an outright embarrassment. Trying to figure out why unproductive words or thoughts arise will only take me down a rabbit hole. Perhaps a belief became ingrained in me through some childhood experiences. Perhaps I've inherited a certain way of speaking or thinking from my environment. Or perhaps the belief was in my DNA, based on habits of thought I'd acquired in lives past. Does it really matter? The

我们都经历过偶尔的经历，这些经历让人深感不安。它们引发了我们的消极想法，这些想法不是扭曲的，而是真实的。在这样的时刻，我们很自然地想沉浸在痛苦中，被我们的ANT所吞噬，哀叹我们的命运。智慧邀请我们承认我们的ANT中重要但不舒服的真相，然后对自己说："谢谢你，ANT，让我看到了一个不舒服的真相。现在我打算怎么做？"这就是我们如何在我们的生活故事中从一个受害者变成一个英雄。我们可能无法改变我们的环境，但我们可以采取适当的行动，改变我们对环境的反应。

在任何特定的一天，我和你一样，有成千上万的想法。其中有些是我引以为豪的，有些则不是，而有些则是彻头彻尾的尴尬。试图弄清楚为什么会出现无益的话语或想法，只会把我带入一个兔子洞。也许通过一些童年经历，一种信念在我心中变得根深蒂固。也许我从环境中继承了某种说话或思考的方式。也可能这种信念存在于我的DNA中，是基于我在过去生活中获得的思维习惯。这真的很重要吗？重要的是我要分辨出一个好的想法和一个坏的想法，一个基于事实

important thing is for me to discern a good thought from a bad one, a fact-based one from a distorted one, an empowering one from a victimizing one. And so, moment by moment, I play the inner game of noting and regulating each thought as it comes. Those I wish to disown I allow to deflect off the surface of my consciousness. Most of these are legacy thoughts, habits of my past, and I do not wish to wallow in them. Those I wish to affirm I make my own, repeating them to myself and holding on to them like a loyal friend. And from those I have mixed feelings about, I extract the part that is true and untwist the part that is distorted, scripting an improved version of the thought that I then welcome into my inner chamber. Every time I resculpt such thoughts I am beautifying myself from within.

Stage 3: Evolve Your Beliefs

Four years after my parents got married, my father was serving in Punjab state as an officer of the Indian Police Service. A skirmish broke out on Punjab's border with Pakistan, and, tragically, some Indian border guards were killed. The chief minister of Punjab i faced great pressure to show that he was being decisive and taking responsibility. So he found a scapegoat in my father and demoted him to a lower rank in the police force. My father was devastated. He had played no role in the

的想法和一个扭曲的想法，一个授权的想法和一个受害的想法。因此，每时每刻，我都在玩内心的游戏，注意和调节每个想法的到来。那些我想摒弃的想法，我允许它们偏离我的意识表面。这些大多是遗留的想法，是我过去的习惯，我不希望沉浸其中。那些我想肯定的，我把它们变成我自己的，对自己重复这些话，并像一个忠诚的朋友一样紧紧抓住它们。而从那些我有不同感受的想法中，我提取真实的部分，解开扭曲的部分，编写一个改进的思想版本，然后欢迎我进入我的内室。每当我重新塑造这种思想时，我就从内部美化了自己。

第三阶段：发展你的信念

我父母结婚四年后的某一天，我父亲在旁遮普邦担任印度警察署的官员。旁遮普邦与巴基斯坦的边境爆发了一场小规模冲突，不幸的是，一些印度边防军被杀。旁遮普邦的首席部长 i 面临着巨大的压力，要求他表现出果断和承担责任。因此，他在我父亲身上找到了一个替罪羊，并将他降为警察部队中的一个低级职位。我父亲受到了很大的打击。他在这次事故中没有扮演任何角色，却被变成了一场更大的政治游戏中的棋子。他为自己在早年

mishap and had been turned into a pawn in a larger political game. He was proud of having succeeded at making it into India's elite civil service after much struggle in his early life; this career gave him an opportunity to grow beyond his family's lower-class roots. And it was a primary reason my mother's parents, who came from a much higher rung of the social ladder, had agreed to allow their daughter to marry him. The demotion, he believed, would shatter the family's reputation. During that dark period, he returned home from work one day in a grave mood and announced to my mother, "The time has come. You need to prepare to live independently."

"Why?" my mother asked, bewildered.
"Where are you intending to go?"

"I have received word that the chief minister plans to fire me from the police force this week on trumped-up charges because of the way I have protested his earlier action. Once I receive notice that he has let me go, I will ask for a meeting with him. On the appointed day, I will wear my police uniform, walk into his office, take out my revolver, and shoot him. I will be arrested and receive a sentence of life imprisonment or worse. You will have to then raise our daughter on your own." His twenty-two-year-old wife, her firstborn in her arms, was speechless in shock.

的生活中经过一番挣扎后成功进入印度的精英公务员队伍而感到自豪；这一职业使他有机会超越家庭的下层阶级根基。这也是我母亲的父母同意让他们的女儿嫁给他一个主要原因，他们来自社会阶梯的更高阶层。他认为，降级会打破家庭的声誉。在那段黑暗时期，有一天他下班回家，心情很沉重，向我母亲宣布：“时候到了。你需要准备独立生活”。

"为什么？"我母亲疑惑地问。"你打算去哪里？"

"我收到消息，首席部长计划在本周以莫须有的罪名将我从警察队伍中开除，因为我对他之前的行动提出抗议。一旦我收到他让我离开的通知，我将要求与他会面。在约定的日子里，我将穿上我的警服，走进他的办公室，拿出我的左轮手枪，并向他开枪。我将被逮捕，并被判处终身监禁或更严重的刑罚。然后你将不得不独自抚养我们的女儿。"他二十二岁的妻子，怀里抱着她的长子，震惊得说不出话来。

Why did my father decide on such a radical course of action? An event from the year 1947, when he was seventeen, may help us understand. That was the year India gained its independence from British rule and was partitioned into two separate nations. Millions of people migrated across the new border, religious tensions flared, and riots broke out. Hindus killed Muslims, Muslims killed Hindus, and over one million people died. My father's family, who were Hindus, lived in a village located in what was going to become the Islamic state of Pakistan. They learned that a large crowd of Muslim rioters was closing in on their community, intent on raping and killing Hindus. To save the young women from the terrible fate they feared awaited them, the elders agreed that the young women should be killed right away. My father's oldest sister was rushed to the rooftop and beheaded by her own uncle's sword, as was his brother's wife. Mercifully, before other women in the family could meet with the same fate, an escape route was forged. The family fled the village, made their way to India, and began life anew.

The family had decided to sacrifice their young women because they believed, as was the custom in their community, that death was preferable to dishonor. When my father resolved to shoot the chief minister and to accept the punishment that would come to him as a result, he was acting on

为什么我父亲决定采取如此激进的行动？1947年他17岁时发生的一件事可能有助于我们理解。那一年，印度从英国统治下获得独立，并被分割成两个独立的国家。数以百万计的人跨越新的边界，宗教关系紧张，爆发了骚乱。印度教徒杀害穆斯林，穆斯林杀害印度教徒，超过一百万人死亡。我父亲的家庭是印度教徒，住在即将成为伊斯兰国家的巴基斯坦的一个村庄里。他们得知一大群穆斯林暴徒正在逼近他们的社区，打算强奸和杀害印度教徒。为了使这些年轻妇女免遭他们担心的可怕命运，长老们同意立即杀死这些年轻妇女。我父亲的大姐被冲到屋顶上，被她自己的叔叔用剑斩首，他哥哥的妻子也被斩首。令人欣慰的是，在家族中的其他妇女遭遇同样的命运之前，一条逃亡之路已经形成。这家人逃离了村庄，前往印度，开始了新的生活。

这个家庭决定牺牲他们的年轻女性，因为他们相信，正如他们社区的习俗一样，死亡比不名誉更可取。当我父亲决心射杀首席部长并接受因此而受到的惩罚时，他也是基于同样的信念，并相信对一个人的荣誉的攻击必须得到相应的惩罚以挽回面子。幸

the same belief, and on the belief that an attack on one's honor must be met with a commensurately punitive response to save face. As luck would have it, the chief minister did not fire his would-be assassin. My father's rage died down, and he found a more peaceful path to justice. He filed a legal petition to reverse his demotion on the grounds that he had not abandoned his duty. When the state high court dismissed his request, he appealed the decision to India's supreme court. He could not afford the high fees of a supreme court lawyer, so he decided to learn the law and argue his case in India's highest court by himself. This time, the court ruled in his favor, and he gained his rank and reputation—and with that, his life—back.

Over time, my father mellowed. He encountered many challenges, including threats to his career, reputation, and life, but he never made a wrong move out of a miscalculated need to salvage honor or exact vengeance. That's because his beliefs had changed. In the years I knew him, his deep concern was for justice over public honor. And the weapon he used in his fights for justice was the courts. He earned a law degree, and during his police career and later in retirement, he fought many legal cases to remedy injustices and serve the common good.

运的是，首席部长并没有解雇他的潜在杀手。我父亲的怒火平息了，他找到了一条更和平的正义之路。他提交了一份法律请愿书，要求推翻他的降职，理由是他没有放弃自己的职责。当州高等法院驳回他的请求时，他向印度最高法院提出上诉。他付不起最高法院律师的高额费用，所以他决定学习法律，自己在印度的最高法院为自己的案件辩护。这一次，法院作出了对他有利的裁决，他获得了他的军衔和声誉，并因此获得了他的生命——回来。

随着时间的推移，我父亲变得成熟了。他遇到了许多挑战，包括对他的事业、声誉和生命的威胁，但他从来没有因为要挽回，或进行报复而做出错误的举动。这是因为他的信仰已经改变。在我认识他的这些年里，他深切关注的是正义而不是公众荣誉。而他在争取正义的斗争中使用的武器是法院。他获得了一个法律学位，在他的警察生涯和后来的退休生活中，他打了许多法律案件，以纠正不公正的现象，为公众利益服务。

When we go beyond our emotions and thoughts to dig deeper in the soil of our consciousness, we eventually hit the hard rocks of our beliefs. Beliefs define the frame through which we perceive the world. They shape our thoughts, motivations, actions, and, ultimately, our lives. Wisdom invites us to choose our beliefs wisely, and to challenge and change those that are holding us back from seeing the fullest possibilities. Yet we seldom if ever consciously rescript our beliefs. We encountered this phenomenon earlier in the chapter: the idea of myside bias. When we hold a certain belief—"My partner is uncaring," "This career is going nowhere," "We need to make this investment"—we perceive the world through the lens of that belief. We pay attention to the facts that support our beliefs, ignore the ones that don't, and take actions guided by the beliefs.

How can you ferret out your limiting beliefs, the ones that are holding you back? After all, some of your most closely held beliefs may be false, but you may never realize it if you don't open yourself up to questioning them.

I believe each of us goes through cycles of birth, life, death, and reincarnation until we evolve our consciousness into realizing our true divine nature. I believe in karma, that our every thought and action sets into

当我们超越情绪和思想，深入挖掘我们意识的土壤时，我们最终会碰到我们信念的坚硬岩石。信念定义了我们感知世界的框架。它们塑造了我们的思想、动机、行动，以及最终我们的生活。智慧邀请我们明智地选择我们的信念，并挑战和改变那些阻碍我们看到最充分可能性的信念。然而，我们很少有意识地改写我们的信念。我们在本章前面遇到了这种现象：我的偏见的想法。当我们持有某种信念时——“我的伙伴不关心我”，“这个职业没有前途”，“我们需要进行这项投资”——我们通过这个信念的镜头来感知世界。我们注意那些支持我们信念的事实，忽略那些不支持我们信念的事实，并在信念的指导下采取行动。

你怎样才能找出你的限制性信念，那些阻碍你的信念？毕竟，你最密切持有的一些信念可能是错误的，但如果你不敞开心扉质疑它们，你可能永远不会意识到这一点。

我相信我们每个人都会经历出生、生命、死亡和转世的循环，直到我们的意识进化到实现我们真正的神性。我相信因果报应，我们的每一个思想和行动都会产生一种力量，这种

motion a force that will return to us in a mathematically precise way in this life or a future life, so that over time and across lives we start to understand the consequences of our conduct and progress toward enlightenment.

力量会在今生或未来的生活中以数学上的精确方式返回给我们，所以随着时间的推移和不同的生活，我们开始理解我们行为的后果，并朝着开悟的方向发展。

Perhaps you believe that people are simply physical beings; that when our body dies, we disappear forever from existence, our consciousness extinguished; that people do what they do, good or bad, without any karmic outcomes; that some human beings are incorrigibly bad, with no divine potential.

也许你相信人只是物理存在；当我们的身体死亡时，我们就会从存在中永远消失，我们的意识就会熄灭；人们做他们所做的事，无论好坏，都没有任何因果关系；有些人是无可救药的坏人，没有神圣的潜力。

If you and I hold two opposing beliefs, then at least one of us is entrapped in a false conviction. Perhaps it is me, perhaps it is you. One way we might attempt to draw out the truth is by engaging in a dialog, listening to each other's points of view, and staying open to revising those beliefs that we discover are incomplete or flawed. But that is not going to happen. You see, I am not open to putting time and effort into questioning my most dearly held convictions. They are my bedrocks. I am very happy and comfortable with them; they give me tremendous clarity, understanding, and grounding; they are my closest friends. Instead of pouring energy in investigating alternative opinions, I would rather devote energy to deepening my understanding of my beliefs and translating them into right

如果你和我持有两种截然相反的信念，那么我们中至少有一个人被错误的信念所困住。也许是我，也许是你。我们试图找出真相的方法之一是进行对话，倾听对方的观点，并保持开放的态度，修改那些我们发现不完整或有缺陷的信念。但这是不可能的。你看，我不愿意花时间和精力去质疑我最坚定的信念。它们是我的基石。我对它们非常满意和舒适；它们给了我巨大的清晰度、理解和基础；它们是我最亲密的朋友。与其把精力倾注在调查其他意见上，我不如把精力放在加深对自己信念的理解上，并把它们转化为正确的行动。如果我不愿意质疑我所珍视的观点，我有什么权利鼓励你质疑你的观点？你和我都不希望动摇定义我们核心的信念。然而，这些信仰中的一些可能存在严重

action. If I am not open to questioning my cherished views, what gives me the right to encourage you to question yours? Neither you nor I wish to shake up the beliefs that define us at our Core. And yet some of those beliefs may be seriously flawed. Should we simply reconcile with the idea that we'll never discover which were right and which were wrong?

It does not have to be that way. Life has given us a powerful aid to help us unearth our limiting beliefs: adversity. Each of us experiences times when things don't go our way. We struggle to get the results we are looking for, mourn the loss of people or things that are taken from us, or feel beaten up in some other way. What are we to do in such difficult moments?

How Adversity Can Reform Our Beliefs

All cultures have myths—stories that are passed from one generation to the next, that encode the community's basic values. Joseph Campbell studied myths from across the world. He discovered that although cultural myths were quite varied in their outer form, they were very similar in their inner structure. Every myth contains a hero's journey. The hero is enjoying an uneventful life until one day he is struck by

的缺陷。我们是否应该简单地调和一下，我们永远不会发现哪些是正确的，哪些是错误的？

它不一定是这样的。生活给了我们一个强大的帮助，帮助我们发掘我们的限制性信念：逆境。我们每个人都经历过事情不顺的时候。我们为获得我们所期望的结果而挣扎，为失去被夺走的人或物而哀伤，或在其他方面感到被打倒。在这样的困难时刻，我们该怎么做？

逆境如何改革我们的信仰

所有的文化都有神话--代代相传的故事，编码了社区的基本价值观。约瑟夫-坎贝尔研究了世界各地的神话。他发现，尽管文化神话的外部形式各不相同，但它们的内部结构却非常相似。每个神话都包含一个英雄的旅程。英雄享受着平淡无奇的生活，直到有一天他被逆境所击倒。起初，他试图通过寻求改变自己的环境来应对挑战，但这并不奏效。然后，他发

adversity. At first, he seeks to tackle his challenges by seeking to change his circumstances, but that does not work. He then discovers, in his moment of greatest despair and often with the guidance of an illuminated mentor, that what he really needs to change is himself. He experiences a big shift in his beliefs. A limiting belief is shattered; a new, empowered one takes root. He starts to think and act with Wisdom. Having accomplished this personal transformation, he is able to take on the challenge and emerge victorious.

现，在他最绝望的时候，而且往往是在，在一位受启发的导师的指导下，他真正需要改变的是自己。他的信念发生了很大的转变。一个限制性的信念被打碎了；一个新的、有能力的信念生根发芽。他开始用智慧思考和行动。在完成这一个人转变后，他能够接受挑战并取得胜利。

You and I have the opportunity to go on this hero's journey every time we encounter adversity. We become true heroes not when we simply accept the adversity, nor when we instinctively fight it, but when we go within our Core and ask ourselves, "What am I meant to learn from this?" The answer may not come immediately, but if we create a space for humble inquiry, it will come, and it will take one of three forms.

每当我们遇到逆境时，你和我都有机会踏上这段英雄的旅程。当我们成为真正的英雄时，不是简单地接受逆境，也不是本能地与之抗争，而是当我们进入自己的核心，问自己："我打算从这里学到什么？"答案可能不会立即出现，但如果我们将谦逊的询问创造一个空间，它就会出现，而且会采取三种形式之一。

First, our inner voice may tell us, "You're not winning because you're approaching this the wrong way. You hold a limiting belief that you need to challenge." This happened to me once when I was at McKinsey. I was working in the Chicago office, expecting to be staffed on a new engagement. A partner in New York offered to have me lead a digital marketing project for his client. I was keen to work on digital,

首先，我们内心的声音可能会告诉我们："你没有赢，因为你的方法不对。你持有一个限制性的信念，你需要挑战。"我在麦肯锡工作时，曾经发生过这种情况。我当时在芝加哥办公室工作，期待着为一个新的项目配备人手。纽约的一位合伙人提出让我为他的客户领导一个数字营销项目。我很想从事数字工作，所以这将是一个理想的选择。但我在芝加哥的人事经

so this was going to be ideal. But my staffing manager in Chicago, Sarah, wanted me to take on a different engagement with a home furnishings company. She pushed, then I pushed, and we paused. We picked up the conversation the next day, and the next, but neither of us was giving in. Then a senior director who had been an erstwhile champion for me took me aside to say, in effect, "Hitendra, fall in line." I was quite shattered. McKinsey had told us when we were hired that we could "Make my own McKinsey." And now I was being told to do Sarah's bidding and give up on my digital dream!

Much later, I recognized that the problem in that case wasn't McKinsey's broken promise; it was my limiting beliefs. I had believed that when two people clash, for one to win the other must lose, and I didn't want to lose. But in fact, there is often a way to allow both people to win. I could have accepted Sarah's request to take on the home furnishings project, and in turn asked for her commitment to find and staff me on a digital project in three months. My digital dream would have been deferred, not destroyed. I believed that the firm owed me something because I was doing so well, rather than believing, more correctly, that there is always give-and-take—you do for the firm, and the firm does for you. In subsequent years, I've approached such situations with better beliefs, and they have helped me obtain better outcomes.

理Sarah希望我接受一家家居用品公司的另一项业务。她催促我，然后我又催促她，我们就停了下来。第二天，我们又重新开始了谈话，但我们都还没有让步。然后，一位一直支持我的高级主管把我拉到一边，说："希滕德拉，服从命令。我很受打击。麦肯锡在雇用我们时曾告诉我们，我们可以"创造我自己的麦肯锡"。而现在，我却被告知要听从萨拉的命令，放弃我的数字梦想！我不知道该怎么办。

很久以后，我认识到，在这种情况下，问题不在于麦肯锡违背承诺，而在于我的限制性信念。我曾认为，当两个人发生冲突时，一个人要赢，另一个人必须输，而我不想输。但实际上，往往有一种方法可以让两个人都赢。我本可以接受莎拉的要求，接手家居用品项目，反过来要求她承诺在三个月内为我找到一个数字项目并配备工作人员。我的数字梦想就会被推迟，而不是被摧毁。我相信，因为我做得很好，所以公司欠我什么，而不是更正确地相信，总是有付出和回报的--你为公司做，公司为你做。在随后的几年里，我以更好的信念来处理这种情况，它们帮助我获得了更好的结果。

Alternatively, our inner voice may tell us, "You brought this adversity upon yourself without knowing it, because you've got a flawed belief. Change this belief now so you and others may avert such difficulties in the future." That's what I learned from my health challenge. I had assumed I was living a healthy-enough lifestyle; that as long as I looked healthy, I was healthy; that having a chronic disease must simply come from bad luck, bad genes, or bad karma; that certain food products that promoted themselves as healthy, well, they must be healthy. The monk's guidance, and my experience since, has made me re-script those views. I now believe that certain processed foods can slowly erode your health. I understand that a person may appear healthy from the outside even while certain lifestyle choices could be inflicting slow damage on vital body parts, showing up years later as chronic illness. I now recognize that chronic disease can in many cases be the body's way of saying to us, "I've been doing the best I can for you, but it's becoming increasingly hard, so I'm sending you this appeal. Take better care of me."

A third scenario is that our inner voice may say, "You are suffering because you believe there's nothing redemptive about the experience you are going through. You will be at peace once you accept your situation and translate the pain you're struggling with into a noble, uplifting

或者，我们内心的声音可能会告诉我们："你在不知不觉中给自己带来了这种逆境，因为你有一个有缺陷的信念。现在就改变这个信念，这样你和其他人就可以在未来避免这样的困难。"这就是我从我的健康挑战中学到的东西。我曾以为我的生活方式足够健康；只要我看起来很健康，我就很健康；得了慢性病一定只是因为运气不好，基因不好，或者业力不好；某些宣传自己健康的食品，嗯，它们一定很健康。僧人的指导和我此后的经历使我重新审视这些观点。我现在相信，某些加工食品会慢慢侵蚀你的健康。我明白，一个人从外表上看可能是健康的，即使某些生活方式的选择可能对身体的重要部位造成缓慢的损害，多年后显示为慢性疾病。我现在认识到，在许多情况下，慢性病可能是身体对我们说："我一直在为你做最好的事情，但它变得越来越难，所以我向你发出这个呼吁。请更好地照顾我"。

第三种情况是，我们内心的声音可能会说："你之所以受苦，是因为你相信你正在经历的经历没有任何救赎的意义。一旦你接受你的处境，并将你所挣扎的痛苦转化为高尚的、令人振奋的目的，你就会得到安宁。"在三十六岁时，V.R.费罗斯在SAP公司领

purpose." By the age of thirty-six, V. R. Feroze was leading a five-thousand-person group at SAP and winning leadership awards. The world was his oyster. Then his eighteen-month-old son, Vivaan, was diagnosed with autism, and his world came crashing down. A mentor told him, "You are fortunate, Feroze. Most people need to find their purpose. In your case, your purpose has found you." It was a turning point. His wife, Deepali, and he decided that for a period of time she would prepare Vivaan for the world, while he would prepare the world for Vivaan. Feroze started an initiative within SAP to hire people with autism, demonstrating that although they may lack social skills, they may be especially talented at certain focused, repetitive, attention-to-detail tasks such as software testing. His success culminated in the company's co-CEO committing to hiring 1 percent of their workforce from among people with autism. Feroze has since launched a number of global initiatives to create opportunities for people with disabilities, including an inclusion summit and an inclusion fellowship. His work continues to inspire many to forge their own path to finding meaning out of disability. Feroze's transformation began with him accepting his situation and then channeling his pain into a cause that had deep meaning for him. As Viktor Frankl, a renowned psychotherapist and Holocaust survivor, wrote, "When we are no longer able to change a situation, we are challenged to change ourselves."

导一个五千人的团队，并赢得了领导奖。世界是他的囊中之物。然后，他18个月大的儿子维瓦安被诊断出患有自闭症，他的世界崩溃了。一位导师告诉他："你是幸运的，费罗斯。大多数人需要找到他们的目标。在你的情况下，你的目标已经找到了你。"这是个转折点。他的妻子迪帕里和他决定，在一段时间内，她将为维瓦安准备好这个世界，而他将为维瓦安准备好这个世界。费罗斯在SAP公司内部发起了一项雇用自闭症患者的倡议，表明虽然他们可能缺乏社交技能，但他们在某些专注、重复、关注细节的任务方面可能特别有天赋，比如软件测试。他的成功最终导致公司的联合首席执行官承诺从自闭症患者中雇用1%的员工。此后，Feroze发起了一系列全球倡议，为残疾人创造机会，包括一个包容性峰会和一个包容性奖学金。他的工作继续激励着许多人开辟自己的道路，从残疾中寻找意义。费罗斯的转变始于他接受自己的处境，然后将他的痛苦转化为对他有深刻意义的事业。正如著名的心理治疗师和大屠杀幸存者维克多-弗兰克尔(Viktor Frankl)所写的那样，"当我们不再能够改变一种情况时，我们就面临着改变自己的挑战。"

What if there is no apparent purpose to translate one's pain into? During his imprisonment, Nelson Mandela found much solace from a poem titled "Invictus." Its author, William Henley, suffered from tuberculosis, ultimately succumbing to the disease at fifty-three. "Invictus" was his message affirming that even when we are denied an outer victory, we can always earn an inner victory. The last four lines of the poem read,

It matters not how strait the gait,

How charged with punishments the scroll,

I am the master of my fate,

I am the captain of my soul.

I invite you to commit these lines to memory, take them to heart, and recite them with conviction when your spirit feels a bit broken.

如果没有明显的目的来转化一个人的痛苦呢？在监禁期间，纳尔逊-曼德拉从一首名为 "Invictus" 的诗中找到了许多安慰。这首诗的作者威廉-亨利（William Henley）患有肺结核，最终在53岁时死于这种疾病。"Invictus" 是他的信息，肯定了即使我们被剥夺了外部的胜利，我们总是可以赢得内在的胜利。这首诗的最后四句是："。

步态有多直并不重要。

这卷书是多么的带着惩罚性。

我是我命运的主人。

我是我灵魂的船长。

我邀请你把这些句子记在心里，记在心里，当你的精神感到有点崩溃时，坚定地背诵它们。

“A smooth life,” Yogananda noted, “is not a victorious life.” When you experience adversity and can’t seem to move beyond despair, take aim not at the world, not at yourself, but at the beliefs that may be holding you back—because a belief that is thwarting your progress toward peace and possibilities is one worth shattering.

Getting to Higher Truths by Fusing Opposites

Is there a way to proactively evolve your beliefs and take them closer toward Wisdom without waiting for adversity to strike? This brings me to a story told by Stanley, a US Secret Service officer who participated in one of my leadership workshops:

My wife, Melanie, and I were sitting on the back porch of our home in Washington, DC, when a man with a gun broke in to our backyard. With the gun pointing at me, he said, “Go back into your home, pick up all the valuables—jewelry, cash—put them in this bag, and bring it back to me.”

As a security expert, I was mentally preparing myself for my next move when

尤金达指出，“平稳的生活”，“不是胜利的生活”。当你经历逆境，似乎无法超越绝望时，不要瞄准世界，不要瞄准自己，而是瞄准可能阻碍你的信念--因为阻碍你走向和平和可能性的信念是值得击碎的。

通过融合对立面达到更高的真理

有没有一种方法可以积极主动地发展你的信念，使之更接近智慧，而不等待逆境来袭？这让我想到斯坦利讲的一个故事，他是美国特勤局的官员，参加过我的一个领导力研讨会。

我的妻子梅兰妮和我正坐在我们在华盛顿特区的家的后门廊上，一个带着枪的男人闯入我们的后院。他用枪指着我说：“回到你的家里，捡起所有的贵重物品--珠宝、现金--放在这个袋子里，然后把它带回来给我。”

作为一名安全专家，我正在为自己的下一步行动做心理准备，这时梅

Melanie said to the armed man with deep concern in her voice, "I can't believe you're doing this. What could ever compel you to take this kind of risk? You must be going through a difficult time." After a pause, she continued, "You know, my husband and I were just having some wine and we were going to have dinner in a few minutes. Why don't you join us? I want to hear about what's happening in your life because I am really worried about you."

My jaw dropped when I heard her. But the next minute this man had put down his gun and was sitting with us, having dinner. After the meal, as he was reaching for his gun, I said, "Sir, you can leave but you cannot take this gun." The personal story he had shared with us at dinner was of course a very sad one, and I didn't want him to run into any more trouble, with others or himself. And so he left without his gun.

The next day there was a knock on the door, and it was him. He said, "Listen, I have not come here for the gun. I just wanted to let you and your wife know that I'm deeply grateful. Thank you for what you did for me last night."

How would you or I have reacted if an armed man had broken into our home? Perhaps you would have believed the

兰妮带着深深的担忧对那名武装人员说："我不相信你会这么做。是什么能迫使你冒这种风险？你一定是在经历一段困难的时期。"顿了顿，她继续说："你知道，我和我丈夫刚刚喝了点酒，我们准备在几分钟内吃晚饭。你为什么不加入我们？我想听听你生活中发生了什么，因为我真的很担心你。"

当我听到她的话时，我的下巴掉了下来。但下一分钟，这个人就放下了他的枪，和我们坐在一起，吃着晚饭。饭后，当他伸手去拿枪时，我说："先生，你可以离开，但你不能拿走这把枪。"他在晚餐时与我们分享的个人故事当然是一个非常悲伤的故事，我不希望他再遇到任何麻烦，与他人或自己。于是，他没有带枪就离开了。

第二天，有人敲门，是他。他说："听着，我不是来拿枪的。我只是想让你和你的妻子知道，我非常感激。谢谢你们昨晚为我做的一切。"

如果一个武装人员闯入我们的家，你或我将如何反应？也许你会认为这个闯入者是，完全的、不可救药

intruder to be wholly, irredeemably evil, that you should hate him as much as you believe he hates you, that he should be in prison, that you need to capitulate to his demands since he has a gun, that you need to counterattack with your own gun, that you have no choice about how to react, that nothing good can come from this moment, and so on. These attitudes have an all-or-nothing quality to them, making us see the situation in either-or terms. They would certainly be reasonable given the circumstances. But they would also prevent us from seeing the full potential in the situation—the potential for compassion, understanding, growth, kinship, forgiveness, redemption, reflection in the midst of a crisis, reconciliation, taking the high road, owning the outcome, staying in command of your emotions, stepping out of your comfort zone, and bringing out the best in yourself and in him. Melanie was able to accomplish all of this because her beliefs were nuanced, and she could see many possibilities in the situation. That's because she was a master at one discipline you and I can also learn: fusing opposites.

We have been brought up in the world of binary logic. If something is true, its opposite must be false. Yet scientists in the twentieth century discovered that this was too limiting a framework. Mathematicians developed new forms of logic where statement A and its opposite, not-A, could both be true, and quantum physicists posited that electrons were both waves and

的邪恶，你应该像相信他恨你一样恨他，他应该被关进监狱，由于他有枪，你需要屈服于他的要求，你需要用自己的枪进行反击，你对如何反应没有选择，这一刻不会有好事，等等。这些态度有一种全有或全无的特质，使我们以非此即彼的方式来对待这种情况。在这种情况下，它们当然是合理的。但它们也会阻止我们看到这种情况的全部潜力--同情、理解、成长、亲情、宽恕、救赎、在危机中的反思、和解、走高路、拥有结果、控制你的情绪、走出你的舒适区，以及在你自己和他身上发挥出最好的潜力。梅兰妮能够完成这一切，因为她的信念是细微的，她可以看到情况的许多可能性。这是因为她是一个你我都可以学习的学科的大师：融合对立面。

我们是在二元逻辑的世界里长大的。如果某件事是真的，它的反面一定是假的。然而，二十世纪的科学家们发现，这个框架的局限性太大。数学家们开发了新的逻辑形式，其中陈述A和它的反面，即非A，都可以是真的，而量子物理学家则认为电子既是波又是粒子。在制定我们的信念时，我们也可以从融合对立的观点中获

particles. In formulating our beliefs, we, too, can benefit from fusing opposing ideas to arrive at higher, more integrative truths. F. Scott Fitzgerald wrote, "The test of a first-rate intelligence is the ability to hold two opposing ideas in the mind at the same time and still retain the ability to function."

When you encounter a belief you oppose, study it and find some truth in it. You don't need to embrace the whole belief, just the part that contains truth. Then merge this part with what is true in your own belief. You now have a revised belief, and you have grown in your understanding of truth. Melanie had fused several such pairs of opposing beliefs. The intruder is doing an evil act and he could be a good person at heart. He needs to feel in control and I need to take control. I totally disagree with his actions and I empathize with the circumstances that may have compelled him to do this. This is a dangerous situation and it could be an opportunity to build a warm connection.

Consider my belief in reincarnation. The opposite belief would be that there is only one life. In my twenties, I ignored this opposite perspective, and I became relaxed and complacent about my own growth. I felt content, recognizing that I had plenty of this-life and future-life opportunities to get serious about serving the world and pursuing Self-Realization. In my early

益，从而得出更高的、更综合的真理。菲茨杰拉德 (F. Scott Fitzgerald) 写道："检验一流智慧的标准是能否在头脑中同时容纳两种对立的想法，并且仍然保持运作的能力。"

当你遇到一个你反对的信仰时，要研究它并在其中找到一些真理。你不需要接受整个信仰，只需要接受包含真理的部分。然后将这部分内容与你自己的信仰中的真实内容合并。你现在有了一个经过修正的信念，你对真理的理解也得到了成长。梅兰妮曾融合过几对这样对立的信念。入侵者在做邪恶的行为，他可能是一个内心善良的人。他需要感觉自己被控制，而我需要控制。我完全不同意他的行为，我对可能，迫使他这样做的情况表示同情。这是一个危险的情况，这可能是一个建立温暖联系的机会。

考虑一下我对轮回的信仰。相反的信念是只有一次生命。在我二十多岁的时候，我忽略了这个相反的观点，我对自己的成长变得轻松自满。我感到很满足，认识到我有很多今生和来世的机会，可以认真地为世界服务，追求自我实现。在我三十出头的时候，我终于向自己承认，我正在浪费这一生给我的独特机会，使我的成

thirties, I finally acknowledged to myself that I was squandering the unique opportunity this life was giving me to maximize my growth and pursue an ennobling purpose. By fusing opposites, I emerged with a new belief: "I will have repeated chances in this and future lives to reach my full potential, and yet this life affords me an irreplaceable opportunity, right here, today, in this role I am playing as 'Hitendra,' to grow and to serve, a possibility that will never come back in this form." This new belief has helped me infuse greater significance into each passing day.

What if you believe that we only live once—that there is no reincarnation? How could you fuse your belief with its opposite? The belief in reincarnation may help you to avoid seeing any personal flaw or fumble as permanent, because each life offers a fresh opportunity to die to past transgressions and pains and move closer to your Inner Core. You may find this to be an attractive idea to cultivate even in the confines of a single life—the chance to feel untethered to your failings, to be open to lifelong reinvention in pursuit of your full potential, and to awaken each day as though you have died to yesterday and gained a fresh lease on life, a chance to lead it in the way that will make you proud. By integrating this idea, you may find you have improved on your original belief.

长最大化，追求一个崇高的目标。通过融合对立面，我产生了一个新的信念。"在今生和未来的生命中，我将有多次机会充分发挥我的潜力，然而今生为我提供了一个不可替代的机会，就在今天，在我扮演的'希坦德拉'这个角色中，我可以成长和服务，这种可能性永远不会以这种形式回来。"这个新的信念帮助我把更大的意义注入到每一天中。

如果你相信我们只活一次--没有轮回，怎么办？你怎么能把你的信仰与它的反面融合起来呢？轮回的信念可能会帮助你避免把任何个人的缺陷或失误看成是永久性的，因为每一次生命都提供了一个新的机会，可以让你从过去的过失和痛苦中死去，并向你的内在核心靠拢。你可能会发现这是一个有吸引力的想法，即使是在单一的生命范围内也可以培养--有机会感受到不被自己的失败所束缚，对追求自己全部潜力的终身重塑持开放态度，每天醒来时就好像你已经死于昨天，获得了新的生命，有机会以让你自豪的方式来领导它。通过整合这个想法，你可能会发现你已经在原来的信念上有所改进。

Fusing opposites did not require me to give up my belief, nor does it require you to give up yours. And yet we both benefit in meaningful ways from integrating some of the truth that exists in the opposing belief. Next time you encounter a claim that you are diametrically opposed to, take pause. Resist the urge to argue, ignore, or defend; instead, find a way to fuse opposites.

Now, you might say, "I wish to know and live the truth in all I do, but could there be, perhaps, an even simpler way to acquire a clear mental lens than to have to perfect all my emotions, thoughts, and beliefs?" There is in fact a simple path to the altar of truth—the path of nonattachment.

Stage 4: Surrender Your Attachments

Larry Ellison, the founder of Oracle Corporation, has described a conversation he had with Steve Jobs: "My thirty-year friendship with Steve Jobs was made up of a thousand walks.... Over the years one particular walk stands out. Back in mid-1995... Steve was finishing up Toy Story at Pixar and running NeXT, the computer company he founded after he left Apple."

融合对立面并不要求我放弃我的信仰，也不要求你放弃你的信仰。然而，我们都从整合存在于对立信念中的一些真理中获得有意义的益处。下一次，当你遇到一个你截然相反的主张时，请暂停一下。抵制争论、忽视或辩护的冲动；相反，找到一种融合对立面的方法。

现在，你可能会说："我希望在我所做的一切中了解并活出真理，但是，也许有一种更简单的方法来获得清晰的心理透镜，而不是必须完善我所有的情感、思想和信仰？"事实上，有一条通往真理祭坛的简单道路——不执着的道路。

第四阶段：交出你的执着

甲骨文公司的创始人拉里·埃里森曾描述过他与史蒂夫·乔布斯的一次谈话。"我与史蒂夫·乔布斯三十年的友谊是由无数次的散步组成的....，多年来，有一次特别的散步很突出。早在1995年中期.....史蒂夫在皮克斯完成了《玩具总动员》，并在经营NeXT，即他离开苹果公司后创立的计算机公司。"

Apple at that time was in deep financial trouble and its stock price was depressed. Larry suggested that they buy all of Apple's stock and make Steve the company's CEO. Steve demurred. He felt that Apple should be persuaded to buy NeXT Computers. Steve would then join Apple's board of directors. Eventually, he believed, the board would make Steve the CEO. Larry told Steve,

"Ok, that might work, but Steve if we don't buy Apple how are we going to make any money." Suddenly, Steve stopped walking and turned toward me. We were facing each other when he put his left hand on my right shoulder and his right hand on my left shoulder. Starring [sic] unblinking into my eyes, Steve said, "Larry, this is why it's so important that I'm your friend. You don't need any more money." I said, "Yeah, I know, I know." Then I said, "But we don't have to keep it. We could give it all away." I was whining.

Steve just shook his head and said, "I'm not doing this for the money. I don't want to get paid. If I do this, I need to do this standing on the moral high ground."

"The moral high ground," I said. "Well that might just be the most expensive real

当时的苹果公司深陷财务困境，其股票价格低迷。拉里建议他们购买苹果公司的所有股票，并让史蒂夫担任公司的首席执行官。史蒂夫不同意。他认为应该劝说苹果公司收购NeXT电脑公司。然后，史蒂夫将加入苹果公司的董事会。他相信，董事会最终会让史蒂夫担任首席执行官。拉里告诉史蒂夫。

"好吧，这可能行得通，但史蒂夫如果我们不买苹果，我们怎么能赚到钱。"突然，史蒂夫停下脚步，转身朝我走来。我们面对面时，他把他的左手放在我的右肩上，右手放在我的左肩上。盯着 [原文如此] 我的眼睛，史蒂夫说："拉里，这就是为什么我是你的朋友如此重要。你不再需要任何钱了。"我说，"是的，我知道，我知道。"然后我说，"但我们不必保留它。我们可以把它全部送出去。"我在发牢骚。

史蒂夫只是摇摇头，说："我不是为了钱。我不想拿钱。如果我这样做，我需要站在道德的制高点上做这件事。"

"道德高地，"我说。"嗯，这可能只是地球上最昂贵的房地产。"但我知道

estate on earth." But I knew I had lost the argument. Steve had made up his mind, right there and then, at Castle Rock in the summer of 1995, to save Apple his way. . . . I went on the Apple board and then I watched Steve build the most valuable company on earth.

On another occasion, Larry said, "Apple became the most valuable company on earth and it wasn't even one of Steve's goals. He wasn't trying to be rich, he wasn't trying to be famous, he wasn't trying to be powerful. He was obsessed with the creative process and building something that was beautiful."

We live in a material world, a world that expects us to harbor ambition and to channel it into a relentless pursuit of our goals. But essentially all great faiths guide us in the opposite direction, to practice nonattachment. Which is the right path?

Growing up, I saw these two views as irreconcilable. "If you want glamour and glory," I told myself, "then by all means, be attached to your goals as all earthly beings are, but if you wish to gain enlightenment, then live in that state of serene surrender the great scriptures recommend." Later in life, when I started to study people who have experienced outsize success, I found to

道我已经失去了。史蒂夫已经下定决心，就在那时，1995年夏天在Castle Rock，以他的方式拯救苹果....，我进入了苹果董事会，然后我看着史蒂夫建立了地球上最有价值的公司。

在另一个场合，拉里说："苹果成为地球上最有价值的公司，这甚至不是史蒂夫的目标之一。他不是想发财，不是想出名，不是想变得强大。他痴迷于创造性的过程和建立一个美丽的东西"。

我们生活在一个物质世界里，这个世界期望我们怀有野心，并将其引向对目标的不懈追求。但基本上所有伟大的信仰都引导我们朝相反的方向前进，即实践不执着。哪条路是正确的呢？

在成长过程中，我认为这两种观点是不可调和的。"我告诉自己，"如果你想要魅力和荣耀，"那么通过各种方式，像所有世俗的人一样，执着于你的目标，但如果你想获得启蒙，那么就生活在伟大的经文所建议的宁静的投降状态中。"在后来的生活中，当我开始研究那些经历过巨大成功的人时，我惊讶地发现，他们以非凡的不

my surprise that they operated with remarkable nonattachment. How could surrender breed success? Gradually, as I assembled the equation of Inner Mastery and Outer Impact, I started to see how.

Science today is showing what these great ones have always known: that when we are nonattached to the outcome of our actions, we make wiser choices in our pursuit of success. We free our mind to do its best work, undistracted by anxiety about our performance, what the score is, and whether we're going to win or lose. We don't feel the need to keep showing that we're smart by playing to our strengths all the time; instead, we remain willing to open ourselves to new learnings, experimentation, practice, and growth. We focus on refining and improving those actions we can control while making peace with the fact that the outcome may ultimately be influenced by factors beyond our control. When the odds of success are low, which they sometimes are in any heroic pursuit, we do not feel demoralized, nor do we quit, because we're pursuing a noble goal, as Gandhi said, "without fear of failure and without hope for success." We are comfortable taking an unpopular stand, for our nonattachment makes us immune to others' praise and criticism, allowing us to pursue whatever ideas our Wisdom guides us to. We are not limited by a particular definition of success, or a particular path to it, and so as conditions change, we are able to pivot with agility. By surrendering our attachments, we

执着来运作。投降怎么会孕育出成功呢？渐渐地，当我总结出“内在掌握”和“外在影响”的方程式时，我开始明白了。

今天的科学正在表明这些伟大的人一直都知道的事情：当我们不关注我们行动的结果时，我们在追求成功的过程中做出了更明智的选择。我们解放我们的思想，让它做最好的工作，不被对我们的表现、比分是多少以及我们是赢还是输的焦虑所干扰。我们不觉得有必要通过一直发挥自己的优势来显示自己的聪明；相反，我们仍然愿意向新的学习、实验、实践和成长开放。我们专注于完善和改进那些我们可以控制的行动，同时对结果可能最终受到我们无法控制的因素影响的事实保持平静。当成功的几率很低时，，在任何英雄的追求中有时都是如此，我们不会感到士气低落，也不会放弃，因为我们追求的是一个崇高的目标，正如甘地所说，“不惧怕失败，不希望成功。”我们能自如地采取不受欢迎的立场，因为我们的不执着使我们对别人的赞美和批评免疫，使我们能够追求我们的智慧引导我们的任何想法。我们不受制于对成功的特定定义，或通往成功的特定道路，因此，随着条件的变化，我们能够灵活地进行调整。通过放弃我们的执着，我们不再被困在对自己的想法、习惯或信仰的盲目、占有性的爱中。我们向与自己不同的声音开放，从而不断学习和成长。

are no longer trapped in a blind, possessive love of our own ideas, habits, or beliefs. We open ourselves to voices that are different from our own, and thus we keep learning and growing.

During the height of the Civil War, Abraham Lincoln faced a terrible trade-off. Should he bring an end to the war and let the South secede from the Union, or should he continue with a war that was killing tens of thousands of his countrymen on both sides? On one occasion, a pious individual sought to give Lincoln solace by assuring him that "God is on our side." The president replied, "My concern is not whether God is on our side; my greatest concern is to be on God's side, for God is always right." In the face of daunting challenges and choices, the leaders we admire in history have all practiced some form of inner surrender like Lincoln's. Their primary concern has been to do not what was their right, but what was right.

You might be thinking, "This may work in some situations, but it surely won't work for me. I operate in a competitive, dog-eat-dog world! If I practice nonattachment, they'll eat me for lunch." Then meet John Wooden. Wooden was UCLA's basketball coach in the 1950s and 1960s. He had a distinctive approach to the sport:

在南北战争的高峰期，亚伯拉罕·林肯面临着一个可怕的权衡。他是应该结束战争，让南方脱离联邦，还是应该继续这场正在杀害双方数万名同胞的战争？有一次，一个虔诚的人试图给林肯以安慰，向他保证“上帝在我们这边”。总统回答说：“我关心的不是上帝是否站在我们这边；我最关心的是站在上帝这边，因为上帝永远是对的。”面对艰巨的挑战和选择，我们在历史上钦佩的领导人都像林肯那样实行了某种形式的内心投降。他们最关心的不是做什么是他们的权利，而是做什么是正确的。

你可能会想，“这在某些情况下可能有用，但对我肯定没用。我在一个竞争激烈、狗咬狗的世界里工作！如果我实行不执着，他们会把我当成午餐吃掉。如果我练习不执着，他们会把我当午餐吃掉。然后遇到约翰·伍登。伍登是加州大学洛杉矶分校在20世纪50年代和60年代的篮球教练。他对这项运动有一种独特的方法。

Many players are surprised to learn that in 27 years at UCLA, I never once talked about winning. Instead I would tell my players before games, "When it's over, I want your head up. And there is only one way your head can be up and that's for you to know that you gave the best effort of which you are capable. If you do that, then the score doesn't really matter, although I have a feeling that if you do that, the score will be to your liking." I honestly, deeply believe that in not stressing winning as such, we won more than we would have if I had stressed outscoring opponents.

And win they did. Wooden is the most successful US college basketball coach in history, leading UCLA to ten national championships. The second most successful coach has won only five championships . If ambition gets you success, nonattachment gets you outsize success.

Nonattachment is powerful not simply as a guide for the larger arc of our career and life, but also as a moment-by-moment discipline. I sometimes get approached by students who are keen to ace a job interview with a highly attractive employer. I give them this counsel: "In any interaction where you find yourself seeking the other party's approval—be it a date, a job interview, or a sale of your product—enter the room with a

许多球员惊讶地发现，在加州大学洛杉矶分校的27年里，我从未谈论过胜利。相反，我会在比赛前告诉我的球员："当比赛结束时，我希望你能抬起头来。只有一种方法可以让你的头抬起来，那就是让你知道你已经付出了你所能做到的最大努力。如果你这样做了，那么分数其实并不重要，尽管我有，感觉如果你这样做了，分数就会符合你的心意。"老实说，我深深地相信，在不强调赢球这样的情况下，我们赢得了比我强调胜过对手的更多。

而他们确实赢了。伍登是历史上最成功的美国大学篮球教练，带领加州大学洛杉矶分校获得了十个全国冠军。第二位最成功的教练只赢得了五个冠军。如果野心能让你成功，不执着能让你获得巨大的成功。

不执着的力量不仅是作为我们事业和生活的大弧度的指导，而且也是作为一个时刻的纪律。有时会有学生来找我，他们热衷于在一个非常有吸引力的雇主的工作面试中获胜。我给他们这样的建议："在任何你发现自己在寻求对方认可的互动中--无论是约会、工作面试，还是销售你的产品--都要带着一种你已经是完整的信念进入房间。对对方以及他们和你可以一

conviction that you are already whole. Take a deep interest in the other party and in the rich possibilities that exist in what they and you could do together, but also know that they can have a rewarding future with or without you, and you can have a rewarding future with or without them. Be deeply committed to the exploration, but be nonattached to the outcome."

Nonattachment is also highly beneficial in conversations where you need to build alignment, resolve a critical issue, or negotiate a deal. By approaching these interactions with clarity and conviction about your position and yet a curiosity about what you may learn from others, you are better able to observe events as they unfold—a new fact divulged by the other party or a troubled expression on their face—and then adjust your behavior suitably. You are anchored on the inside, but agile on the outside.

The path of nonattachment is a razor's edge. It requires you to have ambition, but to focus it on following your inner voice and doing your best rather than on forcing a particular outcome. Without the striving, you will not go far. And without surrender, you will not be able to free your mind from worries so it can do its best work, to stay open to new understanding, or to act upon the truth as it is revealed to you at different stages. Viktor Frankl wrote, "Don't aim at

起做的丰富可能性产生浓厚的兴趣，但也要知道，不管有没有你，他们都可以有一个有益的未来，而不管有没有他们，你也可以有一个有益的未来。要深深地致力于探索，但不要执着于结果"。

在你需要建立一致、解决问题或谈判交易的对话中，不执着也非常有益。通过接近这些互动，你对自己的立场有清晰的认识和信念，同时对你可能从别人那里学到的东西有好奇心，你能够更好地观察事件的发展--对方透露的新事实或他们脸上不安的表情，然后适当地调整你的行为。你的内心是固定的，但外表是灵活的。

不执着的道路是一把锋利的刀。它要求你有雄心壮志，但要把雄心壮志集中在追随你内心的声音，尽你所能，而不是强求一个特定的结果。没有奋斗，你就不会走得远。而没有屈服，你将无法将你的思想从忧虑中解放出来，以便它能够做最好的工作，无法对新的理解保持开放，也无法根据在不同阶段向你揭示的真理采取行动。维克多-弗兰克尔写道："不要以成功为目标--你越是以它为目标，越

success—the more you aim at it and make it a target, the more you are going to miss it.... Listen to what your conscience commands you to do and go on to carry it out to the best of your knowledge. Then you will live to see that in the long run—in the long run, I say!—success will follow you precisely because you had forgotten to think of it.”

You might say, “Dr. Frankl, that may be easy for you to say, but sometimes it's hard to know what my conscience is commanding me to do!” And so I want to introduce you to the final stage in cultivating Wisdom—the awakening of your intuition.

Stage 5: Awaken Your Intuition

In 1992, I took a leave of absence from the doctoral program at MIT to gain some work experience in business analytics. I flew to the Bay Area to interview with two consulting firms, Decision Focus, Inc. (DFI), and Applied Decision Analysis (ADA). I was fortunate to receive job offers from both. The logical choice for me would have been DFI. They were working on more interesting business problems, growing faster, and offering a more attractive salary. But somehow, each time I was about to call DFI to say “I accept,” I stopped in

是要错过它.....，听从你的良知命令你去做什么，并在你的知识范围内继续执行它。然后你会活着看到，从长远来看--我说，从长远来看！--成功将跟随你，正是因为你忘记了想它。”

你可能会说：“弗兰克尔博士，这对你来说可能很容易，但有时却很难知道我的良心在命令我做什么！”因此，我想向你介绍培养智慧的最后阶段--唤醒你的直觉。

第五阶段。唤醒你的直觉

1992年，我从麻省理工学院的博士项目中请了假，以获得一些商业分析方面的工作经验。我飞到湾区，与两家咨询公司--决策焦点公司 (DFI) 和应用决策分析公司 (ADA) 进行面试。我很幸运地收到了两家公司的工作邀请。对我来说，合乎逻辑的选择应该是DFI。他们致力于解决更有趣的商业问题，发展速度更快，而且提供更有吸引力的薪水。但不知何故，每当我准备给DFI打电话说“我接受”时，我都会停下脚步，为不得不拒绝ADA而感到遗憾。经过两天的反思，

my tracks, feeling a pang of regret about having to say no to ADA. After two days of soul-searching, I decided to override my intellect and accept the offer from ADA—because I just couldn't imagine missing out on the opportunity to work there. I never regretted my choice. During the two years I spent at ADA before returning to MIT, I grew to love the work and the people.

Why did I not follow my intellect in making this decision? Because the wisdom I'd acquired over the years was alerting me to a factor that my intellect had ignored. During my visit to ADA, I had experienced a culture that was warm, joyful, and playful. The employees were passionate about their work, but they were also deeply invested in their human connection with each other and their pursuit of happiness at work. I'd never worked at any company before, and so I hadn't realized how much this human dimension would matter to me or how organizations can be quite varied in this regard. My intellect assumed that these were qualities one looked for in friends and family—and that one went to work to work! But intuitively I felt quite drawn to those aspects of a workplace. It was intuition that pushed me toward ADA.

Steve Jobs discovered the power of intuition during a trip to India when he was nineteen: "Coming back to America was, for me, much more of a cultural shock than

我决定推翻我的理智，接受ADA的邀请--因为我实在无法想象会错过在那里工作的机会。我从未后悔过我的选择。在回到麻省理工学院之前，我在ADA工作的两年时间里，我逐渐爱上了这里的工作和人们。

为什么我在做这个决定时没有遵循我的智力？因为我多年来获得的智慧正在提醒我注意我的智力所忽略的因素。在我访问ADA期间，我体验到了一种温暖、快乐和玩乐的文化。员工们对他们的工作充满热情，但他们也深深地投入到他们彼此之间的人际关系和他们对工作幸福的追求中。我以前从未在任何公司工作过，所以我没有意识到这种人性层面对，也没有意识到组织在这方面可以有很大的不同。我的理智认为，这些是人们在朋友和家人身上寻找的品质，而人们去工作就是为了工作！但直觉上，我觉得自己被吸引了。但直觉上，我觉得自己被工作场所的这些方面所吸引。是直觉把我推向了ADA。

史蒂夫-乔布斯在19岁时去印度旅行时发现了直觉的力量。"对我来说，回到美国比去印度的文化冲击要大得多....，西方的理性思维不是人类与生

going to India.... Western rational thought is not an innate human characteristic; it is learned and is the great achievement of Western civilization. In the villages of India, they never learned it. They learned something else, which is in some ways just as valuable but in other ways is not. That's the power of intuition and experiential wisdom.... Intuition is a very powerful thing, more powerful than intellect, in my opinion."

Intellect takes time and effort, consciously breaking a problem into parts and then attending to each separately. In contrast, intuition looks at a problem in totality, tapping not just our conscious but also our subconscious mind, making unexpected connections, helping us approach things from a new perspective, and drawing from all life experiences—automatically, instantly, and effortlessly. Intuition can alert us to a risk we were ignoring, offer a creative idea, suggest a promising new direction, or reassure us about the rightness of a choice. It often arises more as a feeling than as words. Einstein observed, "Words and language... do not seem to play any part in my thought process," and "I believe in intuitions and inspirations. I sometimes feel that I am right. I do not know that I am."

You might say, "But wait. There have been times when I have trusted my gut or

俱来的特征；它是学来的，是西方文明的伟大成就。在印度的乡村，他们从来没有学过这种思想。他们学到了其他东西，这些东西在某些方面同样有价值，但在其他方面却没有。这就是直觉和经验智慧的力量.... 直觉是一个非常强大的东西，在我看来，比智力更强大。"

智力需要时间和努力，有意识地将一个问题分成几个部分，然后分别处理。相比之下，直觉从整体上看问题，不仅挖掘我们的意识，也挖掘我们的潜意识，建立意想不到的联系，帮助我们从一个新的角度来处理问题，并从所有的生活经验中汲取营养—自动地、即时地、毫不费力地。直觉可以提醒我们注意我们所忽视的风险，提供一个创造性的想法，建议一个有希望的新方向，或者让我们确信一个选择的正确性。它往往更像是一种感觉，而不是语言。爱因斯坦说："文字和语言.....似乎在我的思维过程中不起任何作用"，以及"我相信直觉和灵感。我有时觉得我是对的。我不知道我是对的"。

你可能会说，"但是等等。有几次我相信我的直觉或跟随我的心，但后

followed my heart only to discover later that I went down the wrong path. How do I know if I can trust my intuition?" These moments do not signify a failure of intuition, but a misapplication. What we take to be our intuition can at times be a misguided urge triggered by an emotional attachment, a bias, a limiting belief, or an ill-informed hunch that did not view a situation in totality. Intuition can be an indispensable aid, but only when it arises from a calm mind and partners with an active intellect.

来发现我走错了路。我怎么知道我是否能相信我的直觉? "这些时刻并不意味着直觉的失败, 而是一种错误的应用。我们认为的直觉有时可能是一种被误导的冲动, 这种冲动是由一种情感依恋、一种偏见、一种限制性信念或一种不知所云的预感引发的, 而这种预感并没有从整体上看待一种情况。直觉可以是一种不可或缺的帮助, 但只有当它产生于平静的心态, 并与积极的智力合作时, 才会有这种帮助。

Early in my ADA career, I was frequently dazzled at the speed with which senior partners would sometimes cut to the core of an analytics issue facing the client. "These partners are geniuses," I would think. Later I realized they were mere mortals like me; they had just developed expert intuition, having worked over the years on several similar situations for other clients. Expert intuition works in contexts where we have acquired mastery through learning, reflection, practice, and feedback. Our brain gets programmed with an if-then pattern-recognition system and is able to, rapidly and subconsciously, assess situations and guide us to the most effective responses. Although our responses may appear effortless from the outside, behind them are the years of hard work and learning that went into wiring our brain that way. Expert intuition helps us discover hidden dimensions, factors we may have missed paying conscious attention to that

在我ADA职业生涯的早期, 我经常对高级合伙人有时会切入客户所面临的分析问题的核心的速度感到眩晕。"这些合伙人是天才, "我想。后来我意识到, 他们和我一样都是凡人; 他们只是在多年来为其他客户处理过一些类似的情况后, 形成了专家的直觉。专家的直觉在我们通过学习、思考、实践和反馈获得掌握的情况下发挥作用。我们的大脑被编程为"如果-那么"模式识别系统, 能够迅速和下意识地评估情况并引导我们做出最有效的反应。虽然我们的反应从外表上看可能毫不费力, 但其背后是多年的努力工作和学习, 为我们的大脑打下了基础。专家的直觉帮助我们发现隐藏的层面, 我们可能没有有意识地注意到的因素, 这些因素可以让我们快速而准确地解读一个情况。

can give us a quick and accurate read of a situation.

Expert intuition can fail us when the conditions we encounter depart from those we have seen in the past—because in new conditions, the pattern-recognition system we have developed is no longer accurate. This is where intellect must step in—to take a mindful look at the new conditions and override our snap judgment.

I was spending some time at my parents' home in November 2009. My mother said to me one morning, "Son, I am so glad you're with us today to celebrate your dad's eightieth birthday. I've invited a large circle of family and friends this evening, and I want you to give a speech in honor of your dad and what he's meant to you." I happily accepted, then spent the whole morning trying to figure out what I would say. My father had been a pivotal influence on my life, I knew that, and I had such love and appreciation for him. But when it came to identifying specifically how he'd shaped me, I was hitting a dead end.

You see, when I was growing up, Dad wanted me to stay in my hometown after graduating from high school; I instead decided to move to New Delhi for college. He wanted me to pursue a career in law and

当我们遇到的条件与我们过去看到的条件不同时，专家的直觉会让我们失望，因为在新的条件下，我们开发的模式识别系统不再准确。这就是智力必须介入的地方--对新的条件进行有意识的观察，推翻我们的快速判断。

2009年11月，我在我父母家呆了一段时间。一天早上，我母亲对我说："儿子，我很高兴你今天和我们一起庆祝你父亲的八十岁生日。今天晚上我邀请了一大圈家人和朋友，我希望你能发表演讲，纪念你的父亲以及他对你的意义。"我高兴地接受了，然后花了一上午的时间想出我要讲的内容。我知道，我的父亲对我的生活有着举足轻重的影响，我对他充满了爱和感激。但是，当要具体确定他是如何塑造我的时候，我却陷入了死胡同。

你看，在我成长过程中，爸爸希望我高中毕业后留在家乡；而我却决定搬到新德里去上大学。他希望我从事法律工作，为联合国工作；而我却走向了其他方向。在我人生的每个转

to work for the United Nations; I went in other directions. At each turning point in my life, Dad wanted me to go one way, and I went another. Was that all to the dad-and-son story? I agonized, soul-searched, and came up with nothing. And then something magical happened.

My mother had organized a group meditation at our home in the early afternoon. In that stillness, as I meditated, a veil was lifted from my mind, and a new insight arose: "If you want to uncover your father's true impact on you, focus not on what he preached—focus on what he practiced." Flashes from the past raced through my mind: the grace with which my father managed his grief when his mother passed away; the moral strength with which he, as a police officer, took actions against criminals who sent him death threats; the frugal lifestyle that led to his toothbrush and razor blade becoming worn out with overuse so he could save money and secure his family's financial future; the deep love he had for the creative force in the universe in the form of Divine Mother; the uncompromising discipline with which he performed his daily meditation; the indefatigable spirit with which he helped friends and strangers every day; the fierce resolve with which he took on causes to right certain wrongs.

折点，爸爸都希望我走一条路，而我却走了另一条路。这就是父子俩的故事的全部吗？我苦苦思索，灵魂搜索，却一无所获。然后，神奇的事情发生了。

我母亲在下午的时候在我们家组织了一次集体冥想。在那片寂静中，当我冥想时，我心中的面纱被揭开了，一个新的洞察力出现了。"如果你想发现你父亲对你的真正影响，不要关注他所宣扬的东西--要关注他所实践的东西。"我的脑海中闪过过去的画面。我父亲在母亲去世时处理悲伤的优雅态度；作为一名警察，他对向他发出死亡威胁的罪犯采取行动的道德力量；节俭的生活方式，导致他的牙刷和剃刀刀片因过度使用而磨损，这样他就可以省钱，保证家庭的经济未来。他对宇宙中以圣母形式存在的创造性力量的深爱；他每天进行冥想的不妥协的纪律；他每天帮助朋友和陌生人的不屈不挠的精神；他为纠正某些错误而采取的激烈的决心。

My conscious mind had processed these incidents simply as "Dad being Dad," but my unconscious mind had cataloged them for later use. Over the years, on various occasions, certain scenes from his life had flashed in my mind to guide my choices and give me inner strength. I realized during that meditation how much of who I had become was a result of the silent inspiration I had gained from the experiences where Dad was just being Dad. This is what I spoke about that evening to celebrate my father's life, and when I saw tears well up in his and my mother's eyes, I knew I had done justice to all that he had quietly practiced, not preached.

Our brain has acquired a vast library of knowledge, everything we've experienced over the course of our life. Some of it we have conscious access to, but much of it lies hidden from view in our subconscious. Our brain compartmentalizes and organizes the material into different sections, and when we are solving a problem we go looking for an answer in the conscious part of our mind, and only from the section we believe the problem belongs to. This kind of rational thinking can be very limiting when we face critical or complex dilemmas because it hides what lies beyond our conscious mind and doesn't make us draw connections across different segments of our internal knowledge-library to uncover the most effective insights. What we need in those moments is to activate creative

我有意识的头脑将这些事件简单地处理为"爸爸就是爸爸",但我无意识的头脑已经将它们编入目录,以供日后使用。多年来,在不同的场合,他生活中的某些场景在我脑海中闪现,指导我的选择,给我内心的力量。在那次冥想中,我意识到,我成为什么样的人,在很大程度上是我从爸爸只是做爸爸的经历中获得的无声灵感的结果。这就是我当晚为庆祝我父亲的生命而讲的内容,当我看到他和我母亲的眼睛里涌出泪水时,我知道我对他默默地实践而不是宣扬的一切做到了公正。

我们的大脑已经获得了一个巨大的知识库,我们在生活中所经历的一切。其中一些我们可以有意识地接触到,但大部分则隐藏在我们的潜意识中。我们的大脑将这些材料分割和组织成不同的部分,当我们解决一个问题时,我们会在大脑的意识部分寻找答案,而且只从我们认为问题所属的部分寻找。当我们面对关键或复杂的困境时,这种理性思维可能会有很大的局限性,因为它隐藏了我们意识之外的东西,没有让我们在内部知识库的不同部分之间建立联系,以发现最有效的见解。在这些时刻,我们需要的是激活创造性的直觉。这种形式的直觉在不同的领域之间建立联系,扫描我们所经历和学到的全部内容,甚至是那些可能被意识记忆遗忘的东西,以使新的想法出现。

intuition. This form of intuition makes connections across disparate areas, scanning the full breadth of all we've experienced and learned, even things that may be lost to conscious memory, to allow novel ideas to emerge.

Science is showing that although we cannot predict when intuition will strike us or what flashes of insight it will bring, we can create the conditions to maximize the intuitive sparks we receive, some of which can make all the difference.

USING EXPERT AND CREATIVE INTUITION

Step 1: Activate the right intention. Become calm, and surrender your attachment to any particular decision or outcome. Alert yourself to how emotion and bias can cloud your judgment, and step away from those states. Come to peace with whatever the right decision might turn out to be.

Step 2: Apply your intellect. Maximize your understanding of the situation.

科学表明，尽管我们无法预测直觉何时会袭击我们，也无法预测它将带来怎样的闪光，但我们可以创造条件，使我们收到的直觉火花最大化，其中一些火花可以使一切变得不同。

利用专家和创造性的直觉

第一步：激活正确的意图。变得平静，并放弃对任何特定决定或结果的执着。提醒自己注意情绪和偏见如何影响你的判断，并远离这些状态。无论正确的决定是什么，都要平静地对待。

第二步：运用你的智力。最大限度地提高你对情况的理解。

To prepare for expert intuition, spend time understanding the specifics of the problem. Draw in others' perspectives if useful. Ask yourself how similar or different this situation is to what you've encountered in the past. Identify your options, and assess their pros and cons. For each option, simulate possible scenarios so you can eliminate those that aren't feasible. "How could this unfold? What might make this path fail? How would I respond? What would happen next? What outcome would this lead to?"

To prepare for creative intuition, write down your overall goals, objectives, and constraints, making them neither too specific nor overly vague.

Step 3: Awaken your intuition. Release your conscious mind from the problem. Your subconscious mind will of its own accord keep working in the background to find a solution. If you intentionally push for a solution, your rational mind will take over, and intuition will be suppressed. Step away to take a shower, go for a brisk walk, play a sport, meditate, pray, or just sleep. Wait for a flash of insight to arrive in an unprompted, relaxed moment. When it arrives, pay heed. Write it down. Sometimes, a partial understanding will emerge, or

为了准备专家的直觉，花时间了解问题的具体细节。如果有用的话，可以借鉴别人的观点。问问自己，这种情况与你过去遇到的情况有什么相似或不同。确定你的选择，并评估其优点和缺点。对于每个选项，模拟可能的情况，这样你就可以排除那些不可行的情况。“这可能如何展开？什么可能使这条道路失败？我将如何应对？接下来会发生什么？这将导致什么结果？”

为了给创造性的直觉做准备，写下你的总体目标、目的和限制，使它们既不太具体也太过分模糊。

第3步：唤醒你的直觉。把你的意识从问题中释放出来。你的潜意识会按照自己的，在后台继续工作，寻找解决方案。如果你有意推动解决方案，你的理性思维将接管，而直觉将被压制。离开这里去洗澡，去散步，去做运动，去冥想，去祈祷，或者只是睡觉。在一个没有提示的、放松的时刻，等待洞察力的闪光到来。当它到来的时候，请注意。把它写下来。有时，会出现部分理解，或指导你去哪里寻找答案或咨询谁；有时，一个完整的解决方案会在你脑海中闪现。

guidance on where to look for an answer or whom to consult; at other times, a complete solution may flash in your mind.

If this is a high-stakes issue, give time for the right ideas and insights to bubble up—do not settle too quickly. When I wake up every morning, before getting out of bed, I focus my mind on a critical challenge to which I am seeking a solution, and I wait for ideas to bubble up. I repeat these actions the next few mornings. I am rarely disappointed with the insights and ideas that flow. Science has shown this first-thing-upon-waking-up time to be very helpful for tapping intuition.

Intuition does not always take a linear path. You may get an idea in step 3, then go back to step 2 to assess its costs and benefits. You may find that some part of the idea works and some part of it doesn't, and then return to step 3 to refine it further. You may not always reach a perfect solution in the end, one that meets all your needs, but as you balance intellect with intuition, you will feel an increasing sense of reassurance that the road you are being guided to take is the one that is true to you. Intuition has been, for me, one of life's most precious gifts.

如果这是一个高风险的问题，要给时间让正确的想法和见解冒出来——不要太快解决。当我每天早上醒来，在下床之前，我把注意力集中在我正在寻求解决方案的关键挑战上，并等待想法涌现。接下来的几个早晨我都会重复这些动作。我很少对涌现出的见解和想法感到失望。科学表明，这种一觉醒来的时间对挖掘直觉非常有帮助。

直觉并不总是采取线性路径。你可能在第3步得到一个想法，然后回到第2步，评估其成本和效益。你可能会发现这个想法的某些部分可行，而某些部分不可行，然后再回到第3步，进一步完善它。你可能不一定能在最后达成一个完美的解决方案，满足你所有的需求，但当你在理智和直觉之间取得平衡时，你会感到越来越放心，因为你被引导走的路是真正属于你的。对我来说，直觉一直是生命中最宝贵的礼物之一。

HOW I ROSE FROM THE ASHES

After rejecting Rick's advice and losing the board battle over Paramark, I moved to New York to do digital-marketing consulting for a Wall Street bank and a pharmaceutical company. A year later, I began teaching at Columbia Business School. A growing sense of emptiness and urgency continued to gnaw at me from within; I wanted to slow down and invest more in my inner life. Having followed an on-again/off-again quest for Self-Realization since age ten, I was starting to worry that I simply did not have the motivation or discipline to pursue the inner journey. I flew to India to visit Yogananda's ashram in Ranchi and spent some days searching inside for answers, until one day my inner voice broke its silence:

You have not made the space and time for daily meditation all these years, not because you are slothful or uncommitted or exceptionally busy, but because you live with a belief. A belief that by giving a few hours to your spiritual practice every day, you will be taking time away from important outer goals, and then you will lose your edge in the world, fall behind in the race to be the best whatever-it-is-you-want-to-be. For twenty years you have had a pathway to Self-Realization but kept it at

我如何从灰烬中复活

在拒绝了里克的建议并在帕拉马克的董事会争夺战中失败后，我搬到了纽约，为一家华尔街银行和一家制药公司做数字营销咨询。一年后，我开始在哥伦比亚大学商学院教学。一种日益增长的空虚感和紧迫感继续从内心深处啃噬着我；我想放慢脚步，对我的内心生活进行更多投资。我从十岁起就一直在不断地追求自我实现，我开始担心我根本没有动力或纪律来追求内在的旅程。我飞到印度去拜访尤金达在兰奇的修行院，花了一些时间在内心寻找答案，直到有一天我内心的声音打破了沉默。

这些年来，你没有为每天的冥想留出空间和时间，并不是因为你懒惰、不专心或特别忙，而是因为你生活在一种信念中。一个信念是，如果每天给你的精神修行几个小时，你就会从重要的外部目标中抽出时间，然后你就会在这个世界上失去优势，在成为你想成为的最好的人的竞赛中落后。二十年来，你有一条通向自我实现的途径，但却把它保持在一个方便的距离。如果你真的想追求这个目标，你首先需要相信，两个小时的冥

a convenient distance. If you truly wish to pursue this goal, you first need to be convinced that two hours given to meditation does not imply two hours taken away from your pursuit of success.

Surrender your attachment to success, take on your meditation practice with discipline and devotion, and then all that is rightfully yours will come to you, in the right way, to the right degree, at the right time.

That day in Ranchi, I made a pact with myself. All other goals could wait, but my pursuit of Self-Realization could not. I would clear my daily calendar for meditation and simplify my overcommitted life, no matter what outer sacrifices were required.

It was not easy at first. I would receive emails announcing the latest director appointments at McKinsey, featuring some of my Class of '96 buddies, or celebrating the IPO of a friend's company, or sharing a glowing media profile of a former colleague who was going places. In those moments, my belief in nonattachment was shaken. "You're a go-getter too, Hitendra. So why not go and get it?" But then the inner commotion would settle down, and I would remind myself, "You are in a phase of renewal and reinvention. Celebrate your peers' success, but don't covet it. That is not your path; that is their path. Keep pursuing

想并不意味着从你对成功的追求中抽出两个小时。放弃对成功的执着，带着纪律和奉献精神进行冥想练习，然后所有属于你的东西都会以正确的方式、正确的程度、在正确的时间来到你身边。

在兰奇的那一天，我与自己达成了一个协议。所有其他目标都可以等待，但我对自我实现的追求不能等待。我将为冥想清理我的每日日程表，并简化我过度的生活，无论需要作出什么外部牺牲。

起初，这并不容易。我收到电子邮件，宣布麦肯锡最新的董事任命，其中有我96级的一些同学，或庆祝一个朋友的公司上市，或分享一个前同事的辉煌的媒体简介，他正在走向成功。在那些时刻，我对不执着的信念被动摇了。"你也是一个，Hitendra。那么为什么不去争取呢？"但随后内心的骚动会平静下来，我会提醒自己："你正处于一个更新和重塑的阶段。庆祝你的同龄人的成功，但不要觊觎它。那不是你的道路；那是他们的道路。继续追求你自己的道路。在适当的时候，正确的内在和外在回报会到来。"

your own. In due course, the right inner and outer rewards will come.”

It took me two years to permanently quell those ANT explosions. The rewards, ever since, have been priceless.

我花了两年时间才永久地平息了那些ANT的爆炸。从那时起，我得到的回报是无价的。

Footnote

i This is the equivalent of the governor of an American state: the elected official who runs the state’s administration.

脚注

i 这相当于美国一个州的州长：管理该州行政的民选官员。

LEADING WITH WISDOM

智慧的领导

I never lose. I either win or I learn.

我从来没有输过。我要么赢，要么学习。

—Nelson Mandela

-尼尔森-曼德拉

HOW MANDELA WON OVER HIS
NATION BY WINNING OVER HIMSELF

曼德拉是如何通过战胜自己来战胜他的国家的

As a bitter opponent of the apartheid system in place in South Africa, Nelson Mandela trained in guerilla warfare and assumed leadership of the militant arm of the African National Congress (ANC). He later reflected on how he drove around the country imagining rural landscapes as battlefields and cities as places where soon "the sweet air will smell of gunfire, elegant buildings will crash down and streets will be splashed with blood." He once exploded with rage and told an accomplice, "Wolfie, one day I am telling you, it's going to be an eye for eye and a tooth for a tooth."

作为南非现行种族隔离制度的激烈反对者，纳尔逊-曼德拉接受了游击战训练，并担任非洲人国民大会(ANC)军事部门的领导。他后来反思说，他开车在全国各地行驶，把农村的风景想象成战场，把城市想象成不久之后"甜美的空气中会有枪声，优雅的建筑会倒塌，街道上会溅满鲜血"的地方。他曾因愤怒而爆发，对一个同伙说："沃尔夫，有一天我告诉你，这将是以眼还眼，以牙还牙。"

This bitter, belligerent Mandela was arrested by the government in 1962 and sentenced to life imprisonment. Incarceration limited him from pursuing outer reform, but it gave him the opportunity to pursue inner reform. The prison cell, he observed, "is an ideal place to learn to know yourself, to search realistically and regularly the process of your own mind and feelings.... The cell gives you the opportunity to look daily into your entire conduct, to overcome the bad and develop whatever is good in you. Regular meditation, say about 15 minutes a day before you turn in, can be very fruitful in this regard. You may find it difficult at first to pinpoint the negative features in your life, but the 10th attempt may yield rich rewards."

1962年，这位痛苦的、好战的曼德拉被政府逮捕，并被判处终身监禁。监禁限制了他追求外部改革，但却给了他追求内部改革的机会。他说："牢房是一个理想的地方，可以学习了解自己，现实地、定期地寻找自己的思想和感情的过程.....。牢房让你有机会每天审视自己的整个行为，克服，发展自己身上的任何优点。定期的冥想，比如说每天在你睡觉前的15分钟，在这方面会有很大的成效。你可能会发现一开始很难确定你生活中的负面特征，但第10次尝试可能会产生丰富的回报"。

One such "negative feature" Mandela sought to overcome was his temper. A prison official, Lieutenant Prins, said something offensive about Mandela's wife, Winnie. Enraged, Mandela came close to physically assaulting the man, but just in time he switched instead to a verbal attack. He returned to his cell that day and thought, "Even though I had silenced Prins, he had caused me to violate my self-control and I consider that a defeat at the hands of my opponent."

Archbishop Desmond Tutu observed about Mandela, "When you heard some of his utterances before going to jail on the subject of violence, for instance, you are aware that a transformation happened." And his ghostwriter, Richard Stengel, noted, "The man who walked onto Robben Island in 1964 was emotional, headstrong, easily stung. The man who emerged was balanced and disciplined." Mandela himself said, "I came out mature."

Mandela opened himself up while incarcerated to reexamining his beliefs. The inmates watched a documentary on the Hells Angels, a controversial American motorcycle club accused of criminal activity. After the film, the inmates criticized the Hells Angels for their lawless ways. But a young prisoner, Strini, challenged his fellow inmates and expressed

曼德拉试图克服的一个"负面特征"是他的脾气。一名监狱官员普林斯中尉对曼德拉的妻子温妮说了一些冒犯的话。曼德拉被激怒了，差点就对这个人进行人身攻击，但他及时改用了语言攻击。那天他回到牢房后想，"尽管我让普林斯闭嘴了，但他使我失去了自制力，我认为这是在对手手中的失败"。

德斯蒙德-图图大主教在谈到曼德拉时说："比如说，当你听到他入狱前关于暴力问题的一些言论时，你会意识到发生了转变。他的鬼才作者理查德-斯坦格尔（Richard Stengel）指出："1964年走进罗本岛的人是情绪化的，刚愎自用，容易被刺伤。走出来的人是平衡的、有纪律的。"曼德拉自己说，"我走出来的时候很成熟"。

曼德拉在被监禁期间敞开心扉，重新审视自己的信仰。囚犯们观看了一部关于地狱天使的纪录片，这是一个有争议的美国摩托车俱乐部，被指控从事犯罪活动。影片结束后，囚犯们批评了地狱天使的无法无天。但一名年轻的囚犯斯特里尼（Strini）向他的同伴提出挑战，并表示支持摩托车手反抗当局。情绪被激起了，几个任

his support for the bikers for rebelling against the authorities. Emotions were roused, and several longer-tenured prisoners denounced Strini. Mandela had quietly been observing the inmates' reactions, and he stepped in. "I considered what Strini said, and while I did not agree with him, I came to his defense.... I was not interested in the Hells Angels, but the larger question that concerned me was whether we had... been stuck in a mind-set that was no longer revolutionary. We had been in prison for more than fifteen years; the world that we left was long gone.... The movie reminded me once again that on the day I did walk out of prison, I did not want to appear to be a political fossil from an age long past."

Two Wisdom actions are in display in this story—looking for the truth in your opponent's position even when you disagree with them, and stepping back from small debates to take a metaview.

Mandela said, "I like friends who have independent minds because they tend to make you see problems from all angles." Having diligently sharpened the axe of his thinking and his beliefs, he arrived at a state of Gandhi-like authenticity where what he felt, thought, spoke, and did were the same. A fellow inmate, Neville Alexander, remarked, "He thinks things through very carefully, and then the force and the power of his conviction makes him spontaneous. He is genuine, but it's because it's been thought through very, very carefully." Patti Waldmeir, a Financial

期较长的囚犯谴责了斯特里尼。曼德拉一直在静静地观察囚犯们的反应，他介入了。"我考虑了斯特里尼的话，虽然我不同意他的观点，但我来到了他的防线....，我对地狱天使不感兴趣，但我关心的最大问题是是否.....陷入了不再革命的心态。我们已经在监狱里呆了15年多；我们离开的世界早已不复存在....。这部电影再次提醒我，在我真的走出监狱的那一天，我不想显得自己是一个来自久远时代的政治化石。"在这个故事中展示了两种智慧的行动--在对手的立场中寻找真理，即使你不同意他们的观点，以及从小的辩论中退后一步，采取元的观点。

曼德拉说："我喜欢有独立思想的朋友，因为他们往往能让你从各个角度看问题"。在勤奋地磨砺自己的思维和信念的斧头后，他达到了甘地式的真实状态，他的感觉、思想、说话和行动都是一样的。一位狱友内维尔-亚历山大（Neville Alexander）

说："他非常仔细地思考问题，然后他的信念的力量和力量使他自发。他是真诚的，但这是因为他经过了非常、非常仔细的思考。"《金融时报》记者Patti Waldmeir描述说，当她向曼德拉提问时，他会沉默一会儿，然后说："当理性熄灭了他胸中的激情

Times correspondent, described how, when she asked Mandela a question, he would be quiet for a while, then speak "when reason had extinguished passion in his breast.... There are no cheap glimpses into Mandela's soul. He is too disciplined for that." This is perhaps the simplest and yet most pivotal of all Wisdom actions: to hit pause, to refrain from speaking or acting until one has clarity over one's thoughts and command over one's impulses.

Over time, Mandela became less bitter and more purposeful about his dealings with the ruling white minority in South Africa, the Afrikaners. "Our emotion said, 'The white minority is an enemy. We must never talk to them.' But our brain said, 'If you don't talk to this man, your country will go up in flames.... And for many years to come... this country will be engulfed in rivers of blood.' So, we had to reconcile that conflict. And our talking to the enemy was the result of the domination of the brain over emotions." Mac Maharaj, another person incarcerated with Mandela, recounts, "He said to me, Mac... if you don't know your opposite, how are you going to get them to respond the way you want?... 'What must I do?' I ask. He says, 'Learn the language.' 'OK,' I said, 'I'll learn.' He says, 'No, learn their poetry, understand their culture.' And that is what Mandela did, having realized, as he said, that "you don't address their brains. You address their hearts."

时，....，没有廉价的机会可以窥见曼德拉的灵魂。他太有纪律性了"。这也可能是所有智慧行动中最简单但也是最关键的行动：暂停，不说话或不行动，直到自己的思想清晰起来，控制住自己的冲动。

随着时间的推移，曼德拉在与南非执政的白人少数民族--非裔美国人打交道时，变得不那么痛苦了，也更有目的性了。"我们的情绪说，'白人少数民族是一个敌人。我们决不能和他们说话。但我们的大脑说，'如果你不和这个人交谈，你的国家将在火焰中消失....，而且在未来的许多年里.....这个国家将被血河吞噬。因此，我们必须调和这一冲突。而我们对敌人的谈话是大脑支配情感的结果。"与曼德拉一起被监禁的另一个人麦克-马哈拉吉 (Mac Maharaj) 回忆说："他对我说，麦克.....如果你不了解你的对面，你怎么能让他们按照你想要的方式作出反应？"我必须做什么？'我问。他说，'学习语言'。'好的，'我说，'我会学习。他说，'不，学习他们的诗歌，了解他们的文化。"这就是曼德拉所做的，他意识到，正如他所说，"你不解决他们的大脑。你要解决的是他们的心"。

His quest for peaceful reconciliation between blacks and Afrikaners began in a quiet manner: by first learning to win over the prison guards. Some of them even started to ask Mandela for help in writing their applications for promotion. One guard, Christo Brand, said that "Mandela became like a father to me."

He also sought to win over prison officers, like Major van Sittert, who was known to be aloof and unaccommodating to political prisoners. Mandela wanted a hot plate on which to heat food in his prison cell after hours, something that required Van Sittert's approval. Mandela peppered prison guards with questions to discover that the major was a "rugby nut." So he learned all he could about the game. When the major came by next, Mandela greeted him with a big smile and started to talk about rugby—which players were doing well and which were performing poorly, and so on. Van Sittert was instantly engaged. After an animated discussion, Mandela explained why he wanted a hot plate and asked the major to arrange one for him because he was sure this was a problem the major would not want another rugby man to endure. Without hesitating, Van Sittert turned to a prison guard and asked him to get Mandela a hot plate. Instead of arming himself with guerilla gear, Mandela was now learning to disarm his opponents with Wisdom.

他对黑人和非洲裔之间的和平和解的追求是以一种平静的方式开始的：首先学会赢得监狱看守。他们中的一些人甚至开始要求曼德拉帮助他们写晋升申请。一位名叫克里斯托-布兰德（Christo Brand）的狱警说，“曼德拉就像我的父亲一样”。

他还试图争取监狱官员，如范-西特特少校，后者以冷漠和不适应政治犯的态度而闻名。曼德拉想要一个热板，以便在下班后在牢房里加热食物，这需要得到范-西特尔特的批准。曼德拉向狱警提问，发现这位少校是个“橄榄球疯子”。因此，他了解了所有关于这项运动的信息。当少校下次来的时候，曼德拉用灿烂的笑容迎接他，并开始谈论橄榄球——哪些球员表现得好，哪些表现得差，等等。范-西特特立刻就被吸引住了。经过热烈的讨论，曼德拉解释了他为什么想要一个热板，并要求少校为他安排一个，因为他确信这是一个少校不希望另一个橄榄球运动员忍受的问题。范-西特特毫不犹豫地转向一名狱警，请他为曼德拉弄来一个热板。曼德拉现在不再用游击队的装备武装自己，而是学习用智慧解除对手的武装。

Benjamin Pogrund, a South African journalist, recalls, "Despite the lack of contact, word was coming out of Robben Island that Mandela was assuming a new stature. Released prisoners reported that he had become the acknowledged leader of all the political prisoners; that not only the ANC, but also Pan Africanist Congress members, the African Resistance Movement and others respected him and accepted his authority. He was the wise man who adjudicated in disputes." This evolution in Mandela did not escape the notice of South Africa's government. The situation in the country was deteriorating fast; protests against apartheid had intensified, the apartheid government had declared a state of emergency, the army and police had been deployed to fight the African National Congress, and violence had escalated. President Botha sent emissaries, including Niël Barnard, the head of the South African National Intelligence Service, to start a dialog with Mandela. John Carlin, in his book *Invictus*, reports on what happened next. Barnard was "seen as a dark and demonic figure [who] had waged a war on Mandela's ANC." But he was charmed by Mandela, later reflecting that he "is one of those strange individuals who captivates you.... You find yourself wanting to listen to him." At a time when the oppressed black community's rage was ripping through the nation, Mandela's growing sensitivity and statesmanship made the government see him as their first and last hope for a

南非记者本杰明-波格伦德 (Benjamin Pogrund) 回忆说："尽管缺乏联系，但从罗本岛传出的消息是，曼德拉正拥有一个新的地位。获释的囚犯报告说，他已成为所有政治犯公认的领袖；不仅非国大，而且泛非大会成员、非洲抵抗运动和其他组织都尊重他并接受他的权威。他是在争端中作出裁决的智者"。曼德拉的这一变化并没有引起南非政府的注意。该国局势迅速恶化；反对种族隔离的抗议活动加剧，种族隔离政府宣布进入紧急状态，军队和警察被派去与非洲人国民大会作战，暴力事件不断升级。博塔总统派出使者，包括南非国家情报局局长尼阿尔-巴纳德，与曼德拉展开对话。约翰-卡林 (John Carlin) 在他的《无敌》 (Invictus) 一书中报道了接下来发生的事情。巴纳德 "被视为，是一个黑暗和恶魔般的人物，[他]对曼德拉的非国大发动了一场战争。" 但他被曼德拉迷住了，后来反思说，他 "是那种让你着迷的奇怪的人，....，你发现自己想听他说话"。在被压迫的黑人社区怒火冲天的时候，曼德拉日益增长的敏感性和政治家风范使政府将他视为和平未来的首要和最后希望。巴纳德回忆说："在我们心中.....从未有丝毫怀疑。就是这个人--如果你不能与他找到一个解决方案，任何解决方案都将被淘汰。"

peaceful future. Barnard recounted, "There was, in our minds... never the slightest doubt. This is the man—if you cannot find a settlement with him, any settlement will be out."

A direct meeting between Botha and Mandela was arranged. Botha, nicknamed the Big Crocodile, was known to be an aggressive and uncompromising man. Barnard counseled Mandela to focus his conversation with Botha on easy topics, and warned him that if he asked for the release of Walter Sisulu, a fellow ANC leader who had been in prison for twenty-five years on milder charges, "Mr. Botha will say no. I know him." Mandela prepared for the meeting "like an actor about to go onstage.... [He] read over the notes he had been preparing for several days, rehearsed his lines, played himself into the role." Prepare. Practice. Play out the role. These are small actions we can all take before our high-stakes moments.

The defining moment of Mandela's life arrived. He was secretly whisked out of prison after swapping his prison uniform for a specially tailored suit. As the two men waited for Botha outside his office, "Barnard did a remarkable thing.... He kneeled before Mandela and tightened the old man's shoelaces."

博塔和曼德拉之间的直接会晤得到了安排。博塔的绰号是"大鳄鱼", 众所周知, 他是一个咄咄逼人、毫不妥协的人。巴纳德建议曼德拉将与博塔的谈话集中在轻松的话题上, 并警告他, 如果他要求释放沃尔特-西苏鲁 (Walter Sisulu), 这位因较温和的指控而被关押了25年的非国大领导人, "博塔先生会说不。我了解他。"曼德拉为这次会议做了准备, "就像一个即将上台表演的演员一样.... [他]阅读了他准备了几天的笔记, 排练了台词, 把自己扮演成了这个角色。"准备。练习。演绎角色。这些都是我们在高风险时刻之前可以采取的小行动。

曼德拉生命中的决定性时刻到了。他把囚服换成了一套特别定制的西装后, 被秘密地送出了监狱。当两人在博塔的办公室外等待时, "巴纳德做了一件了不起的事情...., 他跪在曼德拉面前, 系紧了这位老人的鞋带。"

The door to Botha's office opened and Mandela was ushered in. "In his mind, [Mandela had] rehearsed what he would say and what he would do. He would, if he could, take the initiative. For that very reason, he deliberately strode across the room, greeting Botha with a robust handshake and a wide smile. He disarmed the South African president with his own friendliness and informal manner, something that he had planned and practiced. He put up a front."

博塔办公室的门打开了，曼德拉被迎了进去。"在他的脑海中，[曼德拉]已经排练了他会说什么，会做什么。如果可以的话，他将采取主动。正是因为这个原因，他故意大步走房间，用有力的握手和灿烂的笑容向博塔打招呼。他用自己的友好和非正式的方式解除了这位南非总统的武装，这是他计划和练习过的。他摆出了一个架势。"

Mandela spoke to Botha in Afrikaans and, using the knowledge he had acquired of Afrikaner history while incarcerated, compared black people's struggle with that of the Afrikaners during the Boer War a hundred years before, in which they had fought to win their freedom from British rule. Botha was moved; both his father and grandfather had fought in those battles. Through his actions, Mandela was having a silent inner conversation with Botha, helping him rescript his ANTs about Mandela and the black South Africans into thoughts like "Mandela is not my enemy." "He actually likes us Afrikaners." "What the blacks are seeking is just what we Afrikaners sought years ago." Sensing that this was his moment, Mandela let his intuition override Barnard's advice by directly asking Botha to release Sisulu. Botha turned to Barnard and said, "I think it must be done."

曼德拉用南非荷兰语与博塔交谈，并利用他在被监禁期间获得的有关非洲人历史的知识，将黑人的斗争与一百年前布尔战争期间非洲人的斗争进行了比较，在那场战争中，他们为从英国统治下赢得自由而奋斗。博塔很感动；他的父亲和祖父都曾参加过这些战斗。通过他的行动，曼德拉与博塔进行了一次无声的内心对话，帮助他把对曼德拉和南非黑人的厌恶改写为"曼德拉不是我的敌人"这样的想法。"他实际上喜欢我们非洲人"。"黑人所追求的，正是我们非洲人多年前所追求的。"曼德拉感觉到这是他的时刻，他让自己的直觉超越了巴纳德的建议，直接要求博塔释放西苏鲁。博塔转向巴纳德说："我认为必须这样做。"

This historic meeting catalyzed a series of developments that led, over the next year, to Walter Sisulu's release, then Mandela's release, the legalization of the African National Congress, and the start of negotiations about a democratic future for South Africa. F. W. de Klerk assumed the presidency of South Africa.

这次历史性的会议促进了一系列的发展，在接下来的一年里，沃尔特-西苏鲁被释放，随后曼德拉被释放，非洲人国民大会合法化，并开始就南非的民主未来进行谈判。F.W.德克勒克担任南非总统。

Political violence was escalating, and a commission, headed by Richard Goldstone, a Constitutional Court judge, was set up to investigate its causes. In its report, the commission highlighted multiple factors, including colonialism, the apartheid system and its cruel policing, and battles between different black factions. The South African government released the report, claiming only that Goldstone's commission had pointed a finger at black-on-black violence. Mandela had just returned from a foreign visit to face these media headlines on the government's spin. He castigated the report and made critical remarks about Goldstone. Then at three o'clock that day, Goldstone's phone rang. It was Mandela. "I'm calling you for two reasons," he said. "The first is to tell you that I did a terrible thing, I commented and I criticized your report without having read it. I relied on media reports.... That's the first reason I'm calling, to apologize. I should have never relied on the media, I should have read your report. I have now read it and agree with most of it." He continued, "The second

政治暴力不断升级，成立了一个由宪法法院法官理查德-戈德斯通领导的委员会来调查其原因。委员会在其报告中强调了多种因素，包括殖民主义、种族隔离制度及其残酷的治安管理，以及不同黑人派别之间的斗争。南非政府公布了该报告，只声称戈德斯通委员会将矛头指向了黑人之间的暴力。曼德拉刚刚从国外访问回来，面对这些媒体对政府的转述头条。他对该报告进行了抨击，并对戈德斯通发表了批评意见。然后在那天的三点钟，戈德斯通的电话响了。是曼德拉打来的。"我给你打电话有两个原因，"他说。"第一个原因是你要告诉你，我做了一件可怕的事情，我在没有读过你的报告的情况下发表了评论，批评了你的报告。我依赖媒体的报道....，这是我打电话的第一个原因，要道歉。我不应该依赖媒体，我应该阅读你的报告。我现在已经读了，并同意其中的大部分内容。"他继续说："我打电话的第二个原因是让你知道，我已经召集了一个新闻发布会，从现在开始一个小时，在四点钟，我要公开向你道歉。我对你的

reason I'm calling is to let you know that I've called a press conference for an hour from now, at four o'clock, and I'm going to publicly apologize to you. My question to you is, may I say you have accepted my apology?" This is a powerful action we can all take, to offer an unqualified apology, privately and if needed publicly, anytime we say or do something we're not proud of because we got emotionally triggered.

On a later occasion, Goldstone witnessed Mandela's remarkable command over his anger. Mandela's physician was checking his blood pressure one day when he received an urgent call from President de Klerk to discuss the forthcoming elections. Goldstone, who was present to observe this moment, recounts what happened next:

"Good afternoon Mr. President," Mandela said politely. De Klerk must have then said something or asked him to do something that annoyed him and he said "Now, look here, de Klerk"—no longer Mr. President—"look here de Klerk, I won't have that, I won't do it, I will not agree to it." And this went on for two or three minutes and while Mandela, very annoyed, was talking to de Klerk, the doctor was taking his blood pressure. When the phone was eventually almost banged down by Mandela, I said, "Nthato, what happened to Madiba's blood pressure?" He said, "You won't believe it, it didn't budge." And

问题是， 我可以说你已经接受了我的道歉吗？"这是一个我们都可以采取的强有力行动，在我们因为情绪激动而说了或做了一些我们不引以为豪的事情时，私下里，如果需要的话，公开地提供一个无条件的道歉。

在后来的一个场合，戈德斯通见证了曼德拉对自己愤怒的非凡控制。一天，曼德拉的医生正在检查他的血压，他接到了德克勒克总统的紧急电话，讨论即将举行的选举。在场观察这一时刻的戈德斯通讲述了接下来发生的事情。

"下午好，总统先生。"曼德拉礼貌地说道。德克勒克一定是说了什么或要求他做了什么让他恼火的事情，他说："现在，看这里，德克勒克"--不再是总统先生--"看这里，德克勒克，我不会有这个，我不会做这个，我不会同意这个。"这种情况持续了两三分分钟，当曼德拉非常恼火地与德克勒克交谈时，医生正在测量他的血压。当电话最终几乎被曼德拉撞倒时，我说："恩塔图，马迪巴的血压怎么了？"他说："你不会相信的，它没有动过。"而曼德拉则笑着说："当然没有，这是个大动作。"

Mandela, laughing, said, "Of course not, it was a big act."

Mandela had to win over black leaders like Daliwonga, who supported a plan by the South African government to establish Bantu authorities that would give tribal chiefs like him more power. But Mandela did not approve of the scheme. In their meeting, Mandela told the chief that if Mandela had been in his shoes, he would have subordinated his own interests to those of the people. Mandela describes what happened next: "I immediately regretted [this]. . . I have discovered that in discussions it never helps to take a morally superior tone to one's opponent. I noticed that Daliwonga stiffened when I made this point and I quickly shifted the discussion to more general issues." Keeping an awareness of the emotional energy in the room. Understanding how your demeanor, words, and actions land on people. Pivoting quickly as you learn something new. Small actions such as these can go a long way.

Mandela also had to build bridges with white leaders like General Constand Viljoen, a Boer military commander who was plotting an Afrikaner guerilla war against democratic rule. When their delegations met, Mandela invited Constand to sit with him in the living room prior to the formal meeting between the two teams. Carlin reports,

曼德拉必须赢得像达利翁加这样的黑人领袖的支持，他们支持南非政府建立班图当局的计划，该计划将给予像他这样的部落酋长更多的权力。但曼德拉并不赞同这一计划。在他们的会面中，曼德拉告诉酋长，如果曼德拉站在他的立场上，他就会让自己的利益服从于人民的利益。曼德拉描述了接下来发生的事情。"我马上就后悔了[这]....，我发现在讨论中，用道德上高于对手的口吻是没有用的。我注意到，当我提出这一点时，达利翁加的身体僵硬了，我很快就把讨论转移到更普遍的问题上"。保持对房间里的情感能量的认识。了解你的举止、言语和行动如何影响人们。当你学到新的东西时，迅速转向。诸如此类的小行动可以发挥很大的作用。

曼德拉还必须与像康斯坦特-维尔约恩将军这样的白人领导人建立联系，维尔约恩将军是一名布尔人军事指挥官，他正在策划一场反对民主统治的非洲人游击战。当他们的代表团会面时，曼德拉邀请康斯坦特在两队正式会面之前与他坐在客厅里。卡林报告说。

He offered Constand a cup of tea, and poured it himself. "Do you take milk, General?" The general said he did. "Would you like some sugar?" "Yes, please, Mr. Mandela," said the general. Viljoen stirred his tea in a state of quiet confusion, thrown by Mandela's show of courtly respect. This was not at all what he had expected. Long cemented stereotypes were crumbling.

Viljoen and his people were demanding a sovereign territory for Afrikaners within a black-led democratic South Africa—and were threatening military intervention otherwise. "I am not sure if you realize it, Mr. Mandela, but this [transition to democratic rule] can be stopped." Mandela replied gravely, speaking in Viljoen's native language, Afrikaans, "Look, General, I know that the military forces you can muster are powerful and well-armed and well-trained; and that they are far more powerful than mine. Militarily we cannot fight you; we cannot win. If, however, you do go to war, you assuredly will not win either, not in the long run. Because, one, the international community will be totally behind us. And, two, we are too many, and you cannot kill us all. So then, what kind of life will there be for your people in this country? My people will go to the bush, the international pressure on you will be enormous and this country will become a living hell for all of us. Is that what you want? No, General, there can be no winners if we go to war." "This is so," General Viljoen replied. "There can be no winner."

他给康斯坦丁提供了一杯茶，并亲自倒上了茶。"将军，你喝牛奶吗？"将军说他有。"你想吃点糖吗？""好的，谢谢，曼德拉先生。"将军说。维尔容在安静的混乱状态下搅拌着他的茶，被曼德拉表现出的礼节性尊重所迷惑。这与他的预期完全不同。长期固化的陈规定型观念正在崩溃。维尔约恩和他的人民要求在一个由黑人领导的民主南非中为非洲裔人建立一个主权领土，并威胁要进行军事干预。"曼德拉先生，我不确定你是否意识到这一点，但这个[向民主统治的过渡]可以被阻止。"曼德拉用维尔乔恩的母语南非荷兰语严肃地回答说："听着，将军，我知道你能召集的军队很强大，装备精良，训练有素；而且他们比我的军队强大得多。在军事上，我们无法与你作战；我们无法获胜。然而，如果你们真的开战，你们肯定也不会赢，从长远来看不会。因为，第一，国际社会将完全支持我们。第二，我们人太多了，你不可能把我们都杀了。那么，在这个国家，你的人民会有什么样的生活？我的人民将去丛林，国际社会对你们的压力将是巨大的，这个国家将成为我们所有人的生活地狱。这就是你想要的吗？不，将军，如果我们开战，不可能有赢家。""是这样的，"维尔约恩将军回答。"不可能有赢家。"

Mandela started with agreement. The blacks would lose. And then he offered his truth—the Afrikaners would lose, too. He was fusing opposites by establishing not a win-win but a lose-lose.

There were many times during his struggle against apartheid when, Mandela later acknowledged, "Of course I was afraid." Courage, for him, had never been the absence of fear, but the ability to overcome it and to act despite the fear. He continued to employ simple, and at times symbolic, actions to dispel limiting thoughts and beliefs among South Africans about the irreparability of their racial divide. As president of South Africa's first democratic government, he actively supported the country's rugby team in the World Cup tournament that took place in South Africa in 1995—even though the sport, which had no black players, had been a strong symbol of apartheid in the past. He developed a solid rapport with the team's captain and attended the final match to cheer his country's team. When they achieved an upset victory, Mandela strode into the stadium wearing the green jersey and cap of the team, a powerful gesture of reconciliation. White hearts melted, and black anger cooled.

曼德拉一开始就同意了。黑人会输。然后，他提出了他的真理--非洲人也会输。他通过建立一个不是双赢而是双输的局面来融合对立面。

曼德拉后来承认，在他反对种族隔离制度的斗争中，有许多次“我当然害怕”。对他来说，勇气从来不是没有恐惧，而是有能力克服恐惧，不顾恐惧而行动。他继续采用简单的、有时是象征性的行动来消除南非人关于种族分裂不可弥补的限制性想法和信念。作为南非第一个民主政府的总统，他积极支持该国橄榄球队参加1995年在南非举行的世界杯比赛--尽管这项没有黑人球员的运动在过去是种族隔离制度的强烈象征。他与球队的队长建立了牢固的关系，并出席了最后的比赛，为他的国家队加油。当他们取得令人沮丧的胜利时，曼德拉穿着球队的绿色球衣和帽子，大步走进体育场，这是一个强有力的和解姿态。白人的心被融化了，黑人的愤怒也降温了。

In this way, a nation was progressively won over, a civil war avoided, a painful past left behind, and a democracy birthed. All because one man, while serving twenty-seven years as a prisoner of conscience, and stripped of the ability to use physical force to get his way, humbly invested in challenging and changing his emotions, thoughts, and beliefs—and then helped to bring about the same shift in party members, prison officials, government leaders, two presidents, rebel militants, tribal leaders, and, ultimately, the broader citizenry of South Africa.

F. W. de Klerk once claimed, "Mandela is not a saint." Mandela would have concurred, for he, too, once confessed, "I am not a saint." And then, fusing opposites, he added, "unless you think of a saint as a sinner who keeps on trying."

通过这种方式，一个国家逐渐被征服，避免了一场内战，抛弃了痛苦的过去，并孕育了一个民主国家。所有这些都是因为一个人在作为良心犯服刑的27年里，被剥夺了使用武力来达到目的的能力，谦逊地投入到挑战和改变自己的情感、思想和信仰中，然后帮助党员、监狱官员、政府领导人、两位总统、反叛武装分子、部落领袖，以及最终在南非的广大公民中实现了同样的转变。

F.德克勒克曾声称，"曼德拉不是圣人"。曼德拉会同意的，因为他也曾承认，"我不是圣人"。然后，他融合了对立面，补充说，"除非你认为圣人是一个不断努力的罪人"。

Chapter 8

第八章

LIVING WITH GROWTH

与增长共存

There is no saint without a past, no sinner without a future.

没有一个圣人没有过去，没有一个罪人没有未来。

—Saint Augustine

圣-奥古斯丁

OUTER GROWTH, INNER GROWTH

外在增长，内在增长

He was raised by poor but loving parents who relied on government food assistance. He received a guitar as a gift when he was ten, though he had hoped to get something different, perhaps a rifle or a bicycle. "I learned to play a little bit. But I would never sing in public. I was very shy about it." He was regarded as a loner in school. His music teacher in eighth grade told him he had no aptitude for singing. He received no formal music training and studied and played by ear. In his senior year, he entered a talent show. "It was amazing how popular I became in school after that." From then on, his star kept rising. By twenty-one, he was the most popular entertainer in America, attracting a record 82.6 percent of the TV viewing audience to his performance on The Ed Sullivan Show, releasing a top-selling album, and revolutionizing America's youth culture. He remains the best-selling solo music artist of all time. Forty years after his passing, the house where he lived is second only to the White House in the number of visitors it attracts—half a million annually. I am of course talking about none other than the King of Rock 'n' Roll, Elvis Presley.

他由贫穷但充满爱心的父母抚养长大，依靠政府的食品援助。他十岁时收到了一把吉他作为礼物，尽管他曾希望得到不同的东西，也许是一把步枪或一辆自行车。"我学会了弹奏一点儿。但我从不在公众场合同唱。我对此非常害羞。"他在学校里被认为是一个孤独的人。他八年级的音乐老师告诉他，他没有唱歌的天赋。他没有接受过正式的音乐训练，而是靠耳朵学习和演奏。在高三时，他参加了一个才艺表演。"在那之后，我在学校里变得如此受欢迎，真是令人惊讶。从那时起，他的明星不断上升。到21岁时，他是美国最受欢迎的艺人，在埃德·沙利文秀上的表演吸引了82.6%的电视观众，发行了一张最畅销的专辑，并彻底改变了美国的青年文化。他仍然是有史以来最畅销的个人音乐艺术家。在他去世40年后，他住过的房子在吸引的游客数量上仅次于白宫，，每年50万人次。当然，我说的不是别人，而是摇滚之王埃尔维斯·普雷斯利。

Across all spheres of human endeavor—athletics, performing arts, science, business, and beyond—we admire people who engage in the dogged pursuit of excellence and scale new heights in their fields. When they arrive at the summit to claim victory, we look back at their roots and are in awe about how much growth they have achieved. And yet this single-minded devotion to the mastery of their discipline has led many legends to very dark places: depression, loneliness, a struggle to be happy. In 1976, a cleaner at a Hilton hotel found notes that Elvis had scribbled to himself. "I feel so alone now.... I wish there was someone who I could trust and talk to." In a letter he wrote to a friend in 1977, he said, "I need a long rest. I'm sick and tired of my life.... My willpower is almost gone." Seven months later, at age forty-two, Elvis was dead, his body ravaged by a poor diet and an addiction to prescription drugs.

When we focus exclusively on outer success—on winning the outer game but not the inner game, on what we are accomplishing but not who we are becoming—our victory is a hollow victory.

There was a single purpose behind all that Steve Jobs did. "The goal is not to be the richest man in the cemetery," he stated. "In the broadest sense, the goal is to seek

在人类努力的所有领域--体育、表演艺术、科学、商业和其他领域--我们钦佩那些执着地追求卓越并在其领域达到新高度的人。当他们到达顶峰宣称取得胜利时，我们回顾他们的根基，对他们所取得的巨大发展感到敬畏。然而，这种对掌握其学科的一心一意的奉献，却使许多传奇人物走向了非常黑暗的地方：抑郁、孤独、为幸福而挣扎。1976年，希尔顿酒店的一名清洁工发现了猫王给自己写的纸条。“我现在感到很孤独，....，我希望有一个我可以信任和交谈的人。”在1977年他写给一个朋友的信中，他说：“我需要长时间的休息。我对自己的生活感到厌烦，....，我的意志力几乎消失了。”七个月后，四十二岁的猫王死了，他的身体被不良的饮食习惯和对处方药的沉迷所摧残。

当我们只关注外在的成功--赢得外在的游戏而不是内在的游戏，关注我们正在完成的事情而不是我们正在成为的人--我们的胜利是空洞的胜利。

乔布斯所做的一切背后都有一个单一的目的。“目标不是成为墓地里最富有的人，”他说。“在最广泛的意义上，目标是寻求启蒙--无论你如何定

enlightenment—however you define it.” So Steve made a trip to India when he was nineteen to meet with a saint he was inspired by, only to find that the saint had recently passed away. He absorbed the teachings of Hinduism and Buddhism, visited Buddhist temples in Kyoto, took training from a Zen master, learned to meditate, and adopted a highly disciplined diet. For a brief period, he even contemplated walking away from modern life to become a Hindu ascetic, but then realized that his calling lay in the world. He wanted to “put a dent in the universe” by taking “computers and society, [which were] out on a first date,” and making “the romance blossom.”

义它”。因此，史蒂夫在19岁时去了一趟印度，去见一位他受到启发的圣人，却发现这位圣人最近已经去世了。他吸收了印度教和佛教的教义，参观了京都的佛教寺庙，接受了一位禅宗大师的培训，学会了冥想，并采取了高度节制的饮食。有一段时间，他甚至考虑离开现代生活，成为一名印度教苦行僧，但后来意识到他的使命在于世界。他想通过把“计算机和社会，[这是]第一次约会”，并使“浪漫开花”，来“在宇宙中打下一个凹痕”。

So he cofounded Apple and eventually took the company public through an IPO. And then he stumbled, badly. People have described Jobs during this period as callous, tempestuous, domineering, self-centered, and condescending. He ignored others’ ideas, was blind to market realities, pushed people too hard, and held on to grudges. Most egregiously, he refused to accept paternity of his daughter, Lisa, by a former girlfriend. After the success of the Apple II home computer, his next two major product initiatives, the Apple III and the Macintosh, were commercial failures, and he was forced out of Apple by the CEO and the board of directors in 1985. “At 30, I was out,” he later recalled. “And very publicly out. What had been the focus of my entire adult life was gone, and it was devastating.”

因此，他共同创立了苹果公司，并最终通过IPO将公司上市。然后他跌倒了，摔得很惨。人们将这一时期的乔布斯描述为冷酷无情、脾气暴躁、专横跋扈、以自我为中心、居高临下。他无视别人的想法，对市场现实视而不见，把人逼得太紧，并对怨恨耿耿于怀。最令人震惊的是，他拒绝接受其女儿丽莎与前女友的亲子关系。在Apple II家用电脑成功之后，他的两个主要产品计划，Apple III和Macintosh，都是商业上的失败，他在1985年被首席执行官和董事会强迫离开苹果。“他后来说：“30岁时，我就被淘汰了。”而且是非常公开的退出。一直是我整个成年生活的焦点的东西不见了，这对我来说是毁灭性的。”

Jobs 1.0 failed spectacularly because he was trying to shine solely from within. He did heroic work on the inside to cultivate his vision and feel a connection with the universe, but on the outside, he simply wanted to push that vision through with little patience for other people's imperfections, contrarian views, lesser intellects, or inability to deliver what he wanted.

乔布斯1.0的失败是惊人的，因为他只想从内心深处发光发热。他在内部做了大量的工作来培养自己的愿景并感受到与宇宙的联系，但在外部，他只是想把这个愿景推进去，对其他人的不完美、相反的观点、较差的智力或无法提供他想要的东西没有什么耐心。

Some of us are like Jobs 1.0. We create an inner sanctuary from where we derive our purpose and identity. But in striving to be at peace with ourself, we find that self to be at war with the world. People disappoint us, structures and systems frustrate us, and soaring visions come crashing down in a world that does not wish to move at our pace or along our direction. We then struggle to preserve our inner peace—the very prize we were going for—amidst life's inescapable demands, distractions, and disappointments.

我们中的一些人就像乔布斯1.0。我们创造了一个内在的避难所，我们从那里获得我们的目的和身份。但在努力与自己和平相处的过程中，我们发现这个自我与世界发生了战争。人们让我们失望，结构和系统让我们沮丧，高涨的愿景在这个不希望按照我们的步伐或方向前进的世界中轰然倒塌。于是，我们在生活中不可避免的要求、分心和失望中，努力维护我们内心的平静--这正是我们要争取的奖赏。

Elvis experienced outer victory but inner defeat. Steve experienced inner victory but outer defeat. But perhaps these two worlds, the inner and the outer, weren't meant to be separate, nor to tear each other apart. What might life look like if we strove to pursue both inner and outer Growth?

猫王经历了外部的胜利，但内心的失败。史蒂夫经历了内在的胜利，但外在的失败。但是，也许这两个世界，内在的和外在的，并不是要分开的，也不是要相互拆散的。如果我们努力追求内在和外在的成长，生活会是什么样子？

THE ESSENCE OF GROWTH

Michelangelo described sculpting as follows: “[In] every block of marble I see a statue as plain as though it stood before me, shaped and perfect in attitude and action. I have only to hew away the rough walls that imprison the lovely apparition to reveal it to the other eyes as mine see it.”

Within each of us is a “lovely apparition,” a pure, beautiful form, our Inner Core. We are invited by life to “hew away the rough walls” that contain it so we can bring that true self into active expression in all our pursuits. Every struggle we go through on the outside becomes a crucible in which our inner life is tested, refined, and perfected. This is the essence of Growth—to grow in tandem on the inside and the outside, inner transformation driving outer transformation, and vice versa. Growth invites you to recognize that behind your outer Purpose lies an inner one: to use your limited time on Earth to deepen your connection with your Inner Core.

Growth does not require that we sacrifice the outer pursuit of excellence.

增长的本质

米开朗基罗对雕塑的描述如下。“[在]每块大理石中，我都能看到一尊雕像，就像它站在我面前一样，在态度和动作上都很完美。我只需凿开那些禁锢可爱的幽灵的粗糙墙壁，就能将它展现在其他眼睛面前，就像我看到的那样。”

我们每个人的内心都有一个“可爱的幻影”，一个纯粹、美丽的形式，即我们的内在核心。生活邀请我们去“凿除”包含它的粗糙墙壁，这样我们就能在我们所有的追求中积极表达那个真实的自我。我们在外面经历的每一次挣扎都会成为一个坩埚，在这个坩埚里，我们的内在生命得到考验、提炼和完善。这就是“成长”的精髓--在内部和外部同步成长，内部转变推动外部转变，反之亦然。成长邀请你认识到，在你的外在目的背后有一个内在目的：利用你在地球上的有限时间，加深你与内在核心的联系。

成长并不要求我们牺牲对卓越的外部追求。相反，它邀请我们把每一

Instead, it invites us to make every outer victory linked to inner victory so that in the process of becoming a great scientist, artist, athlete, doctor, politician, scholar, engineer, entrepreneur, executive, or frontline worker, we also end up becoming a great human being.

While coaching the UCLA basketball team, John Wooden developed a pyramid of values to guide his players. The principles it codified were as much about becoming a better human being as they were about becoming a better basketball player. One of his star players, Kareem Abdul-Jabbar, reflected, "He was almost mystical in his approach, yet that approach only strengthened our confidence. Coach Wooden enjoyed winning, but he did not put winning above everything. He was more concerned that we became successful as human beings, that we earned our degrees, that we learned to make the right choices as adults and as parents. In essence, he was preparing us for life.... Coach Wooden had a profound influence on me as an athlete, but even greater influence on me as a human being. He is responsible, in part, for the person I am today."

个外在的胜利与内在的胜利联系起来，以便在成为一个伟大的科学家、艺术家、运动员、医生、政治家、学者、工程师、企业家、管理人员或一线工人的过程中，我们也最终成为一个伟大的人。

在执教加州大学洛杉矶分校篮球队时，约翰-伍登制定了一套金字塔式的价值观来指导他的球员。它所规定的原则既是为了成为一个更好的人，也是为了成为一个更好的篮球运动员。他的明星球员之一，卡里姆-阿卜杜勒-贾巴尔 (Kareem Abdul-Jabbar) 说："他的方法几乎是神秘的，但这种方法只会加强我们的信心。伍登教练喜欢赢，但他并没有把赢放在一切之上。他更关心的是，我们成为成功的人，我们获得学位，我们学会了作为成年人和父母做出正确的选择。从本质上讲，他是在为我们的生活做准备....，伍登教练对我这个运动员有深刻的影响，但对我这个人影响更大。他对今天的我负有部分责任"。

Growth guides us to keep evolving in response to life's ever-changing conditions. Setbacks, failures, losses, dry periods, uncertainties, injustices, boredom—each becomes our teacher. We stop judging our experiences as good or bad and instead simply ask of them, "What is life trying to teach me? How can I grow from this?" Embracing such an attitude gives us the courage to keep advancing, to step even into roles for which we may initially have little mastery, for we know we can learn and grow.

When we stumble in our quest to do well, Growth invites us to forgive ourselves and to "keep on keeping on." Growth concerns itself not with the failures of our past but with the possibilities of our future, and it encourages us to make the effort now.

Growth refuses to see us only in terms of who we are today. Instead, it helps us walk away from maladaptive traits and behaviors to sculpt ourselves, freely and consciously, into the kind of person we want to become.

成长引导我们不断发展，以应对生活中不断变化的条件。挫折、失败、损失、干涸期、不确定性、不公正、无聊--每一个都成为我们的老师。我们不再判断我们的经历是好是坏，而是简单地问他们："生活想教我什么？我怎样才能从中成长？"抱着这样的态度，我们就有勇气继续前进，甚至跨入我们最初可能无法掌握的角色，因为我们知道我们可以学习和成长。

当我们在追求美好的过程中遇到挫折时，"成长"邀请我们原谅自己，并"继续坚持下去"。成长关注的不是我们过去的失败，而是我们未来的可能性，它鼓励我们现在就做出努力。

成长拒绝只从我们今天的角度来看待我们。相反，它帮助我们摆脱不适应的特征和行为，自由而有意识地将自己塑造成我们想要成为的那种人。

The path of Growth leads us from our identities as rough stone to the beautiful, pure form within that represents our highest potential.

Stage 1: Take Stock of Your Stone

You may think you're the same person all the time, but if you are like most of us, you move in and out of three states. To take stock of your stone—your current self—you will benefit from a candid look in the mirror as you contemplate each of these states.

OUR THREE STATES

In the triggered state, you get caught in the grip of emotional or sensory arousal caused by an outer trigger (an email, a remark, an encounter) or an inner trigger (a thought, a memory, a desire). You may end up feeling angry or hopeless, anxious or euphoric, or perhaps you feel a strong craving to indulge in something. You experience distorted thoughts like "He's terrible!" or "I'll be so unhappy if I don't get this!" and you may say or do things that you

成长之路引导我们从作为粗糙石头的身份走向代表我们最高潜力的美丽、纯净的内在形式。

第一阶段：评估你的石头

你可能认为自己一直是同一个人，但如果你像我们大多数人一样，你会在三种状态中进进出出。为了评估你的石头--你目前的自我--你将受益于对镜子的坦率观察，因为你会考虑到这些状态中的每一个。

我们的三个州

在被触发状态下，你会陷入由外部触发因素（一封电子邮件、一句话、一次邂逅）或内在触发因素（一个想法、一段记忆、一个愿望）引起的情绪或感官唤醒的控制之中。你最终可能会感到愤怒或绝望，焦虑或兴奋，也许你会感到强烈的渴望，想沉溺于某种东西。你会出现扭曲的想法，如"他太可怕了！"或"如果我得不到这个，我会很不开心的！"你可能会说或做一些后来让你后悔的事情。

later regret. What situations trigger you? What emotions and thoughts do you then experience? How do you behave in such moments? How long does it last?

Your everyday state is how you show up in normal, daily life. In some everyday moments, you operate by habit and instinct, while in others, you make more conscious choices. In your everyday moments, are you predominantly calm or restless, focused or distracted, assertive or open, happy or unhappy? Are you aware in such moments of the intentions, emotions, and thoughts that are silently influencing your behavior?

In the centered state, you are closest to your Core. You feel pure, calm, happy, open, connected, and inspired. The pull of everyday habits is weakened. You open yourself up to thinking, feeling, and doing what's right, not what's comfortable, expedient, or instinctual. In what moments in life are you centered? What impact does this state have on your feelings, thoughts, and behaviors? How do others respond when you are centered?

You goal in pursuing Growth should be threefold: (1) minimize your triggers, (2)

哪些情况会触发你？然后你会有什么情绪和想法？在这样的时刻，你是如何表现的？它持续多久？

你的日常状态是你在正常的、日常生活中的表现。在一些日常时刻，你靠习惯和本能运作，而在其他时刻，你会做出更有意识的选择。在你的日常时刻，你主要是平静还是躁动，专注还是分心，自信还是开放，快乐还是不快乐？在这样的时刻，你是否意识到那些默默影响你行为的意图、情绪和想法？

在 中的 处于中心状态，你最接近你的核心。你感到纯洁、平静、快乐、开放、联系和鼓舞。日常习惯的牵引被削弱了。你开放自己去思考、感受和做正确的事情，而不是舒适、权宜或本能的事情。在生活中的哪些时刻，你是以人为本的？这种状态对你的感觉、思想和行为有什么影响？当你处于中心状态时，别人是如何反应的？

你追求成长的目标应该有三个方面：（1）尽量减少你的触发因素，

make your everyday state a centered state, and (3) evolve your centered state so it gets closer and closer to your true self—your Core.

Stage 2: Find Your Core Model

"We must have a proper picture of what we want," Gandhi wrote, "before we can have something approaching it."

In 1890, after studying law for three years in London and passing the bar exam, Gandhi sailed for India. His ship arrived in the port of Bombay in the midst of a storm. Gandhi recounted, "The outer storm was to me a symbol of the inner." As a twenty-two-year-old, Gandhi grappled with feelings of inadequacy and fear. His search for his authentic self had begun but was a long way from completion. Shortly after his arrival he was introduced by a friend, Dr. Mehta, to Raychand, a poet and a diamond merchant.

Gandhi noted how much Raychand excelled at business. "[His] commercial transactions covered hundreds of thousands. He was a connoisseur of pearls and diamonds. No knotty business problem was too difficult for him." But even more so, Gandhi was deeply struck by how Raychand

(2) 使你的日常状态成为中心状态，
(3) 使你的中心状态不断发展，从而越来越接近你的真实自我--你的核心。

第二阶段：找到你的核心模式

"我们必须对我们想要的东西有一个正确的认识，"甘地写道，"然后我们才能拥有接近它的东西"。

1890年，甘地在伦敦学习了三年法律并通过了律师考试后，启程前往印度。他的船在风暴中抵达孟买港。甘地回忆说："对我来说，外面的风暴是内心的象征"。作为一个22岁的年轻人，甘地与不足和恐惧的感觉作斗争。他对真实自我的探索已经开始，但离完成还有很长的路要走。在他到达后不久，他被朋友Mehta博士介绍给Raychand，一个诗人和一个钻石商人。

甘地注意到Raychand在商业方面是多么的出色。"[他的]商业交易涉及数十万。他是珍珠和钻石的鉴赏家。对他来说，任何棘手的商业问题都不难解决"。但更重要的是，甘地被雷昌德在任何情况下都散发着宁静的气息所深深震撼。"我从未见过他失去平衡

exuded serenity amidst whatever circumstance came his way. "I never saw him lose his state of equipoise.... There was a strange power in his eyes; they were extremely bright and free from any sign of impatience or anxiety. They bespoke single-minded attention.... He looked an embodiment of peace. There was such a sweetness in his voice that one simply wanted to go on listening to him. His face was smiling and cheerful; it shone with the light of inner joy. He had such command of language that I do not remember his ever pausing for a word to express his thoughts." He also wrote, "The thing that... cast its spell over me... was... his burning passion for self-realization. I saw later that this... was the only thing for which he lived." Years later Gandhi recalled, "I must say that no one else has ever made on me the impression that [Raychand] did. His words went straight home to me.... In my moments of spiritual crisis... he was my refuge.... It is from [his] life that I have learnt the most. Such was the man who captivated my heart... as no other man has till now."

We all need our own Raychands—people whose personal examples offer an inspiring vision of what awaits us when we uncover our Inner Core and express it in all we do. The more tangibly we can see our highest potential, the more we will burn with the fire required to get there. You need not restrict yourself to people you know personally, or people from your community,

的状态....，他的眼睛里有一种奇怪的力量；它们非常明亮，没有任何不耐烦或焦虑的迹象。它们显示出一心一意的关注....，他看上去是和平的化身。他的声音是如此的甜美，让人只想继续听下去。他的脸是微笑和欢快的；它闪耀着内心喜悦的光芒。他的语言能力很强，我不记得他曾为表达自己的想法而停顿过一个字。他还写道：".....对我有魔力的是.....他对自我实现的强烈热情。我后来看到，这.....是他活着的唯一目的"。多年后，甘地回忆说："我必须说，没有人给我留下过像[雷昌德]那样的印象。他的话语直达我的内心....，在我精神危机的时刻.....他是我的避难所....，从[他]的生活中我学到的东西最多。就是这样一个人，吸引了我的心.....直到现在也没有其他人能做到。"

我们都需要自己的雷尚--他们的个人榜样提供了一个鼓舞人心的愿景，当我们发现我们的内在核心并在我们所做的一切中表达它时，等待我们的是什么。我们越能切实看到自己的最高潜力，就越能燃烧起达到目标所需的火焰。你不需要把自己限制在你个人认识的人，或你的社区、你的职业、或你的时代的人。当我九岁的时

your profession, or your era. When I was nine, I discovered Buddha, my first Core role model. I added others over time—Yogananda, Jesus, Saint Francis, Vivekananda, Mother Teresa, Gandhi, Lincoln, and certain monks and nuns I've known. I actively draw upon these people's examples—epitomized through their stories, photographs, writings, and, where possible, living presence—to give me a tangible feeling of the form I wish to sculpt myself into.

Stage 3: Visualize the Form Within

It is not enough to simply see your Core reflected in outer role models. To grow, you will need to visualize it within your own self.

From the hills around Florence, a large piece of marble was cut out and brought into the city in 1464. The local government invited leading sculptors to propose their plan for a statue to be sculpted from this stone for the Florence Cathedral. It was a tall, imposing piece of marble, but one sculptor after another refused the commission. They were all concerned about a gash in the stone, an error made by the masons while excavating it. Nothing could be done to repair the damage, so the city waited.

候，我发现了佛陀，我的第一个核心榜样。随着时间的推移，我又增加了其他的榜样，如Yogananda, Jesus, Saint Francis, Vivekananda, Mother Teresa, Gandhi, Lincoln，以及我认识的某些僧侣和修女。我积极借鉴这些人的榜样--通过他们的故事、照片、著作，以及在可能的情况下，活生生的存在，让我切实感受到我希望将自己塑造成什么样的人。

阶段3：想象内心的形式

仅仅看到你的核心反映在外部角色模型中是不够的。为了成长，你将需要在你自己的内心深处将其可视化。

1464年，人们从佛罗伦萨周围的山上切割出一大块大理石，并将其带入城市。当地政府邀请主要的雕塑家为佛罗伦萨大教堂提出他们用这块石头雕刻的雕像计划。这是一块高大、气派的大理石，但一个又一个雕塑家拒绝了这个委托。他们都担心石头上的一个缺口，这是石匠们在挖掘石头时犯下的错误。没有任何办法可以修复这个损伤，所以城市在等待。

One day, twenty-six-year-old Michelangelo came upon the abandoned stone, envisioned the pure form within, and accepted the commission. Three years later, he had sculpted from it the statue of David, one of the great masterpieces of Renaissance art.

Regardless of how flawed our current self is, we can all strive to look for the perfect form that lies within, and then chip away at the excess stone and its defects until we find it. Some of us may fear that this quest is quixotic. After all, how much can I overcome the limitations of my personality, habits, addictions, and character flaws? How much can I actually grow? Twentieth-century science claimed that we are fixed in our personality, intelligence, and character. But twenty-first-century science, consistent with the timeless wisdom of great faiths, is upending this view in three important ways.

First, the new science shows that you and I are dynamic, ever-unfolding beings. Who we are today is not who we are destined to be tomorrow. In large part, our ability to grow is influenced by our mindset. People with a fixed mindset—those who believe their traits are mostly static—resist stepping out of their comfort zones to learn

有一天，26岁的米开朗基罗看到了这块被遗弃的石头，想象着其中的纯粹形式，并接受了这个委托。三年后，他用这块石头雕刻了大卫雕像，这是文艺复兴时期艺术的伟大杰作之一。

无论我们目前的自我有多大的缺陷，我们都可以努力寻找隐藏在里面完美形式，然后削去多余的石头和它的缺陷，直到我们找到它。我们中的一些人可能担心这种追求是不切实际的。毕竟，我能够在多大程度上克服我的个性、习惯、成瘾和性格缺陷的限制？我究竟能有多大的成长？二十世纪的科学声称，我们的个性、智力和性格是固定的。但二十一世纪的科学，与伟大信仰的永恒智慧相一致，正在三个重要方面颠覆这种观点。

首先，新的科学表明，你和我是动态的、不断发展的生命。今天的我们并不是明天注定要成为的人，。在很大程度上，我们的成长能力受到我们心态的影响。具有固定心态的人--那些认为自己的特质大多是静态的人--拒绝走出自己的舒适区来学习新技能，专注于看到别人的弱点而不是他

new skills, focus on seeing other people's weaknesses rather than their strengths, experience feedback or criticism as a judgment on them rather than an opportunity to learn, and see failure as a sign that they don't have any talent in a given area. In contrast, people with a growth mindset—those who believe their traits are malleable—enjoy learning new skills, gain inspiration from others' strengths, actively learn from feedback and criticism, and use failure as a chance to learn, work harder, and up their game.

Consequently, people with a growth mindset end up progressing while those with a fixed mindset do not.

Neuroscience is providing a physiological understanding of how we can, with intention and discipline, grow over time. Each thought and behavior pattern you execute repeatedly, and have therefore grown comfortable with, has an associated neural wiring pattern in your brain. For behaviors that are new to you, your brain lacks the corresponding neural wiring. But if you intentionally and repeatedly practice these novel behaviors, then, over time, new pathways will form in your brain, because "neurons that fire together, wire together." Once the pathways are formed, the new thought or behavior pattern will become second nature to you. Scientists call this neuroplasticity. You are truly a sculptor every time you practice a new thought or behavior—a sculptor of the pathways in your brain.

们的优点，把反馈或批评看作是对他们的评判而不是学习的机会，并把失败看作是他们在某一领域没有任何天赋的标志。相反，具有成长型思维的人--那些相信自己的特质是可塑的人--喜欢学习新技能，从别人的长处中获得灵感，积极从反馈和批评中学习，并把失败作为学习、努力工作和提高自己的机会。因此，具有成长型心态的人最终会取得进步，而具有固定型心态的人则不会。

神经科学正在提供一种生理学上的理解，即我们如何能够在有意和有纪律的情况下，随着时间的推移而成长。你反复执行的每一种思想和行为模式，并因此逐渐适应，在你的大脑中都有一个相关的神经线路模式。对于那些对你来说是新的行为，你的大脑缺乏相应的神经线路。但是，如果你有意地反复练习这些新的行为，那么，随着时间的推移，新的路径将在你的大脑中形成，因为"神经元一起开火，就会一起布线。"一旦这些路径形成，新的思想或行为模式将成为你的第二天性。科学家把这称为神经可塑性。每当你练习一种新的思想或行为时，你都是一个真正的雕塑家--你大脑中的路径的雕塑家。

You may be open to the idea that personality, even intelligence, is mostly changeable, but it is hard for some of us to believe that character is also changeable. If that's how you feel, allow Jared to share his story with you:

My father walked away from our family, so I was raised by a single mother. When I was thirteen, she died. I was the oldest among the three children and faced a big struggle in trying to look after my younger brother and sister. I took to selling drugs on the street. It was the practical way for me to make money. I sold drugs for several years.

I once had a client who was not paying his dues. I went to his home with a gun in a brown bag and knocked on his door. I wanted to make an example of him in the neighborhood—nobody messes with me. His mother opened the door. "Ronnie is not at home today," she told me.

I came so close to killing him that day! Over time, I realized the folly of my ways. I saw how drugs made many of my friends end up in jail or an early grave, and I saw the damage it was doing to my community. I

你可能愿意接受这样的观点：个性，甚至智力，大多是可以改变的，但我们中的一些人很难相信，性格也是可以改变的。如果你有这种感觉，请允许贾里德与你分享他的故事。

我的父亲离开了我们的家庭，所以我是由一个单身母亲抚养长大的。在我13岁的时候，她去世了。我是三个孩子中的老大，在照顾弟弟和妹妹方面面临很大的困难。我开始在，在街上卖毒品。这是我挣钱的实际途径。我卖了几年的毒品。

我曾经有一个客户，他没有支付他的会费。我带着装在棕色袋子里的枪去了他家，敲开了他的门。我想在邻居中给他做个榜样--没有人敢惹我。他的母亲开了门。"罗尼今天不在家，"她告诉我。

那天我差一点就杀了他！随着时间的推移，我意识到自己的做法是愚蠢的。我看到毒品是如何使我的许多朋友锒铛入狱或早早死去的，我也看到它对我的社区造成的损害。我决定把

decided to pull myself out from this dark world of crime. I was suddenly poor again.

My wife decided to leave me and take our one-year-old baby with her. I was in such agony that day. But I moved on. I went back to high school to finish my education, and then went on to college. All that time, I supported myself by driving a delivery truck. Sometimes I would deliver food for swanky holiday parties on Park Avenue in New York, and I would tell myself, "One day, I will be at these parties, enjoying this food!" I got promoted to a supervisory role, then later to manager. Then over the years I became an executive. And now, look!

Jared's eyes lit up. He was one of thirty executives taking a workshop with me at Columbia Business School. "Here I am with all of you," he said. "You are from fifteen different countries. You have accomplished so much in your lives. Quietly, these last two days I have been reflecting on my past. For me to be here as part of this program at Columbia University, with the professor and all of you, I keep pinching myself because it seems like such a dream!"

We had all grown very fond of Jared for his humble, quiet, caring presence, having no idea of his backstory. We were stunned by his remarks, yet also deeply

自己从这个黑暗的犯罪世界中拉出来。我突然又变得很穷。

我的妻子决定离开我，带着我们一岁的孩子离开。那一天我是如此痛苦。但我继续前进。我回到高中完成了学业，然后又上了大学。在那段时间里，我通过驾驶一辆送货卡车来养活自己。有时我会为纽约公园大道上的豪华节日派对送餐，我会告诉自己，"有一天，我也会参加这些派对，享受这些食物！"我被提拔为主管，后来又升为经理。然后，随着时间的推移，我成为一名主管。而现在，看！这就是我的工作。

贾里德的眼睛亮了起来。他是在哥伦比亚商学院与我一起参加研讨会的30名高管之一。他说："我和你们所有人都在这里，"他说。"你们来自15个不同的国家。你们在生活中取得了如此多的成就。静静地，这两天我一直在反思我的过去。对我来说，作为哥伦比亚大学这个项目的一部分，与教授和你们所有人在一起，我一直在捏自己，因为这似乎是一个梦想！"

我们都非常喜欢贾里德，因为他谦逊、安静、充满爱心的存在，但不知道他的背景故事。我们被他的言论惊呆了，但也被他所揭示的关于人类

moved by the possibilities he revealed about the human spirit's ability to retrench, recover, and redeem itself.

The people we consider heroes have built their character step by step, over time. Gandhi once stole money from his father; later he became a messenger of truth. Mandela once drove around his country hungry for war; later he became a messenger of reconciliation. Early in Lincoln's political career, he mocked his opponents and made slanderous and false claims about them in the media; later he learned to "destroy my enemies [by making] them my friends." The key to transformation is to refuse to let yourself be imprisoned by your past.

Second, the new science challenges the twentieth-century view that you are either one thing or the opposite. We can, for instance, be an ambivert—both an introvert and an extrovert. We can even exhibit opposing qualities in the same moment; science shows that people who simultaneously coactivate positive and negative emotions—experiencing both the good and the bad in a situation—tend to enjoy better resilience, life meaning, health, and motivation. Martin Luther King Jr. once reflected, "In my own life and in the life of a person who is seeking to be strong, you combine in your character antitheses strongly marked. You are both militant and

精神的缩减、恢复和自我救赎能力的可能性深深感动。

我们认为是英雄的人都是随着时间的推移一步步建立自己的性格。甘地曾经偷过他父亲的钱；后来，他成了真理的使者。曼德拉曾经开着车在他的国家里饿着肚子打仗；后来他成了和解的信使。在林肯的政治生涯早期，他嘲笑他的对手，并在媒体上对他们进行诽谤和虚假宣传；后来他学会了“通过使他们成为我的朋友来消灭我的敌人”。转变的关键是拒绝让自己被你的过去所禁锢。

第二，新科学挑战了二十世纪的观点，即你要么是一种东西，要么是相反的东西。例如，我们可以是一个矛盾体——既是内向型又是外向型。我们甚至可以在同一时刻表现出相反的品质；科学表明，同时激活积极和消极情绪的人——在一种情况下同时体验到好的和坏的——往往享有更好的复原力、生活意义、健康和动力。小马丁·路德·金曾经反思说：“在我自己的生活中，以及在一个寻求强大的人的生活中，你在你的性格中结合了强烈的反面特征。你既是好战的，又是温和的；你既是理想主义的，又是现实的”。

moderate; you are both idealistic and realistic.”

In fact, leading voices in psychology are recognizing that each of us is already a bundle of opposite qualities. Your personality is different based on whom you are with, and in what situation. You may be patient in one moment, impatient in another; kind with a certain individual, rude with another. If you want to master a quality that is new to you, look for bright spots—moments in your life when you have already felt, thought, and acted in the desired way, even if it was fleeting. Your bright spots will help you see how a given quality is already present within you; all you need to do is nurture and amplify it. And if you can't see it in evidence in your own life, look for it in others. Research reveals that if you recognize and admire a quality in someone else, then the seed of that quality exists within you as well. As more than one writer has noted, “We don’t see people as they are. We see people as we are.”

And third, the new science shows that you will feel more true to yourself when you act in a way consistent with your values, even when those actions are contrary to your personality. For instance, an introverted manager who has organized a party to celebrate her team’s successful launch of a product will feel more authentic acting extroverted at the party because it’s

事实上，心理学界的主要声音正在认识到，我们每个人都已经是一束相反的品质。你的个性根据你和谁在一起，以及在什么情况下是不同的。你可能在某一时刻很有耐心，在另一时刻很不耐烦；对某一个人很和善，对另一个人很粗鲁。如果你想掌握一种对你来说是新的品质，寻找你生活中的闪光点——当你已经以理想的方式感受、思考和行动的时候，即使那是短暂的。你的闪光点将帮助你看到一个特定的品质是如何在你体内存在的；你所需要做的就是培养和放大它。如果你在自己的生活中看不到它的证据，就在别人身上寻找它。研究表明，如果你认识到并钦佩别人的一种品质，那么这种品质的种子也存在于你的体内。正如不止一位作家所指出的，“我们不看人，因为他们是。我们看到的是我们自己的样子”。

第三，新的科学表明，当你的行为与你的价值观相一致时，你会觉得自己更真实，即使这些行为与你的个性相反。例如，，一个内向的经理组织了一个聚会，庆祝她的团队成功推出了一个产品，她会觉得在聚会上表现得外向更真实，因为这是她想与她的员工表达的品质。目的性战胜了个性，因为目的性是你核心的一部分，

the quality she wants to express with her staff. Purpose triumphs over personality because Purpose is part of your Core, while personality is simply a brain wiring that can be resculpted.

Patrick told the following story in class:

I grappled with drug addiction in college. One time, it got so bad I landed at the hospital because of an overdose, on the verge of dying. My mother came to visit me. I had not spoken to her for a long time. I braced myself for an outpouring of her anger and her disappointment in me. She held my hand and said, "My son, you know how much I love you. I do not want you to do anything for me today. But I will ask you one question. The way you have been living in recent times—is this really the person you truly are? Is this your highest potential?"

The question hit me like a bolt from the blue. I reflected on it for many days. I had had all these aspirations for the kind of life I wanted to lead, what I wanted to manifest, and the person I wanted to be. I realized the thing that was stopping me from it all was my drug habit. I went to rehab and walked away from drugs. Now

而个性只是一种可以重新塑造的大脑线路。

帕特里克在课堂上讲了以下故事。

我在大学时曾与毒品上瘾作斗争。有一次，情况变得非常糟糕，我因为吸毒过量而被送进了医院，濒临死亡的边缘。我的母亲来探望我。我已经很久没有和她说话了。我为她的愤怒和对我的失望的倾诉做好了准备。她握着我的手说：“我的孩子，你知道我是多么爱你。我不希望你今天为我做什么。但我要问你一个问题。你最近一段时间的生活方式——这真是你真正的人吗？这是你的最高潜力吗？”

这个问题像一个晴天霹雳击中了我。我思考了很多天。我曾对我想过的生活、我想表现的东西以及我想成为的人有过所有这些愿望。我意识到，阻止我实现这一切的是我的毒瘾。我去了戒毒所，离开了毒品。现在已经12年了，我再也没有碰过毒品。

it's been twelve years and I haven't touched them since.

Patrick's mother used a powerful device to light a fire in her son. Rather than tell Patrick he was bad and needed to mend his ways, she simply reminded him of the dreams he possessed at his Core. In essence, she was saying, "My son, drugs made you drift away. Just reclaim your true nature."

This is not simply a story of a mother's undying belief in her son; this is science. When people think of their future self, most experience it as a person quite distinct and distant from them. A different part of their brain gets activated, similar to when they are thinking of other people. So they keep indulging who they are today instead of investing in who they could be tomorrow. But some people think of their future self as who they are at their Core . These people are more likely to make choices today that are aligned with their future interests instead of solely focusing on their present hungers.

So once you have a clear vision of your authentic self, make sure you do not simply admire it from a distance. Place this radical, awe-inspiring vision at the very center of your being. Visualize the beautiful form of David, whatever it may be for you, in your

帕特里克的母亲用一个强大的装置在她儿子身上点燃了一把火。她没有告诉帕特里克他很坏，需要改过自新，而是简单地提醒他，他在核心区拥有的梦想。从本质上讲，她是在说："我的儿子，毒品让你飘飘然。只要重新找回你的真实本性。

这不仅仅是一个母亲对儿子的不朽信念的故事，这也是科学。当人们想到未来的自己时，大多数人都会把它当作一个与他们截然不同、相距甚远的人。他们大脑的不同部分被激活，类似于他们想到其他人的时候。所以他们一直沉溺于今天的自己，而不是，投资于明天可能成为的自己。但有些人认为未来的自己就是他们的核心人物。这些人更有可能在今天做出符合他们未来利益的选择，而不是只关注他们现在的饥饿感。

因此，一旦你对真实的自我有了清晰的认识，要确保你不只是从远处欣赏它。把这个激进的、令人敬畏的愿景放在你生命的中心。在你的石头上想象出大卫的美丽形态，不管它对你来说是什么。你的人类自我可能偶

stone. Your human self may occasionally get distracted, despondent, or disgruntled, but the pure inner form is always there within you, waiting to be released.

Stage 4: Find Your Mentors, Allies, and Muse

I ended my freshman year at Delhi University ranked the top mathematics student. I smugly shared my hard-won achievement with friends and family and basked in their "oohs" and "aahs." "Hitendra, you are special," they said, and secretly I had to agree. Over the summer, I visited Yogananda's Ranchi ashram and met up with a monk I counted as a friend, eager to share the news with him. His face betrayed no surprise, delight, or admiration. I felt deflated. After ten minutes with me, he turned to greet another ashram visitor, and I couldn't help but notice that he flowed with the same love for this person as he had for me. In that moment, I did not feel special at all.

All through that day, I reflected on the experience. Something wasn't right. Here I was, meeting with someone who had always offered me such love. Why was he denying me my due right to bask innocently in my accomplishments?

尔会分心、沮丧或不满，但纯粹的内在形式始终存在于你的内心，等待被释放。

第四阶段：寻找你的导师、盟友和缪斯女神

我在德里大学的大一结束时，是数学成绩最好的学生。我自鸣得意地与朋友和家人分享我来之不易的成就，并沉浸在他们的“惊叹”和“赞叹”中。“Hitendra，你很特别，”他们说，我也暗自同意。在夏天，我访问了尤金达的兰奇修行院，并与我视为朋友的一位僧侣见面，急于与他分享这个消息。他的脸上没有透露出任何惊讶、喜悦或钦佩之情。我感到很泄气。和我谈了十分钟后，他转身去迎接另一位修行者，我不禁注意到，他对这个人流露出和对我一样的爱。在那一刻，我一点也不觉得自己很特别。

在那一天，我一直在反思这一经历。有些事情是不对的。我在这里，与一个一直向我提供这种爱的人见面。为什么他要剥夺我应有的权利，让我无辜地沉浸在自己的成就中？

Understanding dawned on me that evening after a peace-inducing group meditation. The monk saw me through a different lens from the one my friends and family were seeing me through. His gaze pierced through my outer form to look directly at my Inner Core. He was more interested in knowing how my spiritual study was going, whether I was meditating regularly, what sculpting I was doing of my character, and how I was serving others. He was honoring my spiritual pursuits while the world was honoring my material pursuits. And he was opening me up to the idea that everybody is special, because of the pure, beautiful form we each have within us.

This pattern became an annual ritual through my years at college. I was ranked the top mathematics student each year and would float for a while on the accolades I received. Then I would visit the ashram and receive a healthy bursting of my ego balloon from the monk-friend as he continued to gently nudge me toward inner mastery, not just outer excellence. Once, four years after college, I stumbled badly in life and shared the uncomfortable news with him. He received news of the failure with the same glow of unconditional love with which he had received reports of my prior accomplishments. On that day, I was especially grateful to him for accepting my life's highs and lows with such equanimity.

那天晚上，在一次诱导和平的集体冥想之后，我恍然大悟。僧侣通过不同的视角来看待我，而我的朋友和家人则通过不同的视角来看待我。他的目光穿透了我的外在形式，直视我的内在核心。他更想知道我的精神研究进展如何，我是否经常打坐，我在做什么雕刻，我的性格如何，以及我如何为他人服务。他尊重我的精神追求，而世界却尊重我的物质追求。他让我明白，每个人都是特别的，因为我们每个人都有纯洁、美丽的外形。

这种模式在我的大学生涯中成为一种年度仪式。我每年都是数学成绩最好的学生，并且会在我得到的荣誉上漂浮一阵子。然后我就会去参观修行院，接受僧侣朋友对我的自我气球的健康爆裂，因为他继续温和地促使我走向内在的掌握，而不仅仅是外在的卓越。有一次，大学毕业四年后，我在生活中跌倒了，与他分享了这个令人不快的消息。他收到失败的消息时，就像收到我以前的成就报告时一样，发出无条件的爱的光芒。在那一天，我特别感谢他以如此平和的心态接受了我生命中的高潮和低谷。几十年来，这位僧人一直是我一位珍贵的导师。

This monk has remained a treasured mentor to me for decades.

We all need mentors to help us on our inner-sculpting journey—people who offer guidance and inspiration while having advanced in some meaningful measure toward their own Core, who only seek our highest good, have no hidden or personal agenda, are comfortable being candid with us, bring balance and objectivity to their perspectives, and honor our right to ultimately choose the pace and path for our journey. It is valuable to cultivate not just outer mentors but also inner mentors—people whose lives we study, whose stories we absorb, and whose guidance we seek within from time to time.

We also need allies, people we can turn to informally, in day-to-day touchpoints, to help us in more tactical ways. Allies see you as a work in progress and can help hold you accountable, challenge your thinking, offer outside-in perspectives, and encourage your growth. “Did I handle this difficult conversation with my colleague right, or could I have done something else to bring out the best in them?” “Am I doing enough to care for my aging parents even though I cannot be with them every day?” “Can you give me a gentle knock on the head if you find me losing my cool?” “Could I try out this speech on you before I deliver it to my team tomorrow?”

我们都需要导师来帮助我们走过内心的雕琢之路--那些提供指导和灵感的人，同时又在某种意义上向自己的核心迈进，他们只寻求我们的最高利益，没有任何隐藏的或个人的目的，能够自如地与我们坦诚相见，为他们的观点带来平衡和客观，并尊重我们最终选择自己旅程的步伐和路径的权利。培养不仅是外在的导师，也是内在的导师--我们研究他们的生活，吸收他们的故事，并不时地在内心寻求指导，这是非常有价值的。

我们也需要盟友，我们可以在日常接触中非正式地求助于他们，以更有策略的方式帮助我们。盟友把你看作是一个正在进行的工作，可以帮助你承担责任，挑战你的思维，提供外在的观点，并鼓励你成长。”我是否正确地处理了与同事的这次困难的谈话，或者我是否可以做一些其他的事情来激发他们最好的一面？”“尽管我不能每天和我年迈的父母在一起，但我在照顾他们方面做得够吗？”“如果你发现我失去了冷静，你能轻轻地敲一下我的头吗？”“在我明天向我的团队发表演讲之前，我可以在你身上试一下这个演讲吗？”

Mark, an executive MBA student, told me how he recruited his assistant to be his ally:

After taking your class, I decided to work on my anger. I had been getting increasingly irritated with people at work. I talked to my assistant and asked her to observe my behavior and report back to me. I committed to apologizing to people I became irritated with. It was my assistant's job to report to me every single incident where I raised my voice or got more irritated than what she felt was optimal or fair. It turned out to be rather challenging to apologize to people in front of her, but it helped me stay mindful about my commitment. My assistant started to notice that I was behaving differently, and we started to smile at each other. The result was unambiguous—and very impressive.

马克是一名高级工商管理硕士学生，他告诉我他是如何招募他的助理成为他的盟友的。

上完你的课后，我决定解决我的愤怒问题。我在工作中对人越来越烦躁。我与我的助理交谈，请她观察我的行为并向我报告。我承诺向被我激怒的人道歉。我的助理的工作是向我报告每一个我提高嗓门或比她认为的最佳或公平的方式更易怒的事件。当着她的面向别人道歉是相当有挑战性的，但这有助于我保持对自己承诺的警惕。我的助手开始注意到我的行为不同了，我们开始互相微笑。结果是毫不含糊的，而且非常令人印象深刻。

In studying married couples, psychologists have discovered a "Michelangelo phenomenon." If you have an ideal self you wish to become, your chances of getting there are significantly boosted if your partner also sees this ideal self in you and supports you in moving toward it. In situations where your partner disaffirms you "by communicating indifference, pessimism or disapproval, by undermining

在研究已婚夫妇时，心理学家发现了一个"米开朗基罗现象"。如果你有一个你希望成为的理想自我，如果你的伴侣也看到了你的这个理想自我，并支持你向它迈进，那么你达到这个目标的机会就会大大增加。如果你的伴侣"通过传达冷漠、悲观或不赞同，通过破坏[你]的理想追求，或通过肯定与[你]的理想自我相反的品质"来否定你，你就更有可能失败。

[your] ideal pursuits, or by affirming qualities that are antithetical to [your] ideal self," you are more likely to fail. This practice offers a powerful way to assess the health of an intimate relationship. Does each partner accept the other for who they are today, and yet see the best in their partner and support them in moving toward their Inner Core?

I struggled for twenty years to discipline myself into getting my meditation practice off the ground. I nursed a fear that told me, "Hitendra, you aren't ready yet. You aren't virtuous enough, self-disciplined enough, prepared enough." Then one day my wife said, "There is an initiation ceremony in a few days for Self-Realization Fellowship members who wish to get the technique of Kriya Yoga. This is what you've been aiming for. This is your moment. Apply for it and take it now."

"But I am not ready yet," I protested. "I will need to take a vow of doing my meditation twice a day. I still need to get my basics in place. I'll do it next year."

"You are ready!" she responded. "I've never seen you so motivated about this. If there's someone who will make the most of it, it is you. This is your moment. Don't let it pass you by."

这种做法为评估亲密关系的健康提供了一种强有力的方法。每一位伴侣是否接受对方今天的样子，同时看到伴侣身上最好的东西，并支持他们向自己的内在核心迈进？

我挣扎了20年，以约束自己，让我的冥想练习开始起步。我有一种恐惧，它告诉我："希坦德拉，你还没有准备好。你还没有足够的美德、足够的自律、足够的准备"。然后有一天我的妻子说，"几天后有一个自我实现团契成员的入会仪式，他们希望得到克里雅瑜伽的技术。这就是你一直以来的目标。这是你的时刻。现在就申请并接受它。"

"但我还没有准备好，"我抗议说。"我将需要发愿每天做两次冥想。我仍然需要把我的基本功练好。我明年再做吧。"

"你已经准备好了！"她回应道。"我从来没有见过你对此事如此积极。如果有谁会充分利用它，那就是你。这是你的时刻。不要让它与你擦肩而过。"

It was as though she were rousing me from a deep, long, slothful slumber. I got my initiation, took the vow to do my daily practice, and haven't looked back since. In that moment, my wife gave me the nudge of a lifetime.

The pursuit of Growth requires that we not simply form our social circle but reform it. Research shows that our emotions, values, and behavior are unconsciously influenced by those we spend time with. If you regularly spend time with people whose values are antithetical to your own, you may, without knowing it, slip into their way of thinking and being. One option you have is to respectfully walk away from such relationships. Another is to place boundaries around the kinds of interactions you have with such people—you will engage in certain conversations with them, but not others, and will do certain things together, but not others. And a third is to gracefully limit the time you spend with them. Making such shifts can be hard, particularly if you share deep mutual bonds with the other person. But if you are committed to your Growth, know that your progress may be seriously impeded if you actively and undiscriminatingly associate with people who affirm you for who you have been rather than whom you wish to become.

仿佛她把我从深深的、漫长的、懒散的沉睡中唤醒。我得到了我的启蒙，发誓要每天修行，此后再也没有回头。在那一刻，我的妻子给了我一生的鞭策。

追求成长要求我们不仅要形成我们的社交圈，而且要改革它。研究表明，我们的情绪、价值观和行为会无意识地受到与我们相处的人的影响。如果你经常和那些与你的价值观相反的人在一起，你可能会在不知不觉中陷入他们的思维和行为方式。你的一个选择是尊重地从这种关系中走开。另一个选择是为你与这些人的互动类型设定界限——你将与他们进行某些对话，但不参与其他对话；将一起做某些事情，但不参与其他事情。第三是优雅地限制你与他们相处的时间。做出这样的转变可能很困难，特别是如果你与对方有深厚的相互联系。但是，如果你致力于你的成长，要知道，如果你积极地、不加区别地与那些肯定你的过去而不是你希望成为的人交往，你的进步可能会受到严重阻碍。

And finally we need to learn to tune in to the muse within—our inner voice. Enron was a high-flying energy-trading company that collapsed in the wake of an accounting scandal. An Enron trader was later asked why he hadn't stepped back to question the company's highly troubling practices on the trading floor. He remarked that he regretted not asking himself, "Why am I doing this? Is this the right thing to do? Is this the behavior I truly value, or am I just caught up in the moment?" The din of the trading floor had drowned out his inner voice. It can happen to any of us. That is why it is critical to practice solitude to strengthen our relationship with that voice.

Modern life confuses solitude with isolation, as though spending time by yourself will make you lonely. In one way, this is true. Research shows that when solitude is forced upon an individual, or if they choose it out of a fear of, or disenchantment with, their social environment, they can experience poorer mental health. But research also shows that when you intentionally cultivate solitude, you reap rich dividends.

When you are by yourself, you are free from the expectations of others and no longer compelled to coordinate your experience with theirs. This allows you to think and act in ways true to yourself. By

最后，我们需要学会调整内心的缪斯--我们内心的声音。安然公司是一家高歌猛进的能源交易公司，在会计丑闻发生后倒闭了。后来有人问一位安然公司的交易员，为什么他没有退到后面去质疑该公司在交易大厅的令人不安的做法。他说，他很后悔没有问自己："我为什么要这样做？这样做是正确的吗？这是我真正重视的行为，还是我只是被当下的情况所困扰？交易大厅的喧嚣淹没了他的内心声音。这可能发生在我们任何人身 上。这就是为什么练习独处以加强我们与这个声音的关系是至关重要的。

现代生活将孤独与隔绝混为一谈，仿佛自己花时间会让你感到孤独。在某种程度上，这是真的。研究表明，如果孤独是被迫的，或者如果他们选择孤独是出于对社会环境的恐惧或厌恶，他们的心理健康会更差。但研究也表明，当你有意培养独处时，你会获得丰富的回报。

当你自己一个人的时候，你就摆脱了别人的期望，不再被迫把你的经验与别人的经验协调起来。这使你能够以忠于自己的方式思考和行动。通过把你从社会环境中拉出来，孤独使

pulling you away from your social environment, solitude unshackles you from various forms of identity that the world imposes on you, like the roles you play in life. You are able to pursue deeper self-examination and make more independent choices about your direction. Gandhi aptly said, "In the attitude of silence the soul finds the path in a clearer light, and what is elusive and deceptive resolves itself into crystal clearness." Einstein wrote about how solitude helped him cultivate certain inner mentors and allies: "Although I am a typical loner in my daily life, my awareness of belonging to the invisible community of those who strive for truth, beauty, and justice has prevented me from feelings of isolation."

你摆脱了世界强加给你的各种形式的身份，比如你在生活中扮演的角色。你能够进行更深入的自我审视，对自己的方向做出更独立的选择。甘地恰如其分地说："在沉默的态度中，灵魂会在更清晰的光线中找到道路，难以捉摸和欺骗的东西会化为水晶般的清晰。爱因斯坦写道，孤独如何帮助他培养某些内在的导师和盟友。"虽然我在日常生活中是一个典型的独行侠，但我意识到属于那些为真理、美和正义而奋斗的无形群体，这使我不至于感到孤立无援。"

Keith LaMar understands this well. Convicted for a murder, and later for a prison uprising, he has been in solitary confinement for over twenty years, isolated in a tiny prison cell. "All of a sudden you're confronted with yourself, and find that in a lot of cases you haven't really put anything into yourself to occupy yourself. Everything is outward directed.... You have to learn how to deal with yourself." How did Keith learn to cope with his situation? "I've watched quite a few people fall apart, lose their minds," he recounts. "But I went in another direction. So 27 years later I'm still sound in mind and body and spirit.... My cell has a bookshelf with three shelves, and there's a table to sit and write. I have a lot of music, books to read. Not to distract

基思-拉马尔对此深有体会。他因谋杀罪被判刑，后来又因监狱起义被判刑，二十多年来一直被单独监禁，被隔离在一个狭小的牢房里。"突然间，你面对自己，发现在很多情况下，你并没有真正投入任何东西来占据自己。一切都是向外的....，你必须学会如何处理自己。"基思是如何学会应对他的情况的？"我看到不少人崩溃了，失去了理智，"他叙述道。"但我走向了另一个方向。因此，27年后，我的身心和精神仍然健全，.... 我的牢房有一个书架，上面有三个书架，还有一张桌子可以坐下来写作。我有很多音乐，书籍可以阅读。不是为了分散自己的注意力，而是为了让我更深入地了解自己。我画画，我健身，我做瑜伽，我冥想"。我们都不希望处于

myself from myself, but to take me deeper into myself. I paint, I work out, I do yoga, I meditate.” None of us would wish to be in Keith’s situation, and yet we can feel a great sense of appreciation for how he has used his time while incarcerated to become a near master at the art of solitude.

With your mentors, allies, and inner muse in place, it is time to begin sculpting.

Stage 5: Chisel Away Every Day

Some time back, I decided to institute a regular practice of fasting. All of us have a special relationship with the food we eat. Even on days when your boss is grouchy, or your spouse scolds you, you’re guaranteed to have those three or four moments when there will be something delicious on your palate to please you, just the way you want it. So at first it was hard to keep my fast. I felt hungry and deprived of pleasure. Then I started to notice that the real problem lay with my thoughts, not my behavior. During my fast, certain tempting thoughts would arise: “If you don’t eat, you’ll be joyless this whole afternoon.” “You’ve worked so hard. Skip your fast just this one time.” “C’mon, take a few tiny bites. Then go back to your fast.” “Everyone will be so happy if you ate with them.” “You’ve kept a fast the whole

基思的境地，然而，我们可以对他如何利用被监禁的时间成为一个几乎是孤独艺术的大师感到非常赞赏。

有了你的导师、盟友和内心的缪斯，现在是开始雕刻的时候了。

第五阶段。每天都要凿开

前段时间，我决定实行定期禁食的做法。我们所有人都与我们所吃的的食物有一种特殊的关系。即使在你的老板脾气不好，或者你的配偶责骂的日子里，你也能保证有那么三四个时刻，在你的味觉上会有一些美味的东西来取悦你，就像你想要的那样。因此，起初我很难保持禁食。我感到饥饿和被剥夺的快乐。然后我开始注意到，真正的问题在于我的思想，而不是我的行为。在我禁食期间，某些诱人的想法会出现：“如果你不吃饭，你整个下午都会没有快乐。”“你已经很努力了。跳过你的禁食，就这一次。”“来吧，吃几小口。然后回到你的禁食。”“如果你和他们一起吃，每个人都会很高兴。”“你已经保持了一整天的禁食。你已经实现了90%的目标。你是个赢家。现在吃点东西吧。”

day. You've achieved 90 percent of your goal. You're a winner. Now eat something."

I started to challenge these thoughts. I reminded myself how light and energized I felt when I fasted because my body wasn't consuming energy to digest food, and how many other sources of happiness there were to my day. Every time I redirected my thoughts, I found it a breeze to keep my fast. I noticed that on the days I fasted, my mind was more focused during work and more easily interiorized during meditation. Instead of feeling hungry, deprived, indulgent, weak, imprisoned, rebellious, and self-pitiful when doing a fast, I started to feel joyous, light, energized, and free.

And this is the lesson I want to offer you. When you try to change your behavior, some impulses within you will resist the change. There's a good reason you have been doing things a certain way thus far, and that part of you will not wish to die. You may find yourself relapsing into old behaviors. But if you chisel your stone at a much deeper level, uprooting limiting thoughts and beliefs, the behavior you seek will emerge more naturally. It is only when you start to feel joy in being the "new you," when your thoughts, feelings, and actions are in harmony, that you will finally experience a lasting release from your old ways.

我开始挑战这些想法。我提醒自己，当我禁食时，我感到多么轻松和有活力，因为我的身体没有消耗能量来消化食物，以及我的一天有多少其他的幸福来源。每当我重新调整我的想法，我发现保持禁食是一件很容易的事。我注意到，在我禁食的日子里，我的思想在工作中更集中，在冥想中更容易内化。做斋戒时，我不再感到饥饿、匮乏、放纵、软弱、被禁锢、叛逆和自怜，而是开始感到快乐、轻盈、有活力和自由。

而这就是我想给你的教训。当你试图改变你的行为时，你内心的一些冲动会抵制这种改变。到目前为止，你一直以某种方式做事是有原因的，而你的那一部分将不希望死亡。你可能会发现自己重新陷入旧的行为。但如果我在更深的层次上凿开你的石头，连根拔起限制性的思想和信念，你所寻求的行为会更自然地出现。只有当你开始感受到成为"新的你"的喜悦时，当你的思想、情感和行动和谐一致时，你才会最终体验到从旧的方式中持久释放出来。

The popular Sufi poet Rumi wrote, "Every moment I shape my destiny with a chisel, I am a carpenter of my own soul." The chisel in our possession is daily introspection. Anne Frank described this practice so beautifully in her diaries, penned when she and her family were hiding from the Nazis in World War II in Amsterdam. "How noble and good everyone could be if, at the end of each day, they were to review their own behavior and weigh up the rights and wrongs. They would automatically try to do better at the start of each new day and, after a while, would certainly accomplish a great deal... 'a quiet conscience gives you strength!'"

Daily introspection is hard. If I were to reflect on all my flaws, I fear I would need the whole day, and yet I might unconsciously miss some of my greatest failings. And anyway, what would I do after I laid out all my shortcomings? How much could I aim to change in one day?

One of my MBA students, Daniel Dixon, who is now on his way to being ordained a priest, introduced me to the Examen, a prayerful practice of introspection that dates back to ancient Greek philosophers and the early days of the Christian church. Saint Ignatius evolved the Examen into a beautiful form of daily

流行的苏菲派诗人鲁米写道："每一刻我都在用凿子塑造我的命运，我是自己灵魂的木匠"。我们拥有的这把凿子就是每天的反省。安妮-弗兰克在她的日记中如此美妙地描述了这种做法，这些日记是她和她的家人在第二次世界大战中在阿姆斯特丹躲避纳粹时写的。"如果在每天结束时，每个人都能回顾自己的行为，权衡对错，那么他们会变得多么高尚和善良。他们会在每一个新的一天开始时自动尝试做得更好，经过一段时间，肯定会取得很大的成就.....'安静的良心给你力量！'"

每日反省是很难的。如果我要反思我所有的缺点，我恐怕需要一整天的时间，然而我可能会不自觉地错过我最大的一些失败。而且，无论如何，在我列出我所有的缺点之后，我会怎么做？我的目标是在一天内改变多少？

我的一个MBA学生丹尼尔-迪克森（Daniel Dixon）现在正准备被任命为牧师，他向我介绍了"考试法"，这是一种可以追溯到古希腊哲学家和基督教会早期的祈祷性反省做法。圣依纳爵将"考试"演变成一种美丽的日常反思形式。耶稣会教士、《学会祈祷》一书的作者詹姆斯-马丁牧师在我们

reflection. My understanding of the Examen was further enriched by Rev. James Martin, a Jesuit priest and author of Learning to Pray , in a conversation we had on the transformative possibilities of prayer. The Examen has everything we need to create a practice of daily introspection, so I adapted it for my students' use and now offer it to you.

CORE REVIEW

This is a dialog you will have with your Inner Core, or a Core role model, or God. You are being invited not so much to review your actions as to examine your consciousness. It is less about applying your intellect and more about listening to your feelings and intuition.

Going through the five steps should take ten to fifteen minutes. Perform it sometime in the evening, as your day is coming to a close, or first thing in the morning, before you “seize the day.” Ideally, create a space at home that can be your sanctuary for quiet introspection and other contemplative practices.

关于祈祷的变革可能性的谈话中进一步丰富了我对“考试”的理解。叩问》拥有我们创建日常反省实践所需的一切，因此我将其改编为我的学生使用，现在提供给你们。

核心审查

这是你将与你的内在核心、或核心榜样、或上帝进行的对话。你被邀请与其说是回顾你的行为，不如说是检查你的意识。与其说是运用你的智力，不如说是倾听你的感觉和直觉。

完成这五个步骤应该需要10到15分钟。在傍晚时分，当你的一天即将结束时，或者在早上第一件事，在你“抓住一天”之前，进行这个练习。理想情况下，在家里创造一个空间，作为你安静反省和其他沉思实践的圣地。

1. Invite the presence. Do a brief practice—for example, prayer, deep breathing, or meditation—to help you get centered. Withdraw your mind from the world and turn it inward. Feel the peace within. Visualize yourself in the presence of your Inner Core, or one of your Core role models, or God, and approach the steps below as a conversation with this uplifting presence you have invited into your inner space.

2. Flow with gratitude. Reflect on the day that has just passed, and let gratitude flow into your heart. What special gifts has life brought to you over the course of the day? Revisit those moments. Even if your day has been challenging, there are always things, small or big, that you can be grateful for. Gratitude opens our heart to a feeling that the universe is on our side, that every experience has meaning.

3. Review the day. In what moments of the day did you feel centered in your Core? Were there occasions when you got triggered? What impact did your being centered or triggered have on you, and what impact did it have on others? Let calm feelings “interiorly nudge” you to the parts of your day that are the most important to review. Open your heart to receive whatever intuitively stirs from within, even inner or

1. 邀请存在。做一个简短的练习—例如，祈祷、深呼吸或冥想，以帮助你获得中心。将你的思想从世界中抽离出来，向内转。感受内心的平静。想象自己在你的内在核心、或你的核心榜样之一、或上帝面前，并把下面的步骤当作与你邀请到你的内在空间的这个振奋人心的存在的对话。

2. 流淌着感激之情。反思刚刚过去的一天，让感激之情流淌在你的心中。在这一天里，生活给你带来了哪些特别的礼物？重新审视这些时刻。即使你的一天充满挑战，但总有一些事情，或大或小，你可以心存感激。感恩打开我们的心，让我们感觉到宇宙是站在我们这边的，每一次经历都有意义。

3. 回顾这一天。在一天中的哪些时刻，你觉得自己在核心区处于中心地位？是否有被触发的情况？你的居中或被触发对你有什么影响，对其他人有什么影响？让平静的感觉“从内部推动”你去回顾你一天中最重要的部分。敞开你的心，接受来自内心的任何直觉，甚至是当时看起来无关紧要的内在或外在经验。

outer experiences that may have seemed inconsequential at the time.

4. Reflect on your stumbles. In what moments do you wish you had done more to help others be more committed, calm, curious, connected, or centered?

Avoid the temptation to blame others or to lament your circumstances. Instead, turn the spotlight on yourself: regardless of the situation, and regardless of what others said or did, did you succeed or fail to live up to your highest ideals—to activate your Core, and to doing your best to activate theirs? If you find you failed, you may feel remorse. Since you are a work in progress, translate this into a motivating force to learn from your mistakes and take the right actions to address them. In some cases, offering a heartfelt apology may be warranted. At the same time, affirm the purity and power of your ideal form that lies within. Make peace with the day that has gone by.

5. Plan for the day ahead. Turn your mind to the coming day. How will you stop yourself from being derailed by triggers? How will you stay tuned to your inner voice so it can guide you through the day? If you're focused on cultivating a Core Energy, how will you activate and express it?

4. 反思你的绊脚石。在哪些时刻，你希望自己能做得更多，以帮助别人更投入、更平静、更好奇、更有联系或更集中？

避免指责他人或哀叹你的处境的诱惑。相反，把聚光灯转向你自己：不管情况如何，也不管别人说了什么或做了什么，你是否成功或失败地实现了你的最高理想--激活你的核心，并尽力激活他们的核心？如果你发现你失败了，你可能会感到懊悔。由于你是一个正在进行中的工作，把它转化为一种激励力量，从你的错误中学习，并采取正确的行动来解决这些问题。在某些情况下，可能有必要提供一个发自内心的道歉。同时，肯定你内心深处理想形态的纯洁和力量。与已经过去的一天和平相处。

5. 为未来的一天做计划。将你的思想转向未来的一天。你将如何阻止自己被诱因破坏？你将如何保持对内心声音的关注，以便它能指导你度过这一天？如果你专注于培养一种核心能量，你将如何激活和表达它？在你的脑海中想象未来一天的重要部分，

Visualize important parts of the coming day in your mind, with you playing out your best self regardless of whether good or not-so-good things come your way.

不管是好事还是坏事，你都要发挥出最好的自我。

This is how Steve Jobs described his Growth chisel: "For the past 33 years, I have looked in the mirror every morning and asked myself 'If today were the last day of my life, would I want to be doing what I'm doing?' Whenever the answer has been no for too many days in a row, I know I need to change something." Like our daily Core Review, Jobs's approach was centered not on reasoning but on intuition. Though he may have gone against his inner guidance for days, when he finally found it impossible to ignore, in that moment he became ripe for change. This is what you will experience once you start doing the Core Review. You will begin feeling uncomfortable in fending off the whispers of your inner voice and repeating the same mistakes again and again. You will become increasingly vigilant not simply about what you do or say, but also about what you feel, think, and intend. You will become "spontaneously sensitive when important things happen" and begin taking steps to move in the direction of your Inner Core. By invoking its daily presence, you will feel a pull to doing your best and being your best, from within and without, in moments small and large, private and public.

史蒂夫-乔布斯是这样描述他的成长之凿的："在过去的33年里，我每天早上都会照镜子，问自己'如果今天是我生命中的最后一天，我还想做我正在做的事情吗？'每当答案连续太多天都是否定的时候，我就知道我需要改变一些东西。"就像我们每天的核心审查一样，乔布斯的方法不是以推理为中心，而是以直觉为中心。虽然他可能连续几天违背了内心的指引，但当他最终发现无法忽视时，在那一刻，他变得成熟起来，可以进行改变。这就是你开始做"核心审查"时将会经历的事情。你将开始在抵御内心声音的低语中感到不舒服，并一次又一次地重复同样的错误。你将变得越来越警觉，不仅仅是对你所做的或所说的，而且是对你的感觉、思考和意图。你将变得"在重要事情发生时自发地敏感"，并开始采取措施朝你的内在核心的方向发展。通过调用它的日常存在，你将感觉到一种牵引力，从内部和外部，在大大小小的时刻，在私人和公共场合，都能做到最好，成为最好。

Chiseling is a lifelong quest. About Abraham Lincoln, newspaperman Horace Greeley said, "Lincoln gladly profited by the teaching of events and circumstances, no matter how adverse or unwelcome.... There was probably no year of his life that he was not a wiser, cooler, better man than he had been the year preceding."

雕琢是一种终生的追求。关于亚伯拉罕·林肯，新闻记者霍勒斯·格里利说：“林肯乐意从事件和环境的教导中获益，无论多么不利或不受欢迎……，他一生中可能没有一年不比前一年更明智、更冷静、更优秀。”

My father was raised in the simple traditions of a small Indian village. He walked a few miles, often barefoot, to attend school each day. He and his six siblings had no precise knowledge of their birthdays; rural India of the 1930s had no concept of the Gregorian calendar. Perhaps this portrayal of his circumstances will help you understand why my father did not acquire some of the graces of modern-day love, such as the idea that every husband should present his wife with a beautiful gift on her birthday. He didn't do so, and the absence of this gesture would be a lifelong disappointment for my more genteel mother. Then one year, when her birthday came around, he gave her a big hug, wished her happy birthday, and presented her with an unexpected and lavish gift. My mother was in tears, moved by the unprompted metamorphosis in the man she had loved from the day she was his eighteen-year-old bride. It had taken him fifty-six years of marriage to finally acquiesce to expressing love in the language she had always wanted

我的父亲是在一个印第安小村庄的简单传统中长大的。他每天步行几英里，经常赤脚去上学。他和他的六个兄弟姐妹对自己的生日没有准确的认识；1930年代的印度农村没有公历的概念。也许对他的情况的描述会帮助你理解为什么我的父亲没有获得现代爱情的一些恩惠，比如每个丈夫都应该在妻子的生日时送她一份漂亮的礼物。他没有这样做，而这种姿态的缺失将使我那更有风度的母亲终生失望。然后有一年，当她的生日到来时，他给了她一个大大的拥抱，祝她生日快乐，并向她赠送了，这是一个意想不到的豪华礼物。我母亲流下了眼泪，她被这个她从成为他18岁的新娘那天起就爱上的男人不经意间的蜕变所感动。他花了五十六年的时间，终于默许了她一直希望他用的语言来表达爱。一周后他就去世了。永远不会太晚；一颗心可以继续成长，直到它的最后一次跳动。

him to. He passed away a week later. It is never too late; a heart can keep growing till its final beat.

THERE'S MORE, MUCH MORE, TO ELVIS AND STEVE

Beneath his outer hungers, Elvis was hiding a beautiful inner hunger. He told First Assembly of God pastor James Hamill in 1958, "I'm the most miserable man you've ever seen. I've just got all the money I'll ever need to spend. I've got millions of fans. I've got friends. But I'm doing what you taught me not to do and not doing the things you taught me to do." His ex-wife, Priscilla, observed, "Elvis had been searching his entire life.... He was convinced his purpose went well beyond music and movies.... He was absolutely mesmerizing when he read Scripture and acted out the stories." Elvis told his costar Deborah Walley, "I'm not a man. I'm not a woman—I'm a soul, a spirit, a force."

Elvis's inner stirrings led him to the teachings of Yogananda and to his organization, Self-Realization Fellowship. In the top margin of here of Elvis's copy of Yogananda's Autobiography of a Yogi are the following words scribbled in Elvis's handwriting: "Everything else can wait but our search for God can't."

埃尔维斯和史蒂夫还有更多，更多的事情。

在他外表的饥渴之下，猫王隐藏着美丽的内心饥渴。1958年，他告诉第一神召会的牧师詹姆斯-哈米尔："我是你见过的最悲惨的人。我刚刚得到了所有我需要花的钱。我有数以百万计的粉丝。我有朋友。但我在做你教我不要做的事，不做你教我做的事。"他的前妻普里西拉说："猫王一生都在寻找....，他确信他的目的远远超出了音乐和电影....，当他读经和表演故事时，绝对令人着迷。"猫王告诉他的女演员黛博拉-沃利："我不是一个男人。我不是一个女人，我是一个灵魂，一个精神，一种力量"。

猫王内心的悸动使他接受了尤金达的教诲，并加入了他的组织--自我实现团契。在猫王的这本尤干纳达的《瑜伽士自传》的顶部空白处，有猫王手写的以下文字。"其他一切都可以等待，但我们对上帝的寻找不能等待"。

Priscilla reminisced, "I have this picture in my mind: It's a clear sunny afternoon in Los Angeles. Elvis and I are on our motorcycles, roaring through Bel Air, down Sunset Boulevard, over the freeway, past Brentwood into Pacific Palisades. We stop at an idyllic retreat called Self-Realization Fellowship Lake Shrine. Elvis takes my hand and leads me through the grounds. ... For a long time, we sit in the meditation garden and focus our attention on our breath. I've never seen Elvis this calm. 'It's what we all need,' he says. 'A break from the craziness.'"

Elvis became close to Self-Realization Fellowship president Daya Mata, whom he called his "spiritual mother." Born Rachel Faye Wright in Salt Lake City into a Mormon family, she had entered the SRF monastic order at the age of seventeen. She once spoke of her meetings with Elvis:

When he came to Mother Center to see me, it was evident that he felt the constant pull of his career and was stressed at times because of it. I recall saying to him at the time: "Elvis, relax about your career. Slow down. Take some time and seek out a quiet place where you can just enjoy the company of your family and forget your concerns about your following. You will be

普里西拉回忆说："我的脑海中有这样一幅画面。这是洛杉矶的一个晴朗的下午。猫王和我骑着摩托车，咆哮着穿过贝莱尔，沿着日落大道，越过高速公路，经过布伦特伍德进入太平洋帕里塞德。我们在一个叫"自我实现团契湖畔圣地"的田园诗般的隐居地停下。埃尔维斯拉着我的手，带我穿过场地.....。很长一段时间，我们坐在冥想花园里，把注意力集中到我们的呼吸上。我从未见过埃尔维斯如此平静。这是我们都需要的，'他说。'从疯狂中休息一下'"。

猫王与自我实现联谊会主席达亚-马塔关系密切，他称她为自己的"精神母亲"。她出生于盐湖城的一个摩门教家庭，17岁时进入自力更生团契修行。她曾谈到她与猫王的会面。

当他来到母亲中心见我时，很明显，他感受到了事业的不断牵引，并因此而时常感到压力。我记得当时我对他说"埃尔维斯，放松你的事业。慢下来。花点时间，找一个安静的地方，在那里你可以享受你的家人的陪伴，忘记你对你的追随者的担忧。在你离开这个世界很久之后，你将会被人记住。"这些话并不是出于他很快就

remembered long after you have left this world." Those words were spoken not out of any presentiment that he would soon leave this earth but from a conviction that he had already established his place in the world.

Priscilla remarked, "Elvis wanted to devote his life to helping others fulfill themselves through devotional discipline. In fact, he wanted to be a leader of the Self-Realization Fellowship. In this regard, Daya Mata was especially wise. 'This higher level of spirituality,' he'd tell her, 'is what I've been seeking my whole life. Now that I know where it is and how to achieve it, I want to teach it. I want to teach it to all my fans—to the whole world.' 'You must go slow with this process,' she advised him. 'This evolution isn't instantaneous.' But Elvis, always in a hurry, said, 'I want to get there now. I want a crash course. There have to be short cuts.' 'There are no short cuts, Elvis. This takes discipline and commitment. To teach others would require your full-time dedication. You have to live this life.'"

Elvis frequently reached out to Daya Mata for guidance. He met with her after his marriage to Priscilla ended in 1972 and later recounted the meeting to a friend, Larry Geller:

会离开这个世界的预感，而是出于他已经在这个世界上确立了自己的地位的信念。

普里西拉说："猫王想把他的生命投入到帮助别人通过虔诚的修行来实现自己。事实上，他想成为自我实现团契的领导人。在这方面，达亚-马塔特别明智。他告诉她："这种更高层次的灵性，'是我一生都在寻求的东西。现在我知道它在哪里，如何实现它，我想教它。我想把它教给我所有的粉丝和整个世界。你必须在这个过程中慢慢来，'她建议他。'这种进化不是瞬间的。但是猫王，总是很着急，说：'我想现在就达到目的。我想要一个速成课程。一定要有捷径。'没有捷径，埃尔维斯。这需要纪律和承诺。教导别人需要你全身心地投入。你必须过这种生活。"

埃尔维斯经常向达亚-马塔寻求指导。他在1972年与普里西拉的婚姻结束后与她会面，后来向朋友拉里-盖勒讲述了这次会面。

There's no hiding from her, Lawrence, that's for sure. The minute I walked into her room she knew exactly where I was at. We just sat together for a while, first not talking at all, and then meditating. She knew I was hurting without my saying a word, and she didn't judge me or ask me questions; just held my hands. It was so beautiful, like she was giving me love and strength with her eyes and her touch.' Course she didn't let me off scot-free. She said my mind and my spirit would be fine, as I meditate and grow calmer, but she was concerned that I was neglecting my body. I promised her I would work on it but, let's face it, that's one area where I need some serious help.

Elvis is buried in the meditation garden that he was inspired to create at Graceland after a visit with Daya Mata. His stone needed sculpting, and Elvis knew it. In Daya Mata he had a Core role model and mentor. i He couldn't bring himself to follow her guidance. But unbeknownst to his fans, he held a belief that he was born for something far more meaningful and enduring than the sole pursuit of earthly fame and fortune—that within him lay a beautiful Graceland.

在她面前是躲不开的，劳伦斯，这是肯定的。我一走进她的房间，她就清楚地知道我在哪里。我们，只是在一起坐了一会儿，先是完全不说话，然后是打坐。她知道我很痛苦，而我却没有说一句话，她没有评判我或问我问题；只是握着我的手。这真是太美了，就像她在用她的眼睛和她的触摸给我爱和力量。当然，她并没有让我逍遥法外。她说我的思想和精神会好起来的，因为我在冥想，越来越平静，但她担心我忽视了我的身体。我向她保证我会努力，但是，让我们面对现实吧，这是我需要一些严重帮助的一个领域。

猫王被埋葬在冥想花园里，这是他在与达亚-马塔访问后受到启发而在Graceland创建的。他的石头需要雕刻，而猫王知道这一点。在达雅-玛塔身上，他有一个核心榜样和导师。 i 他不能让自己遵循她的指导。但他的粉丝们不知道，他有一个信念，那就是他生来就是为了比单纯追求世俗的名利更有意义和持久的东西--他的内心深处有一个美丽的Graceland。

Steve Jobs received a second chance to put a dent in the universe when he returned to Apple as its CEO in 1997. By then he had started to supplement his inner strivings with outer strivings, taking pains to learn how to get the best out of people, draw ideas and inspirations from others, and develop rewarding personal relationships.

Some of his outer growth came from actions he took in his personal life. He finally acknowledged that he had been wrong about his daughter Lisa and sought to build a relationship with her. His marriage to Laurene and the three children they raised made him "fairer and wiser, and his understanding of partnership deepened." After he became a father, "he was a changed man. He had a sweetness to him, a contemplative quality."

Heidi Roizen, who was CEO of a company Jobs was in negotiations with, once received a call from him. Heidi's father

史蒂夫-乔布斯在1997年回到苹果公司担任首席执行官时，得到了第二次机会，让他在宇宙中大放异彩。那时，他已经开始用外在的努力来补充他内在的努力，不厌其烦地学习如何从人们那里得到最好的东西，从别人那里吸取想法和灵感，并发展有价值的个人关系。

他的一些外部成长来自于他在个人生活中采取的行动。他终于承认，他对女儿丽莎的看法是错误的，并试图与她建立关系。他与劳伦的婚姻以及他们抚养的三个孩子使他"更加公平，更加明智，他对伙伴关系的理解也更加深刻"。在他成为父亲之后，"他是一个改变的人。他有一种甜蜜的感觉，一种沉思的品质"。

海蒂-罗伊森 (Heidi Roizen) 是一家正在与乔布斯谈判的公司的首席执行官，有一次她接到乔布斯的电

had died the night before, but because it was Steve Jobs, she picked up the phone. When he learned about her father's passing, Steve exclaimed, "Then why are you working? You need to go home. I'll be right over." He went to her house and sat on the floor beside her as she cried for two hours. "Yes, I had sofas, but Steve didn't like to sit on sofas. He asked me to talk about my father, what was important about him, what I loved best about him.... I will always remember and appreciate what an incredible thing he did for me in helping me grieve."

Ed Catmull worked with Steve for twenty-six years as CEO of the movie animation studio Pixar, which Jobs had acquired. Ed wrote, "Relentless Steve—the boorish, brilliant, but emotionally tone-deaf guy that we first came to know—changed into a different man during the last two decades of his life. All of us who knew Steve well noticed the transformation.... He became more sensitive not only to other people's feelings but also to their value as contributors to the creative process.... The change in him was real, and it was deep."

Apple CEO Tim Cook has reflected, "The Steve that I met in early '98 was brash and confident and passionate and all of those things. But there was a soft side of him as well, and that soft side became a larger portion of him over the next thirteen

话。海蒂的父亲在前一天晚上去世了，但因为是乔布斯，她接了电话。当他得知她父亲去世的消息后，史蒂夫感叹道："那你为什么还要工作？你需要回家。我马上过去。"他去了她家，坐在她身边的地板上，她哭了两个小时。"是的，我有沙发，但史蒂夫不喜欢坐在沙发上。他让我谈我的父亲，谈他的重要之处，谈我最爱他的地方....，我将永远记得并感激他在帮助我悲伤方面为我做的一件不可思议的事情。"

埃德-卡特穆尔作为乔布斯收购的电影动画工作室皮克斯的首席执行官，与史蒂夫共事了26年。埃德写道："无情的史蒂夫--我们最初认识的那个粗鲁、聪明但在感情上语调低下的家伙--在他生命的最后20年里变成了一个不同的人。我们所有熟悉史蒂夫的人都注意到了这种转变....，他不仅对其他人的感受更加敏感，而且对他们作为创造过程的贡献者的价值也更加敏感....，他的变化是真实的，而且是深刻的。"

苹果公司首席执行官蒂姆-库克曾反思说："我在98年初见到的史蒂夫是粗鲁、自信和充满激情的，所有这些都是。但他也有柔软的一面，在接下来的13年里，这种柔软的一面成为他更大的一部分....，他有勇气承认自己

years.... He had the courage to admit he was wrong, and to change, a quality which many people at that level, who have accomplished that much, lack.... He wasn't beholden to anything except a set of core values. Anything else he could walk away from.... It was an absolute gift."

There were still times when Jobs would fume over past grievances, be abrasive, or disengage from people he concluded weren't of value to Apple. Cook acknowledged, "He wasn't a saint," but then went on to say, "but it's emphatically untrue that he wasn't a great human being." Business researcher and author Jim Collins has shared, "I don't see [Jobs's career] as a success story, but a growth story. I wish I could have seen Steve Jobs 3.0."

When Jobs's health started to fail him while he was at the height of his professional success, he used that personal struggle to continue his outer growth. Jeff Goodell, a reporter for Rolling Stone magazine, shared his observations of Jobs's final months:

Late last year, Jobs called me out of the blue to ask about doing another magazine story together. I was struck by how different his voice sounded on the phone. It was not just softer and weaker. It was also more

是错的，并改变，这是许多处于这种水平、取得如此大成就的人所缺乏的品质....，除了一套核心价值观，他不受任何约束。其他任何东西他都可以离开....，这绝对是一种天赋。”

仍有一些时候，乔布斯会因为过去的不满而大发雷霆，态度粗暴，或者与他认为对苹果没有价值的人脱离关系。库克承认，“他不是一个圣人，”但接着说，“但说他不是一个伟大的人，这绝对不是事实。”商业研究员和作家吉姆-柯林斯曾分享说：“我，不认为[乔布斯的职业生涯]是一个成功故事，而是一个成长故事。我希望我可以看到史蒂夫-乔布斯3.0”。

当乔布斯在职业成功的顶峰时，他的健康开始出现问题，他利用这种个人挣扎来继续他的外部成长。滚石杂志的记者杰夫-古德尔分享了他对乔布斯最后几个月的观察。

去年年底，乔布斯突然打电话给我，问我要不要再一起做一个杂志故事。我对他在电话中的声音听起来有多么不同感到震惊。他的声音不仅仅是更柔和、更弱小。它也更加好奇

curious. For the first time, he asked me about my kids. I have no idea how he even knew that I have kids—we'd never discussed it. Others noticed the same change in his manner. He no longer seemed as arrogant, and had lots of time and compassion for the suffering of others. When [Jobs's friend Larry] Brilliant's 24-year-old son developed what turned out to be a fatal cancer, Jobs became his "cancer buddy," Brilliant says. Jobs made spreadsheets detailing the pros and cons of various doctors to help him decide whom to see. He called every week, talking Brilliant's son through the chemo, saying, "If I can make it through this, so can you." "Whenever he was down, Steve would call and give him a pep talk to buoy his spirits," recalls Brilliant.

Before his passing, Steve "organized the speakers, the attendees and the performers, Bono and Yo-Yo Ma," for his memorial service. The Silicon Valley glitterati who attended the event received a gift on their way out. "Whatever this was, was the last thing he wanted us to all think about," said one of the guests, Marc Benioff, the founder and CEO of Salesforce. The gift was a book Steve had first read in his teens and then reread every year after. It was the only book he had kept on his iPad. It was the book in which, in the top margin on page 277, Elvis had shared his deepest yearning. Yogananda's Autobiography of a Yogi .

了。他第一次问起我的孩子。我不知道他是怎么知道我有孩子的，我们从来没有讨论过这个问题。其他人也注意到他的态度有了同样的变化。他不再像以前那样傲慢，对别人的痛苦有很多时间和同情心。当[乔布斯的朋友拉里-]布利特的24岁儿子患上致命的癌症时，乔布斯成为他的"癌症伙伴"，布利特说。乔布斯制作了电子表格，详细列出各种医生的优点和缺点，以帮助他决定看谁。他每周都会打电话，劝说Brilliant的儿子度过化疗期，并说："如果我能够度过这个难关，你也可以。""Brilliant回忆说："每当他情绪低落时，Steve就会打电话给他，给他鼓劲，让他振作起来。

在他去世之前，史蒂夫为他的追悼会"组织了演讲者、与会者和表演者，波诺和马友友"。参加活动的硅谷名流在离开时收到一份礼物。"不管这是什么，都是他希望我们大家思考的最后一件事，"嘉宾之一、Salesforce的创始人兼首席执行官马克-贝尼奥夫(Marc Benioff)说。礼物是一本史蒂夫在十几岁时第一次读的书，此后每年都重读。这是他唯一保存在iPad上的书。在这本书中，猫王在第277页的顶部空白处分享了他最深切的渴望。尤金达的《一个瑜伽士的自传》。

i I am moved to share a personal story. Elvis died in 1977, the same year I was introduced to Yogananda and Self-Realization Fellowship as a ten-year-old in a small town in India. Through her recorded talks and her book Only Love , Daya Mata became my greatest living Core role model and remained so until her passing at age ninety-six in 2010. Meeting her at Mother Center in LA in 1994—perhaps in the same room where Elvis might have met her—remains one of my most treasured memories.

i 我很感动，要分享一个个人故事。猫王于1977年去世，同年我在印度的一个小镇上被介绍给尤金达和自我实现团契，当时我还是个十岁的孩子。通过她录制的谈话和她的《唯爱》一书，达雅-玛塔成为我最伟大的活生生的核心榜样，直到2010年她九十六岁时去世。1994年在洛杉矶的母亲中心遇到她--也许是在猫王可能遇到她的那个房间里--至今仍是我最珍贵的记忆之一。

LEADING WITH GROWTH

以增长为主导

Character building begins in our infancy and continues till death.... Readjustment is endless. Readjustment is a kind of private revolution. Each time you learn something new you must readjust the whole framework of your knowledge. It seems to me that one is forced to make inner and outer adjustments all one's life. The process never ends.

—Eleanor Roosevelt

性格建设从我们的婴儿期开始，一直持续到死亡....，重新调整是无止境的。重新调整是一种私人革命。每次你学到新东西，你必须重新调整你的整个知识框架。在我看来，人的一生都被迫进行内在和外在的调整。这个过程永远不会结束。

- 埃莉诺·罗斯福

Though she was born in privilege—her family was part of New York's high society—Eleanor's life from the start was anything but smooth. She received little in the way of affection and love from her mother, Anne, who would scold her and say, "You have no looks, so see to it that you have manners." Her aunt Edith wrote to a friend, "Her mouth and teeth seem to have no future." The one person who gave her the love and tenderness she yearned for, her father, was an alcoholic who eventually had to be taken away to a sanitarium. Eleanor later recounted, "Mine was a very miserable childhood.... I wanted to be loved so badly, and most of all I wanted to be loved by my father" and "I often felt that I'd like to have the floor open so that I could sink into it."

Eleanor's mother died when she was eight, and one of her two brothers died when she was nine. When she was ten, her father, who had been spending the night at another apartment, one day became delirious, knocked on the neighbors' door to ask for Eleanor, and said, "Will you tell her [that] her father is so sorry not to see her?" An hour later he died.

虽然 她出生在特权阶层--她的家庭是纽约上流社会的一部分--但艾莉诺的生活从一开始就不顺利。她几乎没有从她的母亲安妮那里得到什么感情和爱，她会责备她说："你没有长相，所以要注意你的礼仪"。她的姨妈伊迪丝给一个朋友写信说："她的嘴和牙齿似乎没有前途"。给予她渴望的爱和温柔的人，她的父亲，是个酒鬼，最终不得不被带到疗养院。埃莉诺后来说："我的童年非常悲惨，我非常想得到爱，最想得到的是，我的父亲"，"我经常觉得我想把地板打开，这样我就可以沉入其中"。

埃莉诺的母亲在她8岁时去世，她的两个兄弟之一在她9岁时去世。在她10岁时，她的父亲一直在另一个公寓过夜，有一天他变得神志不清，敲开邻居的门问埃莉诺，并说："你能告诉她[她]父亲很抱歉没有见到她吗？"一小时后，他死了。

As a teenager in a boarding school in England, Eleanor developed a close relationship with the seventy-year-old headmistress, Mademoiselle Souvestre. Souvestre, she recalled, was "far and away the most impressive and fascinating person" at her school. Like other girls of her time, Eleanor had been taught to suppress her natural curiosity. But Souvestre encouraged this quality. "You must cultivate curiosity, for only through curiosity can you learn, not only what there is in books, but what lies around you in the world of things and people." Souvestre became a valued mentor for Eleanor, someone she could rely on "as a guide for me—to think of what I could do, rather than about what I could not.... Whatever I have become since had its seeds in those three years of contact with a liberal mind and strong personality.... All my life I have been grateful for her influence."

One day Souvestre praised her in front of the school assembly, and Eleanor later reflected, "For the first time in all my life all my fears left me." Souvestre described Eleanor in a letter to Eleanor's grandmother: "She is full of sympathy for all those who live with her and shows an intelligent interest in everything she comes in contact with. As a pupil she is very satisfactory, but even that is of small account when you compare it with the perfect quality of her soul."

埃莉诺在英国的一所寄宿学校读书时，与70岁的女校长苏韦斯特小姐建立了密切的关系。她回忆说，苏维斯特是她学校里“最令人印象深刻和最迷人的人”。像她那个时代的其他女孩一样，埃莉诺被教导要压制她天生的好奇心。但苏韦斯特鼓励这种品质。“你必须培养好奇心，因为只有通过好奇心你才能学习，不仅是书本上的东西，还有你周围的事物和人的世界。苏韦斯特成为埃莉诺的重要导师，她可以依赖的人”作为我的向导——考虑我可以做什么，而不是考虑我不能做什么....，无论我后来成为什么，都是在那三年与一个思想开明、个性强烈的人的接触中播下的种子....，我一生都在感激她的影响。”

有一天，苏韦斯特在学校大会上表扬了她，埃莉诺后来反映说：“在我一生中第一次，我所有的恐惧都离开了我。”苏维斯特在给埃莉诺的祖母的信中描述了埃莉诺。“她对所有与她生活在一起的人都充满了同情，对她所接触的一切都表现出聪明的兴趣。作为一名学生，她非常令人满意，但如果与她灵魂的完美品质相比，这一点也是微不足道的”。

While in school, Eleanor began to change the negative beliefs about herself that her mother had ingrained in her. She later wrote, "It may seem strange, but no matter how plain a woman may be, if truth and loyalty are stamped upon her face, all will be attracted to her and she will do good to all who come near her and those who know her well will always love her."

Souvestre was a strong influence, but Eleanor's insecurities would nonetheless persist for years to come. As she entered adulthood, "a certain kind of orthodox goodness was my ideal and ambition." At twenty-one, Eleanor got married and focused on one thing: pleasing the people she wished to be loved by. "I left everything to my mother-in-law and my husband. I was growing very dependent on my mother-in-law, requiring her help on almost every subject, and never thought of asking for anything which I felt would not meet with her approval." This was reinforced by the domineering nature of her mother-in-law, who wished to control all aspects of her household. Eleanor's first son recounted being told by his grandmother, "Your mother only bore you, I am more your mother than your mother is." During this period, Eleanor felt that she "had no sense of values whatsoever." Her friend Joseph Lash wrote, "In return for the privilege of loving and being loved she stifled any impulse to assert herself."

在学校时，埃莉诺开始改变她母亲根植于她心中的对自己的消极信念。她后来写道："这可能看起来很奇怪，但无论一个女人多么平凡，如果真理和忠诚印在她的脸上，所有人都会被吸引，她会对所有接近她的人行善，那些熟悉她的人将永远爱她"。

苏韦斯特是一个强有力的影响者，但埃莉诺的不安全感仍将在今后的岁月里持续存在。当她进入成年后，"某种正统的善良是我的理想和抱负"。21岁时，埃莉诺结婚了，并专注于一件事：取悦她希望被爱的人。"我把一切都留给了我的婆婆和我的丈夫。我越来越依赖我的婆婆，几乎在每一个问题上都需要她的帮助，而且从未想过要求任何我认为不会得到她认可的东西"。婆婆的专横跋扈使这种情况更加严重，她希望控制家庭的所有方面。埃莉诺的大儿子回忆说，他的祖母告诉他："你的母亲只是生了你，我比你的母亲更像你的母亲。"在这一时期，埃莉诺觉得自己"没有任何价值感"。她的朋友约瑟夫-拉什写道："为了回报爱和被爱的特权，她扼杀了任何主张自己的冲动"。

This hapless, dependent woman—Eleanor Roosevelt—evolved to become the Most Admired Woman in Gallup's US polls thirteen times in the fourteen-year period from 1948 to 1961, and was ranked ninth among the “most admired” people of the twentieth century in a 1999 Gallup poll. How did someone whose life was full of such pain and deprivation become such a hero?

The secret to Eleanor’s transformation was her pursuit of inner and outer Growth. She used every life experience as a catalyst for self-reflection and inner sculpting. The more she evolved, the more strength and understanding she gained to help advance the world she was part of.

Eleanor’s first steps toward independence came in 1910, when her husband, Franklin, won a seat in the New York State Senate and the family moved away from her mother-in-law. “For the first time I was going to live on my own,” Eleanor recounted. “I think I knew that it was good for me.... I was beginning to realize that something within me craved to be an individual.” In 1917, when the United States entered World War I, Eleanor actively poured herself into wartime service. “I was learning to have a certain confidence in myself and in my ability to meet

这个无助的、依赖性强的女人--艾莉诺-罗斯福--在1948年至1961年的14年间，13次成为盖洛普美国民意调查中最受尊敬的女人，并在1999年盖洛普民意调查中被列为20世纪“最受尊敬”的人中的第九位。一个生活中充满痛苦和匮乏的人是如何成为这样的英雄的？

埃莉诺转变的秘密是她对内在和外在成长的追求。她把每一次生活经历作为自我反省和内在雕琢的催化剂。她演化得越多，她获得的力量和理解就越多，以帮助推进她所参与的世界。

埃莉诺走向独立的第一步是在1910年，当时她的丈夫富兰克林赢得了纽约州参议院的一个席位，全家搬离了她的婆婆。“这是我第一次独立生活，”埃莉诺回忆说。“我想我知道这对我有好处，....，我开始意识到我内心有一些东西渴望成为一个独立的人。”1917年，当美国加入第一次世界大战时，埃莉诺积极投身于战时服务。“我正在学习对自己有一定的信心，对自己应对紧急情况和处理。”在参观了圣伊丽莎白医院（St. Elizabeth's Hospital）--一个治疗炮弹休克士兵的精神病院后，她发现那

emergencies and deal with them." After a visit to St. Elizabeth's Hospital, a psychiatric facility for shell-shocked soldiers, where she observed shoddy treatment and supplies, she pressured the secretary of the interior, Franklin Lane, to appoint a commission to reform the hospital. "I became," she wrote, "more determined to try for certain ultimate objectives. I had gained a certain assurance as to my ability to run things, and the knowledge that there is joy in accomplishing good."

After the death of her third child in infancy, Eleanor was consumed by grief. But the terrible loss proved to be a catalyst for inner change. "Sometimes I think I cannot bear the heartache which one little life has left behind, but then I realize that we have much to be grateful for still, and that it was meant for us to understand and sympathize more deeply with all of life's sorrows."

By the time Eleanor was in her mid-thirties, Franklin was assistant secretary of the navy under Woodrow Wilson, and Eleanor was "running a household with five children and constant guests streaming in and out, [and] had nowhere to seek refuge." She realized that if she couldn't find calm on the outside, she had to cultivate it on the inside. "I learned that the ability to attain this inner calm, regardless of outside

里的治疗和供应很不完善，她向内政部长富兰克林-莱恩施加压力，要求他任命一个委员会来改革该医院。"她写道："我变得更加坚定，要为某些最终目标而努力。我对自己的管理能力有了一定的把握，也知道了做好事很快乐的"。

她的第三个孩子在婴儿期死亡后，埃莉诺被悲伤所吞噬。但事实证明，这一可怕的损失是内心变化的催化剂。"有时我认为我无法忍受一个小生命留下的心痛，但后来我意识到，我们仍有许多值得感激的地方，它是为了让我们更深刻地理解和同情生命中的所有悲伤"。

在埃莉诺三十多岁的时候，富兰克林是伍德罗-威尔逊手下的海军助理部长，而埃莉诺"管理着一个有五个孩子和不断涌入的客人的家庭，[而且]无处寻求庇护。"她意识到，如果她不能在外面找到平静，她必须在里面培养它。"她写道："我了解到，无论外界如何动荡，能够达到这种内在的平静，是一种力量。"在这个和平的绿洲中，你能更好地应对。"她在人生

turmoil, is a kind of strength," she wrote. "In this oasis of peace you are better able to cope." Her growth during this phase of her life beautifully illustrates a principle she offered in her later writings: "Today, living and learning must go hand in hand."

But her learning didn't all come instantly. When a state referendum gave New York women the right to vote in the 1918 election, Eleanor—who later would become a great champion of women's rights—refused to cast a ballot. "I took it for granted that men were superior creatures and knew more about politics than women did," she wrote.

When she was thirty-four, she discovered that her husband had been having an affair with Lucy Mercer, her social secretary. "The bottom dropped out of my own particular world and I faced myself, my surroundings, my world, honestly for the first time." She suffered depression and struggled to eat. "There are times, I think, in everyone's life," she later wrote, "when the wish to be done with the burdens and even the decisions of this life seems overwhelming." After the initial shock of discovering the infidelity, Eleanor decided to stay in the marriage. She and Franklin committed themselves to supporting each other's endeavors. Eleanor used the experience to become more emotionally self-sufficient and even more dedicated to the

的这一阶段的成长，很好地说明了她在后来的著作中提出的一个原则。“今天，生活和学习必须齐头并进”。

但她的学习并不是一蹴而就的。当州公投在1918年的选举中给予纽约妇女投票权时，埃莉诺——后来成为妇女权利的伟大倡导者——拒绝投票。她写道：“我想当然地认为男人是高人一等的生物，比女人更了解政治，”她说。

在她34岁的时候，她发现她的丈夫与她的社交秘书露西·默瑟有染。“我自己的特殊世界跌入谷底，我第一次诚实地面对我自己、我的环境、我的世界”。她患上了抑郁症，并为吃饭而挣扎。她后来写道：“我想，在每个人的生活中都会有这样的时候，”“当希望完成负担，甚至是这个生活的决定时，似乎是压倒性的。”在发现出轨的最初震惊之后，埃莉诺决定留在这段婚姻中。她和富兰克林承诺要支持对方的努力。埃莉诺利用这一经历在情感上变得更加自立，甚至更加致力于追求自己的价值，将她的精力倾注于对她来说最重要的社会事业。她的儿子詹姆斯写道，他的母亲变得“充满了对政治的热情，通过这种热情，她看到了纠正错误、发挥作用

pursuit of her own values, pouring her energies into the social causes that mattered most to her. Her son James wrote that his mother had become "filled with a passion for politics through which she saw the chance to right wrongs, to be of use." She reflected later, "Nothing ever happens to us except what happens in our minds.... Unhappiness is an inward, not an outward, thing."

As she entered her early forties, she found that she was "drifting far afield from the old influences... thinking things out for myself." Her values were becoming the pillars of her life. "To be mature you have to realize what you value most."

In 1933, when Eleanor was nearly fifty, Franklin was elected president of the United States. During her years at the White House she would transform the role of First Lady, becoming "the first (and only) First Lady to hold regular press conferences, write a daily newspaper column, publish books and articles, travel the nation on speaking tours, chair national conferences in the White House, address national conventions of social reform organizations, give a keynote address at her party's presidential convention, represent her nation abroad, travel battlefields, and direct a government agency." She was famous for the notes, analyses, and recommendations she placed on her husband's desk every night, lobbying

用的机会"。她后来反思说："除了在我们的头脑中发生的事情，没有任何事情发生在我们身上....，不快乐是一种内在的，而不是外在的东西。

当她进入四十出头时，她发现自己"远离了旧有的影响.....为自己思考问题"。她的价值观正在成为她生活的支柱。"要想变得成熟，你必须意识到你最看重的是什么"。

1933年，当埃莉诺将近50岁时，富兰克林被选为美国总统。在白宫的这些年里，她将改变第一夫人的角色，成为"第一位（也是唯一一位）定期举行新闻发布会的第一夫人，每天在报纸上写专栏，出版书籍和文章，在全国巡回演讲，在白宫主持全国性会议，在社会改革组织的全国大会上发表讲话，在她所在政党的总统大会上发表主题演讲，在国外代表她的国家，在战场上旅行，并指导一个政府机构。"她以每天晚上放在她丈夫办公桌上的笔记、分析和建议而闻名，为反私刑立法、每周48小时工作制、最低工资、为工作母亲的托儿所提供的资金以及为妇女争取平等报酬而进行激烈的游说。所有这一切都发生

fiercely for anti-lynching legislation, for a forty-eight-hour workweek, for a minimum wage, for funding childcare centers for working mothers, and for equal pay for women. All this at a time when women of her background, especially First Ladies, were expected to refrain from venturing into the public arena.

In 1938, as First Lady, Eleanor attended a conference on human welfare in Alabama with fifteen hundred delegates. Black and white participants were required to sit in separate sections in compliance with Alabama's segregation laws. When Eleanor first entered, she sat on the black side of the aisle to express her disapproval of segregation, only to be told by the police that she needed to move because she was violating the law. So what did she do next? Eleanor pulled a chair from the white side of the room, placed it in the aisle between the two sections, and sat in it. "Courage is more exhilarating than fear," Eleanor once advised, "and in the long run it is easier. We do not have to become heroes overnight. Just a step at a time, meeting each thing that comes up, seeing it is not as dreadful as it appeared, discovering we have the strength to stare it down." Lacking the ability to bring about instant change in others, Eleanor often looked to start a national conversation by taking a clear stand, to "interest people and bring about discussion."

在像她这样背景的妇女，特别是第一夫人，被期望避免进入公共舞台的时候。

1938年，作为第一夫人，埃莉诺出席了在阿拉巴马州举行的有一千五百名代表参加的人类福利会议。按照阿拉巴马州的种族隔离法，黑人和白人与会者被要求坐在不同的区域。当埃莉诺第一次进入会场时，她坐在过道的黑人一侧，以表达她对种族隔离的不赞成，但警察告诉她，她需要离开，因为她违反了法律。那么她接下来做了什么？埃莉诺从房间的白色一侧拉来一把椅子，放在两个区之间的过道上，然后坐在上面。“勇气比恐惧更令人振奋，”埃莉诺曾经建议，“从长远来看，它更容易。我们不必在一夜之间成为英雄。只要一步一个脚印，迎接每一件出现的事情，看到它并不像看起来那么可怕，发现我们有力量盯住它。”由于缺乏给他人带来即时变化的能力，埃莉诺经常希望通过采取明确的立场来启动全国性的对话，以“引起人们的兴趣并带来讨论”。

In 1942, Eleanor made a controversial visit to see American soldiers stationed in the South Pacific during World War II. She was subjected to criticism over the cost of the trip and the usefulness of a First Lady visiting troops. The US commanding officer in the region, Admiral Halsey, was highly displeased by the distraction her visit would cause to his men's objective of fighting a war. But he later wrote,

When I say that she inspected those hospitals, I don't mean that she shook hands with the chief medical officer, glanced into a sun-parlor, and left. I mean that she went into every ward, stopped at every bed, and spoke to every patient: What was his name? How did he feel? Was there anything he needed? Could she take a message home for him? I marveled at her hardihood, both physical and mental; she walked for miles, and she saw patients who were grievously and gruesomely wounded. But I marveled most at their expressions as she leaned over them. It was a sight I will never forget.

He also said, "I told her that it was impossible for me to express my appreciation of what she had done, and was doing, for my men. I was ashamed of my original surliness."

1942年，埃莉诺进行了一次有争议的访问，看望二战期间驻扎在南太平洋的美国士兵。她因这次旅行的费用和第一夫人访问部队的作用而受到批评。美国在该地区的指挥官哈尔西上将对她的访问会分散他的士兵们的战争目标感到非常不满。但他后来写道。

当我说她视察了这些医院时，我并不是说她与首席医务官握手，瞥了一眼阳光大厅，然后离开。我的意思是，她走进每间病房，在每张床前停留，并与每个病人交谈。他叫什么名字？他感觉如何？他有什么需要吗？她能为他带个口信回家吗？我惊叹于她在身体和精神上的坚忍不拔；她走了几十公里，看到的都是伤痕累累的病人。但我最感叹的是她俯身在他们身上时他们的表情。那是我永远不会忘记的一幕。

他还说："我告诉她，我不可能表达我对她为我的人所做的，以及正在做的事情的感激。我为我原来的糜烂感到羞愧。"

On that trip, she traveled twenty-six thousand miles over six weeks, saw an estimated four hundred thousand men in different hospitals and camps—and lost thirty pounds. A woman with no knowledge of warfare won over a skeptical admiral and his troops, just by modeling the power of human touch.

Eleanor Roosevelt didn't reserve this touch for her moments in the limelight; it was part of who she was at her Core. "You must be interested in anything that comes your way," she once advised. An insurance salesman in New York recalled being stuck in an elevator with her for ten minutes. "I think that I am the most uninteresting fellow in the world," he recalled, "and yet Mrs. Roosevelt wanted to know everything about me, as if I were equal to her."

Having grown so much in her understanding of herself, Eleanor took rapid strides in increasing her understanding of others. In 1918, she had lamented about having been required to attend a party to honor the financier Bernard Baruch, a Jew: "I'd rather be hung than seen at [the event].… The Jew party was appalling." At that stage, she was expressing the antisemitism that was standard in her social circle. But over time she radically changed her views. Baruch himself became a treasured friend, "one of

在那次旅行中，她在六个星期内走了两万六千英里，在不同的医院和营地里看了大约四十万人，并且减了三十磅。一个没有战争知识的女人，仅仅通过示范人与人之间的接触的力量，就赢得了一个持怀疑态度的海军上将和他的部队。

埃莉诺·罗斯福并没有把这种触觉保留给她受人瞩目的时刻；这是她的核心身份的一部分。她曾建议说：“你必须对你所遇到的任何事情感兴趣”。纽约的一位保险推销员回忆说，他曾和她在电梯里困了10分钟。他回忆说：“我认为我是世界上最无趣的人，”“但罗斯福夫人却想知道我的一切，好像我和她一样。”

在对自己的理解方面有了很大的提高之后，埃莉诺在提高对他人的理解方面也取得了快速的进展。1918年，她曾对被要求参加一个向金融家伯纳德·巴鲁克 (Bernard Baruch) 致敬的聚会表示哀叹：“我宁愿被吊死也不愿被人看到参加[活动]……，这个犹太人聚会太可怕了。”在那个阶段，她所表达的反犹太主义是她社交圈的标准。但随着时间的推移，她彻底改变了自己的观点。巴鲁克本人也成了一个值得珍惜的朋友，“是我所认识的最聪明、最慷慨的人之一”。在第二

the wisest and most generous people I have ever known." During World War II, she personally followed up on visas for Jewish refugees fleeing Germany, reunited families, and supported Jewish organizations, however small. When a Jewish woman, Elinor Morgenthau, was denied membership in the Colony Club, which Eleanor had cofounded, she resigned. Jeffrey S. Urbin, an expert on the Roosevelts, has noted that "she was at first a person of her times, who then explored issues and concerns and determined if she thought they were right or wrong, and then was not afraid to allow herself to change and become a better, more accepting, more balanced and informed person. And she then sought to enlighten those around her."

次世界大战期间，她亲自跟进逃离德国的犹太难民的签证，使家庭团聚，并支持犹太组织，无论多么小。当一位犹太妇女埃莉诺·摩根索(Elinor Morgenthau)被拒绝加入埃莉诺共同创立的殖民地俱乐部时，她辞职了。研究罗斯福夫妇的专家杰弗里·S·厄宾(Jeffrey S. Urbin)指出，“她起初是一个属于她那个时代的人，然后探索各种问题和关切，并确定她认为这些问题是对还是错，然后不怕让自己改变，成为一个更好、更容易接受、更平衡和知情的人。然后，她寻求启迪她周围的人”。

When Franklin died in office, it was time for Eleanor to leave the White House. President Truman called her back into public service by appointing her to the American delegation to the United Nations. There, she quickly gained the respect of fellow international delegates. She was appointed chair of the committee that drafted the seminal Universal Declaration of Human Rights, a touchstone of liberty to this day. She brought to the task her own convictions, for all through her leadership journey she had championed the causes of the mistreated and the marginalized—women, blacks, Jews, children, the poor, Japanese Americans, war veterans, refugees, and more. But she also changed her ideas as the world around her changed. Article 1 of

富兰克林在任上去世后，埃莉诺是时候离开白宫了。杜鲁门总统任命她为美国驻联合国代表团成员，使她重新参与公共服务。在那里，她很快就赢得了其他国际代表的尊重。她被任命为起草《世界人权宣言》的委员会主席，该宣言至今仍是自由的试金石。她把自己的信念带到了这项任务中，因为在她的领导历程中，她一直在为受虐待和被边缘化的人--妇女、黑人、犹太人、儿童、穷人、日裔美国人、退伍军人、难民等--的事业提供支持。但是，随着她周围世界的的变化，她也改变了自己的想法。宣言的第一条最初使用了“男人”一词。埃莉诺的副主席、印度出席委员会的代表汉萨·梅塔对她说：“对不起，罗斯福夫人，如果说‘所有男人生来自由平

the declaration initially used the word "men." Eleanor's vice chair, Hansa Mehta, India's delegate to the committee, said to her, "Excuse me, Mrs. Roosevelt, if you say 'All men are born free and equal,' around the world, it will be all men—women not included." Eleanor recognized that Hansa was expressing the aspirations of a new generation of women seeking to question the old order, and agreed to substitute "All human beings are born free and equal." A small step for the English language, but a big leap for womankind—and thus, humankind.

For her distinctive contributions at the United Nations, President Truman called Eleanor Roosevelt the "First Lady of the World." From a timid, needy, rudderless individual, she had sculpted her way to becoming someone Martin Luther King Jr. called "perhaps the greatest woman [of] our time." About her remarkable impact, she reflected, "The influence you exert is through your own life and what you become yourself." And if you were to have asked her, "How do I go about shaping what I become?" she would have counseled, as she once wrote, "We all create the person we become by our choices as we go through life," and on another occasion, "It is useless to resent anything in this world; one must learn to look on whatever happens as part of one's education in life and make it serve a good purpose in the formation of character."

等'，在世界各地，将是所有男人--女人不包括在内"。埃莉诺认识到汉萨表达的是寻求质疑旧秩序的新一代妇女的愿望，并同意用"所有人生而自由平等"代替。对英语来说，这只是一个小小步，但对女性--从而对人类来说，却是一个巨大的飞跃。

由于她在联合国的独特贡献，杜鲁门总统称埃莉诺-罗斯福为"世界第一夫人"。她从一个胆小的、需要帮助的、没有舵手的人，逐渐成为马丁-路德-金所说的"也许是我们时代最伟大的女人"。关于她的非凡影响，她反思说："你所施加的影响是通过你自己的生活和你自己成为什么。如果你问她，"我如何去塑造我自己？"她会劝说，正如她曾经写道，"我们都通过我们在生活中的选择来创造我们成为的人，"在另一个场合，"怨恨这个世界上的任何东西都是无用的；一个人必须学会把发生的任何事情看成是人生教育的一部分，使它在性格的形成方面起到良好的作用。"

Our world is a much nobler place
today because Eleanor Roosevelt embraced
life as a school, chose character as her
course of study, became an accomplished
student, and graduated to teach us all.

我们的世界今天变得更加高尚，
因为埃莉诺·罗斯福把生活当作一所学校，
选择性格作为她的学习课程，成为
一名出色的学生，并在毕业后教导
我们所有人。

Chapter 10

第十章

LIVING WITH LOVE

与爱共存

Love is the bridge between you and
everything.

—Rumi

WHEN TWO HILLS MEET

On August 20, 2013, as the eight hundred students of Ronald E. McNair Discovery Learning Academy, an elementary school near Atlanta, Georgia, settled into their morning classes, a young man named Michael Hill walked into the school's lobby with an AK-47 and five hundred rounds of ammunition. Another mass shooting in an American school was in the making. Thirty minutes later, Michael was in police custody. There were no casualties at the school that day, because Michael had been overpowered and

爱是你和一切之间的桥梁。

-Rumi

当两个山头相遇时

2013年8月20日，佐治亚州亚特兰大附近的一所小学--罗纳德-E-麦克奈尔探索学习学院的八百名学生进入他们的早课，一个名叫迈克尔-希尔的年轻人带着一支AK-47和五百发子弹走进学校的大厅。另一起美国学校的大规模枪击事件正在发生。30分钟后，迈克尔被警方拘留。那天学校没有人员伤亡，因为迈克尔被制服并解除了武装。不是被一队保安制服，而是被学校的簿记员安托瓦内特-塔夫制服，她一直在前台工作。

disarmed. Not by a phalanx of security guards, but by Antoinette Tuff, the school's bookkeeper, who had been substituting at the front desk.

Antoinette used no authority, commands, threats, weapons, or force on Michael. At every step of her ordeal, Antoinette offered Michael respect, kinship, kindness, and compassion. She asked for his permission before giving instructions to the 911 emergency operator who was on the phone with her. "You... want me to tell them to come on in now?" When he revealed his name, she forged a bond with him by discovering a coincidental connection. "Guess what, my name is Hill too, my mom was a Hill." Once Michael had been persuaded by her to drop his plan for a mass shooting, he started to turn his weapon on himself. Having saved the students' lives and her own life, Antoinette now focused on saving Michael's. "No, you don't want that.... You're going to be OK. I thought of the same thing. I thought of committing suicide last year when my husband left me, but look at me now, I am still working and everything is OK." She reassured him when he was finally ready to allow the police to come in and arrest him. "It's going to be OK, Sweetheart. I want you to know that I love you, OK... and I am proud of you. That's a good thing you've done that you have given up. And don't worry about it. We all go through something in life, you know. You don't want that. You're going to be OK."

安托瓦内特没有对迈克尔使用权威、命令、威胁、武器或武力。在她所经历的每一个步骤中，安托瓦内特都给予迈克尔尊重、亲情、仁慈和同情。她在向与她通话的911紧急接线员发出指示之前，征求了他的同意。"你.....要我告诉他们现在就来吗？"当他透露他的名字时，她通过发现一个巧合的联系与他建立了联系。"你猜怎么着，我也叫希尔，我妈妈是希尔人。"一旦迈克尔在她的劝说下放弃了大规模枪击的计划，他就开始把武器转向自己。在拯救了学生和她自己的生命之后，安托瓦内特现在专注于拯救迈克尔的生命。"不，你不要这样....，你会没事的。我也想到了同样的事情。去年我丈夫离开我时，我想过自杀，但看看现在的我，我还在工作，一切都好。"当他终于准备让警察进来逮捕他时，她安慰他说。"会好起来的，亲爱的。我想让你知道，我爱你，好吗.....而且我为你感到骄傲。你放弃了，这是件好事。而且不要担心。我们在生活中都会经历一些事情，你知道。你不希望这样。你会好起来的。"

We might suspect that Antoinette was a good actor, hiding her true feelings of fear and hatred. She did in fact later confess, "I was terrified.... That was one reason why I said to [the 911 operator] one time, 'Can I run?' I was just shaking so bad." She hid her anxiety, but she did not have to hide her hatred, for there was none. "I saw this 20-year-old man standing in front of me," she said in an interview. "He was the same age as my kids. I saw a young man crying out for help. At that moment he was not crying silently. He was crying out loud. I didn't see the bullets on his back or the AK-47. All I could see was this youth in front of me." On another occasion she reflected, "When he got to telling me that he wasn't on his medicine and everything that was going on with him and all that, I really began to feel sorry for him," and "He's a hurting soul." And finally, "I had tried to commit suicide myself, so I understood his pain. I pray for him every day."

When we fall in love, or have a child, or develop a strong kinship with someone, our sense of self expands to include that other person. Their joy becomes our joy, their success our success. But perhaps those near to us were meant to be only the starting point; perhaps nature has, all along, wished for us to keep expanding our heart so that it can hold more and more of the world in its embrace. In overpowering a would-be mass

我们可能会怀疑安托瓦内特是个好演员，隐藏了她真实的恐惧和仇恨情绪。事实上，她后来确实承认，"我被吓坏了....，这也是我有一次对[911接线员]说'我能跑吗'的原因之一。我只是颤抖得很厉害。"她隐藏了她的焦虑，但她不必隐藏她的仇恨，因为没有仇恨。"我看到这个20岁的男人站在我面前，"她在一次采访中说。"他和我的孩子们同龄。我看到一个年轻人在哭着求救。在那一刻，他不是在默默地哭泣。他是在大声哭泣。我没有看到他背上的子弹或AK-47。我所看到的是我面前的这个年轻人。"在另一个场合，她反映说："当他告诉我他没有吃药，以及他身上发生的所有事情时，我真的开始为他感到难过。"以及"他是一个受伤的灵魂。"最后，"我自己曾试图自杀，所以我理解他的痛苦。我每天都为他祈祷"。

当我们坠入爱河，或有了孩子，或与某人建立了强烈的亲属关系，我们的自我意识就会扩展到包括这个人。他们的快乐成为我们的快乐，他们的成功成为我们的成功。但是，也许那些离我们很近的人注定只是一个起点；也许大自然一直希望我们不断扩大我们的心，以便它能将越来越多的世界纳入它的怀抱。安托瓦内特用

killer with love, Antoinette showed us those grander possibilities.

爱压倒了一个可能的大屠杀杀手，向我们展示了这些更宏大的可能性。

THE ESSENCE OF LOVE

In its essence, Love is universal, selfless, unconditional.

爱的本质

就其本质而言，爱是普遍的、无私的、无条件的。

Love Is Universal

Take a blank sheet of paper. This is the ocean of humanity. Place a dot on it close to the center. This is you. Draw a circle around the dot. Place your loved ones within the circle. Who, then, are the people that remain outside? Are they your "unloved" ones?

爱是普遍的

拿出一张白纸。这就是人类的海洋。在上面靠近中心的位置放一个点。这就是你。在这个点周围画一个圈。把你所爱的人放在圈内。那么，留在外面的人是谁？他们是你“不爱的”人吗？

The love that arises from our Inner Core is universal. Once the flame is lit, its radiance and warmth project to all people who come into your orbit, without distinction. Over time, the whole page, the ocean of humanity, becomes your circle.

从我们的内在核心产生的爱是普遍的。一旦火焰被点燃，它的光芒和温暖就会无差别地投射到所有进入你轨道的人身上。随着时间的推移，整个页面，人类的海洋，都成为你的圈子。

One way you can live is by seeing yourself as distinct and separate from

你的一种生活方式是把自己看成是与他人不同的、独立的。当我们以

others. When we operate this way, we get focused on meeting our own needs and on getting the world to accommodate us. If the world does so, then we feel connected, committed, collaborative. We build relationships and partnerships. We love, for we wish to be loved, and we give, for we wish to receive. But if the world does not accommodate, we start to disengage from those who get in our way, and we invite into our inner circle only those who give us what we are seeking. We feel a bit alone in the universe.

There is another way to live: the way of Love. Love recognizes that all life, all of the universe, is interconnected and interdependent; that it is an illusion to see ourselves as distinct and separate from things around us; that in our most authentic state, when we operate from our Core, we have an integral connection with the universe.

This is how nature works. Biological cells specialize in doing their part and in supporting one another to create intelligent forms of life like plants and animals. These life-forms interact within their species and across species to keep the Earth in ecological balance. Each cell and each life-form strives to attain its full potential, but also gives and receives from other cells and life-forms as part of a larger whole. Interconnection and interdependence occur

这种方式运作时，我们会专注于满足自己的需求，并让世界适应我们。如果世界这样做了，那么我们就会感到有联系、有承诺、有合作。我们建立关系和伙伴关系。我们爱，因为我们希望被爱，我们给予，因为我们希望得到。但是，如果世界不适应，我们就开始脱离那些妨碍我们的人，我们只邀请那些给我们所寻求的东西的人进入我们的内部圈子。我们在宇宙中感到有点孤独。

有另一种生活方式：爱的方式。爱认识到，所有的生命，所有的宇宙，都是相互联系和相互依存的；把我们自己看成是与周围事物不同和分离的，是一种幻觉；在我们最真实的状态下，当我们从我们的核心运作时，我们与宇宙有一个整体的联系。

这就是大自然的运作方式。生物细胞专门做自己的工作，并相互支持，创造出植物和动物等智能生命形式。这些生命形式在其物种内部和跨物种之间相互作用，使地球保持生态平衡。每个细胞，每个生命形式努力实现其全部潜力，但也作为一个更大的整体的一部分，从其他细胞和生命形式中给予和接受。相互联系和相互依赖发生在创造的每一个规模。我们可能认为，地球是我们太阳系中支持

at every scale of creation. We may think that planet Earth is the one special place in our solar system that supports life. What about other heavenly bodies? If Jupiter hadn't existed, or the moon chose to quit in a huff, would it make any difference, practically, to our lives? It would.

Astronomers have established that Jupiter is like a protective shield, absorbing asteroids that would have otherwise crashed into Earth and destroyed life. The moon helps to stabilize the Earth's axis of rotation; without it, the Earth would become wobbly, leading to sudden extreme fluctuations in temperature—severe cold and heat—that would cause humanity to perish.

Some of us operate with the belief that if we get too enmeshed with other people in a web of giving and taking, we will lose our individuality and hurt our own interests. Let's do a thought experiment. What if your brain told other organs in your body, "I'm the genius here! I don't need any of you. I'm declaring my independence." And then your heart said, "Oh, yeah? Let me stop pumping blood over to you, brain, and then you'll see who's in charge." And your lungs responded, "Wait a second! I'm providing all the oxygen here. I'll go on strike for a day. Then you'll know." Wouldn't it be insane for any organ to believe that it can go it alone? Isn't the give-and-take that happens among these organs the very force that allows each organ to thrive and operate to its full potential?

生命的一个特殊地方。那么其他天体呢？如果木星不存在了，或者月球一气之下选择退出了，对我们的生活有什么实际影响吗？会的。天文学家已经确定，木星就像一个保护罩，吸收小行星，否则这些小行星就会撞向地球并摧毁生命。月球帮助稳定地球的旋转轴；没有它，地球会变得摇摇晃晃，导致温度的突然极端波动——严寒和酷暑，这将导致人类灭亡。

我们中的一些人在操作时认为，如果我们与其他人过于纠缠在一个付出和索取的网络中，我们将失去我们的个性，并伤害我们自己的利益。让我们做一个思想实验。如果你的大脑告诉你身体里的其他器官，"我是这里的天才！我不需要你们任何一个人。我不需要你们任何一个人。我正在宣布我的独立。"然后你的心脏说，"哦，是吗？让我停止向你泵血，大脑，然后你就会知道谁在负责。"而你的肺则回应说："等一下！"。我正在提供这里所有的氧气。我将罢工一天。然后你就知道了。"任何器官如果认为它可以单独行动，那不是太疯狂了吗？这些器官之间发生的互换，不正是让每个器官茁壮成长并充分发挥其潜力的力量吗？

The idea of a self-made woman or man is a myth. We are all enmeshed in an intricate web of relationships across space and time. The Love that arises from your Inner Core invites you to expand your sense of self by dissolving the boundary between you and the ocean of life that lies beyond you; to recognize that the same spirit that flows in you is flowing in all other human beings, in all other life-forms, and, in fact, in every nook of nature; to keep attuning yourself to what notes the grand conductor of nature wants you to strike in the symphony of life—sometimes giving, sometimes receiving, and always loving. When we love this way, we feel at home in the universe.

Love Is Selfless

In my daily visits to a local café, I would put a dollar in the tipping jar after ordering my tea. One day I realized a certain pattern in my behavior: if the barista's back was turned to me, I would pause a few seconds before tipping. I wanted to make sure he noticed, so I could be appreciated for the tip. "I'm doing the right thing," I told myself, "but with the wrong intention." I decided to start doing the opposite, tipping when the barista wasn't looking, so I could cultivate a more selfless form of Love.

一个自制的女人或男人的想法是一个神话。我们都被卷入了一个跨越空间和时间的错综复杂的关系网中。从你的内在核心产生的爱邀请你通过消除你和你之外的生命海洋之间的界限来扩大你的自我意识；认识到流淌在你身上的同样的精神在所有其他人类、所有其他生命形式中流动，事实上，在自然界的每一个角落；不断调整自己，使之适应自然界的大指挥家希望你在生命的交响乐中演奏的音符——有时给予，有时接受，而总是爱着。当我们以这种方式去爱时，我们就会在宇宙中感到宾至如归。

爱是无私的

在我每天去当地的一家咖啡馆时，我在点完茶后会往小费罐里放一美元。有一天，我意识到自己行为的某种模式：如果咖啡师背对着我，我就会在给小费之前停顿几秒钟。我想确保他注意到了，这样我的小费就能得到赞赏。"我告诉自己："我做的是正确的事情，"但我的意图是错误的。我决定开始做相反的事情，在咖啡师不注意的时候给小费，这样我就可以培养一种更无私的爱的形式。

Our personal hungers silently shape our intentions. We take joy not so much in being kind as in having people appreciate us for being kind. We engage in public acts of altruism to win acclaim in our community and earn a place in heaven. We love, hoping that we will be loved in return. This is not Love—this is ego. The Love that arises from our Inner Core is selfless; it comes with no agenda, no “What’s in it for me?” no sense of entitlement; it is mailed from our heart, with no return address. And yet this selfless form of Love fulfills us in a meaningful way.

Abraham Lincoln was traveling in a coach with a US senator, Edward Baker. He had just remarked to Baker that all people are motivated by selfishness. As the coach passed over a marshy area, the men noticed a pig squealing in despair. Her piglets were stuck in the swamp, slowly sinking under. Lincoln asked the coach driver to stop, then stepped down to rescue the piglets, placing each of them on the dry bank in the care of their mother. Senator Baker remarked, as Lincoln ascended the coach, “Now, Abe, where does selfishness come in this little episode?” Lincoln replied, “Why, bless your soul, Ed, that was the very essence of selfishness. I would have had no peace of mind all day had I gone on and left that suffering old sow worrying over those pigs. I did it to get peace of mind, don’t you see?” When we love selflessly, what we are seeking

我们个人的渴求无声地塑造了我们的意图。我们并不以善良为乐，而是以人们欣赏我们的善良为乐。我们从事公开的利他主义行为，以赢得社区的赞誉并在天堂赢得一席之地。我们爱，希望我们能得到爱的回报。这不是爱，这是自我。从我们内在核心产生的爱是无私的；它不带任何目的，没有“这对我有什么好处？”没有权利感；它是从我们的心中寄出的，没有回信地址。然而，这种无私的爱的形式以一种有意义的方式满足了我们。

亚伯拉罕·林肯与美国参议员爱德华·贝克在一辆马车上旅行。他刚刚对贝克说，所有的人都是受自私的驱使。当马车经过一片沼泽地时，他们注意到一只猪在绝望地尖叫。她的小猪被困在沼泽地里，慢慢地沉入水下。林肯要求马车司机停车，然后走下马车去救小猪，把每只小猪放在干燥的河岸上，由它们的母亲照顾。当林肯登上马车时，贝克参议员说：“现在，亚伯，在这个小插曲中，哪里有自私的成分？”林肯回答说：“为什么，祝福你的灵魂，艾德，那是自私的本质。如果我继续走下去，让那头痛苦的老母猪为那些猪担心，我一整天都不会心安的。我这样做是为了获得心灵的平静，你不明白吗？”当我们无私地去爱时，我们所寻求的回报只是心灵的平静，这种平静来自于知道我们对其他生命做了正确的事。

in return is simply the peace of mind that comes from knowing that we have done right by other beings.

One of my students, Danny, shared the following story:

My family and I were blessed to be with my grandfather at the time of his passing. In the preceding hours, he spent a few minutes in private conversation with each of us. When it was my turn, I walked into the room and knelt by his bed. He held my hand in his and said, "Danny, before I go, I wanted to tell you a secret about the relationship between me and your grandmother. She and I have been married, happily, for sixty-two years. Do you know what the secret is to our marriage?"

"No, Grandpa, please tell me," I said. I had just started to date someone I was hoping to marry, so his counsel would be of great value to me.

"The secret is that it was never 50-50. It was always 90-10."

我的一个学生，丹尼，分享了以下故事。

我的家人和我很幸运地在我祖父去世时与他在一起。在之前的几个小时里，他花了几分钟时间与我们每个人进行私人谈话。当轮到我时，我走进房间，跪在他的床边。他握着我的手说："丹尼，在我走之前，我想告诉你一个关于我和你祖母之间关系的秘密。她和我已经结婚了，很幸福，已经有六十二年了。你知道我们婚姻的秘密是什么吗？"

"不，爷爷，请告诉我，"我说。我刚刚开始和我希望结婚的人约会，所以他的建议对我来说很有价值。

"秘密是，它从来都是50-50。它总是90-10。"

I was taken aback. Here he was, close to his death. Was he going to, at this final hour, take all the credit for his relationship with my grandmother? I furrowed my brow, partly in confusion, partly in disapproval. Perhaps this was the way relationships worked in his generation; it wasn't going to work today. His face lit up with love for my grandmother. "You see, Danny, sometimes it was 90 percent her and 10 percent me. And other times it was 90 percent me and 10 percent her. A relationship is never 50-50. It is always 90-10."

With friends and family, we sometimes fall into the trap of wanting our investment in love to give us a suitable return. But relationships wither on the vine of a 50-50 expectation. It is hard to tell when more will be needed from one partner or the other, and for how long.

None of us are strangers to selflessness. We practice it in small ways all the time—when we tend to a loved one who is sick, rush to the aid of a person who has stumbled and fallen on the street, pause to give directions to a tourist, or open the door for someone. The Love that arises from our Inner Core induces us to do whatever is right in the moment, whatever is needed, whatever is the best we can do. We love because we wish to love, not because we wish to be loved.

我吃了一惊。他在这里，离他的死亡很近。难道在这最后的时刻，他要把他与我祖母的关系的所有功劳都归于他吗？我皱起了眉头，一部分是困惑，一部分是不赞同。也许这就是他那一代人的关系运作方式；但今天却行不通了。他的脸因对我祖母的爱而亮了起来。“你看，丹尼，有时是90%的她和10%的我。而其他时候则是90%的我和10%的她。一种关系从来不是50-50。它总是90-10。”

对于朋友和家人，我们有时会落入陷阱，希望我们的爱的投资能给我们带来合适的回报。但关系在50-50期望的藤蔓上枯萎了。很难说什么时候会需要一方或另一方提供更多，以及需要多长时间。

我们没有人对无私奉献感到陌生。我们一直在以微小的方式实践它——当我们照顾生病的亲人时，急忙去救助一个在街上跌倒的人，停下来给游客指路，或为某人开门。从我们内在核心产生的爱促使我们做任何在当下是正确的事情，任何需要的事情，任何我们能做的最好的事情。我们爱是因为我们希望去爱，而不是因为我们希望被爱。

Love Is Unconditional

Take another blank sheet. This time, draw a line down the middle. On the left, write the behaviors and qualities in people that are endearing to you. On the right, write the behaviors and qualities that make you feel: "I don't even like this person, let alone love them."

What if you were to erase the line and open yourself to loving people without any conditions? Someone may tire us, upset us, betray us, fight us, oppose us, or even leave us, but life still invites us to love them from our Core. They may not deserve our help, cooperation, trust, or time—that is a different calculus—but our true self will never ask the question "Do they deserve my love?" To make our Love unconditional, we must banish all the preconditions we are tempted to set for loving. If you do not behave well, I will not love you. If you oppose me, if you compete with me, if you are rude, if we have a fight, if we break up, if you criticize me, if you mess up, if you underperform, if I lay you off... well, then I will stop loving you. Unconditional Love is a choice we make to stay in a state of grace even as we take thoughtful actions in service of our Purpose.

爱是无条件的

再拿一张白纸。这一次，在中间画一条线。在左边，写下人们中令你喜爱的行为和品质。在右边，写下那些让你觉得的行为和品质。“我甚至不喜欢这个人，更不用说爱他们了。”

如果你抹去这条界线，敞开自己，无条件地去爱别人，会怎么样？有人可能会让我们感到疲惫，让我们感到不安，背叛我们，与我们对抗，反对我们，甚至离开我们，但生活仍然邀请我们从我们的核心来爱他们。他们可能不值得我们的帮助、合作、信任或时间，这是一个不同的计算方法，但我们的真我永远不会问“他们值得我的爱吗？”为了使我们的爱是无条件的，我们必须驱逐所有我们想为爱设定的前提条件。如果你表现得不好，我就不爱你。如果你反对我，如果你与我竞争，如果你无礼，如果我们吵架，如果我们分手，如果你批评我，如果你搞砸了，如果你表现不佳，如果我解雇你……那么，我将停止爱你。无条件的爱是我们做出的选择，即使在我们采取周到的行动为我们的目的服务时，我们也要保持在一种优雅的状态。

My student Matthew Stevenson relates the following events:

As an Orthodox Jew, I used to host a Friday night Shabbat dinner at college. A student discovered that one of our dormmates, Derek Black, was a white nationalist—the godson of David Duke. Derek was very active in white nationalist circles and was seen as the future leadership of the movement. Students on campus started to treat Derek very poorly. I decided to invite Derek to our Shabbat dinner, thinking it would be good for him to meet people beyond his white nationalist circle. Some of the regular guests were highly offended by my decision and stopped coming. I asked my remaining guests not to use the dinner to attack Derek.

Derek accepted my invitation, and over the next two years he was a regular guest at our Shabbat dinners, spending hours in conversations with me and the other guests. I became good friends with Derek, and I asked my other guests not to bring up white nationalism in conversations with him. He and I became very close over time, though I didn't know much about his positions. He gradually started to open himself up to a conversation on race. Some of the guests would debate with him the legitimacy of the science and facts that he had learned from

我的学生马修-史蒂文森讲述了以下事件。

作为一个正统的犹太人，我曾经在大学里主持过周五晚上的安息日晚餐。一个学生发现，我们的一个室友德里克-布莱克是一个白人民族主义者--大卫-杜克的教子。德里克在白人民族主义圈子里非常活跃，被视为该运动的未来领导人。校园里的学生开始对德里克很不友好。我决定邀请德里克参加我们的安息日晚宴，认为这对他认识白人民族主义圈子以外的人有好处。一些常客对我的决定非常反感，不再前来。我要求剩下的客人不要利用晚餐来攻击德里克。

德里克接受了我的邀请，在接下来的两年里，他是我们安息日晚餐的常客，花了几个小时，与我和其他客人进行交谈。我和德里克成了好朋友，我要求其他客人在和他谈话时不要提到白人民族主义。随着时间的推移，他和我变得非常亲密，尽管我对他的立场了解不多。他逐渐开始开放自己，接受关于种族的对话。一些客人会和他辩论他从白人民族主义社区学到的科学和事实的合法性。其中一位嘉宾是一位统计学家，她向他展示

the white nationalist community. One of the guests was a statistician, and she showed him how to do the statistics on crime rates and IQ in the right manner.

Derek opened his mind to this thinking. Eventually, he decided to abandon his group's racist beliefs and reject their agenda. Since then, he and I have gone around the country, giving a number of talks about his transformation journey and how the Shabbat dinners and our friendship provided him the foundation to rethink his views.

In reaching out to Derek when he was the most disliked person on campus, in choosing to respect Derek and foster a friendship with him even though he promoted beliefs that were diametrically opposed to Matthew's, in letting Derek evolve his beliefs and become a better version of himself at his own pace, Matthew showed the discipline it takes to practice unconditional Love and the possibilities it offers for transforming people.

The goal of universal, selfless, and unconditional Love is not to lose yourself but to discover yourself—your true self, a self interwoven with the universe. The Love that flows from your Core is beautifully described in 1 Corinthians: "Love is very

了如何以正确的方式进行犯罪率和智商的统计。

德里克对这种思维打开了心扉。最终，他决定放弃他的团体的种族主义信仰，拒绝他们的议程。从那时起，他和我到全国各地，就他的转变历程以及安息日晚餐和我们的友谊如何为他提供重新思考自己观点的基础进行了多次演讲。

在德里克是校园里最不受欢迎的人时，他向他伸出了援手；在德里克提倡的信仰与马修的信仰截然相反的情况下，他选择尊重德里克并与他建立友谊；在让德里克按照自己的节奏发展自己的信仰并成为更好的自己的过程中，马修展示了实践无条件的爱所需要的纪律以及它为改变人们提供的可能性。

普遍的、无私的、无条件的爱的目标不是失去自己，而是发现自己——你真正的自我，一个与宇宙交织的自我。哥林多前书中对从你的核心中流淌出来的爱进行了优美的描述。“爱是非常忍耐，非常善良。爱不知道嫉

patient, very kind. Love knows no jealousy; love makes no parade, gives itself no airs, is never rude, never selfish, never irritated, never resentful; love is never glad when others go wrong, love is gladdened by goodness, always slow to expose, always eager to believe the best, always hopeful, always patient. Love never disappears."

THE POWER OF LOVE

Love offers luminous possibilities in our pursuit of inner and outer success. Research shows that people who practice compassion and kindness are happier. Helping others lights up our brain's pleasure and reward centers, as though we were on the receiving end of the kindness, not the giving end. After helping others, people report feeling calmer and less depressed and experiencing higher self-worth. The practice of Love also makes us healthier—lowering cholesterol levels and blood pressure, alleviating stress and anxiety, and even lengthening life spans. And it improves our relationships, creating the conditions under which rewarding relationships can be born and sustained.

Love builds a bouquet of actions that lie at the core of great leadership. Organizational experts have identified leadership behaviors that are critical to

妒；爱不做作，不给自己留面子，从不粗鲁，不自私，不恼怒，不怨恨；当别人出错时，爱从不高兴，爱因善而高兴，总是缓慢地揭发，总是急于相信最好的，总是充满希望，总是耐心。爱永远不会消失”。

爱的力量

爱为我们追求内在和外在的成功提供了发光的可能性。研究表明，实践同情心和善意的人更快乐。帮助别人会点亮我们大脑的快乐和奖励中心，就好像我们是在接受善意的一端，而不是在给予善意的一端。在帮助他人后，人们报告说感觉更平静，更少抑郁，并体验到更高的自我价值。爱的实践也使我们更健康--降低胆固醇水平和血压，减轻压力和焦虑，甚至延长寿命。它还能改善我们的人际关系，创造条件使有价值的关系得以产生和维持。

爱构建了一束行动，是伟大领导力的核心。组织专家已经确定了对使工作场所更加人性化和建立强大文化至关重要的领导行为：辅导和发展员

making the workplace more human and to building strong cultures: coaching and developing people, listening mindfully, making compassionate choices, sacrificing personal goals in the interest of the group, acting kindly toward all individuals, building bridges with adversaries, letting go of grudges, giving others credit while cushioning them from blame, and causing people to feel a sense of belonging and inclusion. Love is at the root of all these deeds. If you did not take joy in other people's joy or find success in their success, you would engage in these behaviors only grudgingly, with no heart in what you were doing, and people would see through you.

On the other hand, if you have Love in your heart, these actions will flow naturally from you because they are what your heart guides you to do.

As an associate at McKinsey, I worked on a project with a highly respected manager, Jevin Eagle. Within a few weeks, I started to suspect I was the smartest person on the team. The project had a marketing analytics focus, and armed with my PhD I was making strong contributions in designing our surveys and analyzing data. I started to tell myself, "I'm clearly more in command of our deliverables than Jevin and the rest of the team. Jevin is a star at the firm, so I'm likely to become a star too!" Over the next few weeks, I discovered the source of Jevin's success.

工，用心倾听，做出有同情心的选择，为了团体的利益牺牲个人目标，对所有的人都表现得和蔼可亲，与对手建立桥梁，放下怨恨，给予他人荣誉，同时让他们免受指责，并使人们感到有归属感和包容性。爱是所有这些行为的根源。如果你不以别人的快乐为乐，也不从别人的成功中找到成功的感觉，你就会心怀怨恨地从事这些行为，对你所做的事没有心思，人们会看穿你。另一方面，如果你心中有爱，这些行为就会自然而然地从你身上流露出来，因为它们是你的心指引你去做的。

作为麦肯锡的一名助理，我与一位备受尊敬的经理杰文-伊格尔一起做一个项目。在几个星期内，我开始怀疑自己是团队中最聪明的人。该项目以营销分析为重点，我以我的博士学位为武器，在设计我们的调查和分析数据方面做出了巨大贡献。我开始告诉自己："我显然比 Jevin 和团队其他成员更能掌控我们的成果。杰文是公司的明星，所以我也有可能成为明星！" 在接下来的几周里，我发现了杰文成功的根源。

At my weekly meeting with Jevin to review my work, I would show him a trove of tables and charts laden with learnings about the client's market. He would take a step back to refocus on the client's core issues, then creatively draw out strategic insights from my analyses that would provide real value to the client. "Jevin's right," I would have to admit to myself. "I was so deep in the data trenches that I lost sight of the problem we're trying to solve and totally missed these insights." Later, in previewing our findings with senior McKinsey partners before taking them to the client, Jevin would say, "Hitendra has identified three really important strategic findings. Hitendra, why don't you present them?" I would be flattered but also flummoxed, because it was he who had come up with the findings. In those moments, he was letting me shine.

在我每周与杰文开会审查我的工作时，我会向他展示大量的表格和图表，其中充满了对客户市场的了解。他将退后一步，重新关注客户的核心问题，然后创造性地从我的分析中得出战略洞察力，为客户提供真正的价值。"杰文是对的，"我不得不向自己承认。"我在数据战壕里陷得太深了，以至于我忽略了我们要解决的问题，完全忽略了这些见解。"后来，在把我们的研究结果带给客户之前，与麦肯锡的高级合伙人一起预览时，杰文会说："希滕德拉已经确定了三个真正重要的战略研究成果。Hitendra，你为什么不介绍一下呢？"我受宠若惊，但也感到困惑，因为是他想出了这些发现。在那些时刻，他是在让我发光发热。

Jevin was always looking out for our team—keeping our workload in balance and nudging us to maintain a life outside the job. I saw him invest personal time with certain client executives to support their growth and success much beyond our official duties. In earlier times, I would try to get staffed on projects at McKinsey that focused on industries or business problems that interested me. But after this experience with him, I asked our staffing manager, "Could you staff me on whatever project Jevin is leading next?" After McKinsey, Jevin joined the executive team at Staples

杰文总是为我们的团队着想--让我们的工作量保持平衡，鼓励我们保持工作之外的生活。我看到他对某些客户的高管投入个人时间，支持他们的成长和成功，远远超出了我们的正式职责。在早些时候，我会努力争取在麦肯锡的项目中配备人员，这些项目主要集中在我感兴趣的行业或商业问题上。但在与他的这次经历之后，我问我们的人事经理："你能不能在杰文接下来领导的任何项目中为我配备人员？"在麦肯锡之后，杰文加入了史泰博公司的执行团队，然后又成为一家零售连锁店的首席执行官。七年前，

and then went on to become the CEO of a retail chain. Seven years ago, I received the following email from him: "I'm thrilled to share with you that I will be attending rabbinic school at Hebrew College this Fall. This has been a dream of mine for 25 years and something I've said is 'when,' not 'if.' 'When' is now.... My major professional focus will be Torah and the Jewish people. I'm grateful to [my wife and children] for supporting this move and my heart is filled with great joy about the days to come."

Jevin has shown me how the candle of Love can stay quietly lit in our hearts as we go about our work, and that much outer success will flow to us when we stay true to our Core.

Love needn't merely connect you to the people you interact with; it can also connect you to a cause, a company, a community. Steve Jobs's practice of Love at work is best understood in this light. "When I hire somebody really senior," he said, "competence is the ante. They have to be really smart. But the real issue for me is, 'Are they going to fall in love with Apple?' Because if they fall in love with Apple, everything else will take care of itself. They'll want to do what's best for Apple, not what's best for them, what's best for Steve, or anybody else."

我收到了他的以下电子邮件。"我很高兴与你分享，我将在今年秋天去希伯来学院的拉比学校学习。这是我25年来的一个梦想，我说过的是'当'，而不是'如果'。'当'是现在....，我的主要专业焦点将是托拉和犹太民族。我很感谢[我的妻子和孩子们]支持这一举动，我的内心对未来的日子充满了巨大的喜悦。"杰文向我展示了在我们开展工作时，爱的蜡烛如何能在我们心中静静地点燃，当我们忠于自己的核心时，许多外部的成功会流向我们。

爱不仅仅是把你和你交往的人联系起来；它还可以把你和一个事业、一个公司、一个社区联系起来。史蒂夫-乔布斯在工作中对"爱"的实践最好从这个角度来理解。"他说："当我雇用真正的高级人才时，"能力是先决条件。他们必须非常聪明。但对我来说，真正的问题是，'他们会爱上苹果吗？因为如果他们爱上了苹果，其他的事情就会自己解决了。他们会想做对苹果最有利的事，而不是对他们、对史蒂夫或其他任何人最有利的事。"

The path of Love invites us to become a gardener of our inner life so Love can bloom.

Stage 1: Prepare the Soil

The soil of our consciousness must be fertile to prepare it for Love, and that happens when we feel abundantly valued and loved ourselves.

In Chapter 3, "Ways of Knowing," we discussed the journeys of Martin Luther King Jr. and Malcolm X, starting with their divergent upbringing. King reflected, "It is quite easy for me to think of a God of love mainly because I grew up in a family where love was central and where lovely relationships were ever present. It is quite easy for me to think of the universe as basically friendly mainly because of my uplifting hereditary and environmental circumstances. It is quite easy for me to lean more toward optimism than pessimism about human nature mainly because of my childhood experiences." Malcolm X's childhood, in painful contrast, was bereft of an enduring, nurturing love. He held memories of fighting parents who beat the children, a father who died early, and a mother who had to be placed in a mental

爱的道路邀请我们成为我们内心生活的园丁，以便爱能够绽放。

第一阶段：准备好土壤

我们意识的土壤必须是肥沃的，以便为爱做准备，而这发生在我们感到自己有丰富的价值和爱的时候。

在第三章 "认识的方式" 中，我们讨论了小马丁-路德-金和马尔科姆-X 的旅程，首先是他们不同的成长经历。金反思说："我很容易想到一个爱的上帝，主要是因为我在一个以爱为中心的家庭中长大，可爱的关系永远存在。我很容易认为宇宙基本上是友好的，主要是因为我的遗传和环境条件令人振奋。对我来说，主要由于我的童年经历，我很容易对人性倾向于乐观而不是悲观。" 马尔科姆-X 的童年，在痛苦的对比中，缺乏持久的、养育的爱。在他的记忆中，父母打孩子，父亲早逝，母亲不得不被安置在精神健康机构。也许这就是为什么马丁在大学里接受了对所有人的更普遍的爱，而马尔科姆在很长一段时间里却不能这样做。

health facility. Perhaps this was why in college Martin embraced a more universal love for all people, while Malcolm for a long time could not do so.

Research shows that when children receive strong love and support from their parents (or other caregivers) and are able to rely on them, they are more likely to grow up as warm and loving adults, comfortable with intimacy, open to new things, unafraid of failure, good at resolving conflicts, and with a high level of concern for others. Children who lack this kind of love and support are more likely to grow up with an anxious or avoidant profile. An anxious person is less trusting in relationships, feels the need to be constantly reassured and supported, and struggles with handling conflict. An avoidant person stays away from experiencing warmth or intimacy out of fear that they will be disappointed or lose their independence. i

Research also shows that when, as adults, we have people in our inner circle whom we can lean on and who act as our emotional anchors, we are able to turn our attention outward—to engage positively with the world and pursue success. We are more motivated, curious, and creative, knowing there is someone behind us we can rely on, and we experience less distress during life's challenging moments. Scientists call this the dependency paradox: the more

研究表明，当孩子从父母（或其他照顾者）那里得到强烈的爱和支持，并且能够依靠，他们更有可能成长为温暖和有爱心的成年人，对亲密关系感到舒适，对新事物持开放态度，不惧怕失败，善于解决冲突，并对他人有高度关注。缺乏这种爱和支持的孩子，长大后更有可能出现焦虑或回避的情况。焦虑的人在人际关系中不太信任，觉得需要不断地被安慰和支持，并在处理冲突时挣扎。回避型的人由于担心自己会失望或失去独立性而远离体验温暖或亲密关系。 i

研究还表明，当我们成年后，在我们的核心圈子里有一些我们可以依靠的人，他们作为我们的情感锚，我们就能够把注意力转向外面，积极地参与世界并追求成功。我们更有动力，更有好奇心，更有创造力，因为我们知道背后有一个可以依靠的人，我们在生活的挑战时刻经历的痛苦更少。科学家把这称为依赖性悖论：我们生活中感到被爱和支持的人越多，我们对他们的依赖性就越小。

people we have in our life whom we feel loved and supported by, the less dependence we have on them.

We do not need to be in someone's physical presence to feel loved by them. Research shows that when you view a photo or simply visualize the presence of a person you feel deeply loved by, regardless of whether they are even alive, you will feel more emotionally centered and ready to take on the world. A student once told me, "My father died when I was very young. We loved each other dearly, and he was my role model. I carry a photo of him with me. I take it out and look at it whenever I am struggling with something. I ask myself, 'What would he tell me to do in this moment?'"

On his transformational journey to Mecca, Malcolm X found something that Martin Luther King Jr. had been blessed with from childhood: a feeling of belonging, a reassurance that he was deeply loved. "What I have seen, and experienced," Malcolm recounted, "has forced me to rearrange much of my thought-patterns previously held.... Thousands of people of different races and colors who treated me as a human being.... [I have] stood before the Creator of All and felt like a complete human being." Once his own lifelong hunger for love had been quenched, Malcolm was

我们不需要在某人的身边就能感受到他的爱。研究表明，当你观看一张照片或简单地想象一个你觉得被深深爱着的人的存在，不管他们是否还活着，你都会感到情绪更加集中，并准备好迎接这个世界。一个学生曾经告诉我："我父亲在我很小的时候就去世了。我们彼此深爱着对方，他是我的榜样。我随身带着他的照片。每当我遇到困难的时候，我就把它拿出来看看。我问自己，'他在这个时候会告诉我怎么做？'

在他前往麦加的转型之旅中，马尔科姆-X发现了小马丁-路德-金从小就受到的祝福：一种归属感，一种他被深深地保证。"我所看到的，所经历的，"马尔科姆回忆说，"迫使我又重新安排我以前持有的许多思想模式.....，成千上万的不同种族和肤色的人把我当作一个人....[我已经]站在万物的创造者面前，感到自己是一个完整的人。"一旦他自己终生对爱的渴望得到满足，马尔科姆就准备好去爱整个世界，而不仅仅是它的一部分。

ready to love the whole world, not just a part of it.

You may source your Love from family, friends, role models, teachers, saints, or prophets. You may do so by spending time with them, revisiting fond memories, reading their words, or visualizing their loving presence. You may feel Love flowing to you from nature, spirit, a Heavenly Father, a Divine Mother, or your own Inner Core. What's important is that you tap an inexhaustible fountain of Love that keeps your own cup full. Because otherwise, your conduct will be driven by a thirst to win people's affection and approval, and you will find it hard to flow freely with Love.

Stage 2: Plant the Seeds

Claude Monet, who produced some of the most beautiful works of impressionist art, once reflected, "I must have flowers, always and always," and at another time, "I perhaps owe having become a painter to flowers." Monet's paintings were simply the outpouring of a heart that was full of love for nature. Warren Buffett, in the vastly different domain of finance, once declared that when he went into the office, "I feel like I am on my back, and there's the Sistine Chapel, and I'm painting away."

你可以从家人、朋友、榜样、老师、圣人或先知那里获得你的爱。你可以通过与他们在一起，重温美好的回忆，阅读他们的文字，或想象他们爱的存在来做到这一点。你可能感觉到爱从自然、精神、天父、圣母或你自己的内在核心流向你。重要的是，你要挖掘一个取之不尽的爱的喷泉，使你自己的杯子满满的。因为否则，你的行为将被渴望赢得人们的喜爱和认可所驱动，你将发现很难自由地流淌着爱。

第二阶段：播下种子

克劳德-莫奈创作了一些最美丽的印象派艺术作品，他曾经反思说："我必须有花，永远，永远"，还有一次，"我成为一名画家也许要归功于花。"莫奈的画作只是一颗对自然充满爱的心的流露。沃伦-巴菲特，在截然不同的金融领域，曾经宣称，当他进入办公室时，"我感觉我是仰面朝天，那里是西斯廷教堂，而我正在画画。"

The great ones do not simply love—they are in love. With people, with life, with the world. When such Love wells up within us, it then naturally flows into our actions. There are habits we can cultivate to sow the seeds of Love in our heart.

The First Seed: Gratitude

John, one of my executive students, told the following story:

Once, in my weekly team meeting, everyone walked in at nine a.m. looking particularly tired and drained. Instead of proceeding with the agenda, I started by asking everyone to stand in a circle, close their eyes, and take a few deep breaths. We were silent for about five minutes. I broke the silence by saying a team member's name. I recalled my first interaction with this individual and expressed my gratitude for what I valued about the work he does and the person he is. I continued until I had gone through the whole team. By the end, we all had our eyes open and I even saw some tears from some people who are typically not that expressive. It was a moment of gratitude that we all shared and connected with. We felt a renewed sense of

伟大的人不只是爱--他们是在爱。对人，对生活，对世界。当这种爱在我们内心涌动时，它就会自然而然地流向我们的行动。我们可以培养一些习惯，在我们的心中播下爱的种子。

第一颗种子：感恩

我的一名行政人员学生约翰讲述了以下故事。

有一次，在我的每周团队会议上，每个人都在上午九点走进来，看起来特别疲惫和乏力。我没有继续进行议程，而是先让大家站成一圈，闭上眼睛，做几次深呼吸。我们沉默了大约5分钟。我通过说出一个团队成员的名字来打破沉默。我回顾了我与这个人的第一次互动，并对我所看重的他所做的工作和他的为人表示感谢。我继续说下去，直到我说完整个团队。到最后，我们都睁开了眼睛，我甚至看到一些通常不善于表达的人流下了眼泪。这是一个我们都分享和联系的感恩时刻。随着会议和这一天的进行，我们感到对我们的工作和彼此的承诺有了新的感觉。

commitment to our work and to each other as the meeting and the day proceeded.

Gratitude is a choice we make about the heart-space from which we want to operate. One way to practice gratitude is by thinking of a person who has been very helpful to you at a certain point in your life, then writing a letter of gratitude to them, or simply feeling the gratitude in your heart. Another is by maintaining a journal in which you write down, every couple of days, two or three things you feel most grateful for from the preceding twenty-four to forty-eight hours. A third is by asking yourself, whenever you feel upset and want to lift yourself out of it, "What are some things that I feel really grateful for right now?" Science shows that these actions will increase your happiness.

You might say, "Well, this makes good sense when things are going well. But there are occasions when there's no time for gratitude, or no reason for it." Jianyu's story, which he shared in my executive MBA class, may offer a lesson:

I am a heart surgeon in Beijing. I routinely have a powerful impact on the lives of my patients, but on one occasion, one of my patients, Li, had a powerful impact on me. He was a small boy—twelve

感恩是我们对自己想要操作的心灵空间的一种选择。练习感恩的一个方法是想到一个在你生命中的某个阶段对你有很大帮助的人，然后给他写一封感谢信，或者仅仅是在你的心中感受到感恩。另一种方法是坚持写日记，每隔几天写下两到三件你在过去二十四到四十八小时内感到最感激的事情。第三种方法是，每当你感到心烦意乱，想让自己摆脱困境时，就问自己："我现在对哪些事情感到非常感激？"科学表明，这些行动会增加你的幸福感。

你可能会说，"嗯，当事情进展顺利时，这很有意义。但在有些情况下，没有时间去感恩，或者没有理由去感恩。"建宇在我的高管MBA班上分享的故事，可能会提供一个教训。

我是北京的一名心脏外科医生。我经常对我的病人的生活产生强大的影响，但有一次，我的一个病人李某对我产生了强大的影响。他是一个小男孩，12岁。他有先天性心脏缺陷，

years of age. He had a congenital heart defect and needed surgery. As Li was being wheeled into the surgery room, he opened his eyes and saw me walking alongside his roller bed.

"Are you the doctor who will be doing this operation on me?" "Yes," I responded. I was struggling to find the right words to uplift his spirits. Li's face beamed with a smile. "Doctor, I am so happy to meet you. You must have worked so hard to become a doctor. I, too, want to be a doctor when I grow up."

His surgery turned out to be very complicated. I could not save Li's life, and he passed away the next day. The nurse who had been with him came up to me and handed me a note Li had written after his surgery addressed to me. It read, "Doctor, I am so grateful for all you have done for me today. You remind me of my older brother in the way you have cared for me, and I wanted to thank you for that."

We will never know whether Li had sensed when he wrote the note that he was close to death, but we can say that he possessed a remarkable capacity for gratitude even as he faced the grimdest moment of his life.

，需要进行手术。当李某被推入手术室时，他睁开眼睛，看到我在他的滚筒床边走过。

"你是将为我做这个手术的医生吗？""是的，"我回答。我正在努力寻找合适的词语来振奋他的精神。李的脸上洋溢着笑容。"医生，我很高兴见到你。你一定很努力才成为一名医生。我也想长大后成为一名医生。

他的手术结果是非常复杂的。我没能挽救李的生命，他第二天就去世了。陪伴他的护士走到我面前，递给我一张李某在手术后写给我的纸条。上面写道："医生，我非常感谢你今天为我做的一切。你对我的照顾让我想起了我的哥哥，我想为此感谢你。"

我们永远不会知道，李小龙在写这张纸条时是否已经感觉到他离死亡不远了，但我们可以这么说，即使在他面临人生中最艰难的时刻，他也拥有非凡的感恩能力。

The more we cultivate a practice of gratitude for all life gives us, the more Love will flow through us. When we believe we have received abundantly, we will naturally wish to give abundantly.

The Second Seed: Appreciation

On a crisp fall morning in 2008, I stepped into an elevator on my way to the office of a well-known corporate leader. Let us call him Andrew. Andrew and I were meeting to explore a potential business partnership. As the elevator began its ascent, it struck me that my heart was not in the right place: I felt quite critical of Andrew's character. I had had one past interaction with Andrew and had found him rather self-centered—very focused on his own agenda. A friend later told me Andrew had a reputation for being quite brusque. My thoughts were telling me, "Hitendra, life is short. You want to work with people you like. Andrew isn't one of them. You're wasting your time here. So make this meeting brief, and then exit."

But I realized I was passing judgment on Andrew on the basis of very few impressions. I remembered something a student of mine had told me Warren Buffett

我们越是培养对生命给予我们的一切的感激之情，爱就越是流淌在我们身上。当我们相信我们已经得到了丰厚的回报，我们自然会希望给予丰厚的回报。

第二颗种子：赏识

在2008年一个秋高气爽的早晨，我踏入电梯，前往一位知名企业的领导人的办公室。让我们称他为安德鲁。安德鲁和我要见面，探讨一个潜在的商业合作伙伴。当电梯开始上升时，我突然发现我的心不在正确的地方。我对安德鲁的性格感到相当挑剔。我过去曾与安德鲁有过一次互动，发现他相当以自我为中心，非常专注于自己的议程。一个朋友后来告诉我，安德鲁有一个相当粗暴的名声。我的想法告诉我，"Hitendra，生命是短暂的。你想和你喜欢的人一起工作，。安德鲁不是他们中的一员。你在这里是在浪费你的时间。所以，让这次会议简短一点，然后退出。"

但我意识到，我是在很少的印象基础上对安德鲁作出判断的。我想起了我的一个学生告诉我沃伦·巴菲特与他分享的东西。"我相信，每个人中有

had shared with him: "I believe that 10 percent of every human being is very inspiring. When I meet someone, my focus is on finding the 10 percent of this individual that is truly inspiring." I told myself, "Andrew must possess a beautiful Inner Core. Your goal today is to discover and connect with it. You are going to walk out liking Andrew." By the time the elevator reached Andrew's floor, my energy had shifted. Instead of being guarded, skeptical, and disengaged, I was friendly, open, and interested. Over the course of our exchange, I discovered that Andrew and I had a shared interest in certain social causes, and that he was taking major chunks of time away from his business pursuits to support those endeavors. I learned that, like me, he was very fond of animals, and had started a shelter for injured animals. Whereas earlier I had found him self-centered, I now recognized that he was focused in a laser-sharp way on causes he believed in. His purported brusqueness now came across to me as refreshing candor as he flagged certain political sensitivities in a C-suite team he and I were dealing with. By the time I left his office, we had established a warm connection. My relationship with Andrew has blossomed over the years. I smile sometimes and wonder what would have happened if on that day in the elevator I had not made the choice to reset my feelings so I could meet him with an open, appreciative heart.

10% 的人是非常有灵感的。当我遇到一个人时，我的重点是找到这个人的 10% 是真正鼓舞人心的。"我告诉自己，"安德鲁一定拥有一个美丽的内在核心。你今天的目标是发现并与之联系。你要走出去，喜欢上安德鲁。"当电梯到达安德鲁所在的楼层时，我的能量已经转变了。我不再戒备、怀疑和不参与，而是友好、开放和感兴趣。在我们交流的过程中，我发现安德鲁和我对某些社会事业有共同的兴趣，而且他正从他的商业追求中抽出大块时间来支持这些努力。我了解到，和我一样，他也非常喜欢动物，并且为受伤的动物建立了一个收容所。早些时候，我发现他以自我为中心，而现在我认识到，他以一种激光的方式专注于他相信的事业。他所谓的粗暴现在在我看来是令人耳目一新的坦率，因为他指出了他和我正在处理的一个C-suite团队中的某些政治敏感性问题。当我离开他的办公室时，我们已经建立了一种温暖的联系。多年来，我与安德鲁的关系已经开花结果。我有时会笑着想，如果那天在电梯里，我没有选择重置我的感情，让我能够以一颗开放、欣赏的心去迎接他，会发生什么事呢？

Appreciation invites us to scan our environment moment by moment for ideas, experiences, and qualities that we find uplifting, and then make it a habit to stay in this uplifted state—about people, about life, and about the world. Scientists have found that people who are in happy long-term relationships have a mental habit of scanning for qualities they admire in their partner, while those in unhappy relationships tend to scan for their partner's flaws.

欣赏让我们一刻不停地扫描我们的环境，寻找我们认为令人振奋的想法、经验和品质，然后把保持这种振奋的状态作为一种习惯，关于人、关于生活、关于世界。科学家们发现，长期处于幸福关系中的人有一种扫描他们所欣赏的伴侣的品质的心理习惯，而处于不幸福关系中的人则倾向于扫描他们伴侣的缺点。

Vincent van Gogh wrote in a letter to his brother, Theo, "Though I am often in the depths of misery, there is still calmness, pure harmony and music inside me. I see paintings or drawings in the poorest cottages, in the dirtiest corners. And my mind is driven towards these things with an irresistible momentum." What a beautiful testament to the capacity we all possess to do our greatest work even in turbulent times by looking for qualities we admire, within and without.

文森特·凡高在给他弟弟提奥的信中写道："虽然我经常处于痛苦的深渊，但我内心仍有平静、纯粹的和谐，还有音乐。我在最贫穷的茅屋里，在最肮脏的角落里看到绘画或图画。我的思想以一种不可抗拒的动力被驱向这些东西"。多么美丽的证明，我们都有能力，即使在动荡的时代，通过寻找我们所欣赏的品质，在内部和外部，做我们最伟大的工作。

The Third Seed: Empathy

I once befriended two brothers, Tanner and Toby. They were troubled men. During the time I got to know them, they committed a few bank robberies. I dearly

第三颗种子：同理心

我曾经结交过两兄弟，坦纳和托比。他们是有问题的人。在我认识他们的时候，他们犯了几起银行抢劫案。我非常希望他们能停止这种行

wished for them to stop this behavior, but they didn't. Yet I could not help but love them. Their highs were my highs, their lows my lows.

Then the movie ended. I walked out of the theater, my heart still bursting with love for the main characters. The movie is called Hell or High Water . I recommend it.

Some of us believe it is natural to feel empathy for near ones and for those who are part of our "flock"—our nation, our community, our race—and to not feel much empathy for people beyond these groups. And yet when we watch a film, we start to empathize with its characters; their joy becomes our joy, their sorrow our sorrow. Why? After all, these are actors—the characters they're portraying are not even real people . Perhaps it is because in watching a film we take the time to listen to a person's story, without judgment and with an open heart, and then we start to walk in their shoes. What might happen if we practiced this form of connection with whoever crosses our path in life? Could it make us empathize even with, say, the people we have a fierce dislike for?

On December 30, 2006, an old man woke up very early to prepare for a journey. He greeted the twelve men who had been

为，但他们没有。然而，我不能不爱他们。他们的高点就是我的高点，他们的低点就是我的低点。

然后电影结束了。我走出影院，心里仍然迸发着对主角们的爱。这部电影叫《地狱或高水》。我推荐它。

我们中的一些人认为，对近亲和属于我们"羊群"的人--我们的国家、我们的社区、我们的种族--感到同情是很自然的，而对这些群体以外的人则没有什么同情心。然而，当我们看一部电影时，我们开始同情其中的人物；他们的快乐成为我们的快乐，他们的悲伤成为我们的悲伤。为什么呢？毕竟，这些是演员--他们所描绘的人物甚至不是真实的人。也许是因为在观看电影时，我们花时间去倾听一个人的故事，不加评判，敞开心扉，然后我们开始穿上他们的鞋子。如果我们对生活中遇到的任何人实行这种形式的联系，会发生什么？它是否能使我们甚至对那些我们非常不喜欢的人产生同情心？

2006年12月30日，一位老人很早就起床准备去旅行。他问候了一直和他一起住在住所的十二个人，问他们

living in the residence with him and asked if they'd gotten enough sleep. He told them they'd become "more family to him" than any of his own countrymen, thanked them for having treated him so well, and shook their hands in gratitude. Then it was time. He was escorted into a waiting helicopter by these men, and, upon its landing, into an armored bus. When the bus arrived at its destination, the man walked slowly to the front of the vehicle, stopping "to grasp each of the twelve young [men], and in a few cases, to whisper final private words. Some of [the twelve] now had tears in their eyes.... He turned to them one last time and said, 'May God be with you.' With that, he bowed slightly and turned toward the door."

是否睡够了。他告诉他们，他们已经成为"比他自己的同胞更多的家人"，感谢他们对他这么好，并握着他们的手表示感谢。然后，时间到了。他被这些人护送到一架等待中的直升机上，并在降落后进入一辆装甲巴士。当大巴到达目的地时，该男子慢慢走到车前，停下来"抓住十二个年轻[男子]中的每一个，在少数情况下，低声说着最后的私语。有些[十二个人]现在眼里含着泪水....，他最后一次转身对他们说，'愿上帝与你们同在'。就这样，他微微鞠躬，转身向门口走去。"

A short while later, pandemonium broke loose. The old man had been hanged, and "a feverish crowd began to beat and spit on him." The twelve men "shared a feeling of sadness, followed by outrage." One of them "was so incensed that he launched himself toward the crowd, only to be held back by one of his colleagues."

过了一会儿，骚乱就开始了。老人被吊死了，"一群狂热的人开始殴打他，向他吐口水"。这十二个人"共同感到悲伤，然后是愤怒"。其中一个人"被激怒了，他冲向人群，但被他的一个同事拉住了"。

The man who had just been hanged was Saddam Hussein, and the "Super Twelve," as they were known, were the American military policemen from Fort Campbell, Kentucky, who had been assigned to guard him in the weeks prior to his execution. When they learned of their assignment, some of them were so appalled by what a

刚刚被绞死的人是萨达姆-侯赛因，而被称为"超级十二人"的是来自肯塔基州坎贝尔堡的美国军警，他们在萨达姆被处决前的几周内被派去看守他。当他们得知自己的任务时，其中一些人对他们所看到的萨达姆是怎样一个怪物感到非常震惊，他们想在他的床上杀死他。其他人则想调到不

monster they saw Saddam to be that they wanted to kill him in his bed. Others wanted to transfer to different units. But as they spent time with Saddam, their feelings for him changed in remarkable ways. They developed a deep, empathetic bond with him. When he was hanged, several of the men experienced post-traumatic stress. One of them said, "I know I should hate Saddam, but it's not easy." Another said, "I felt like I let him down. I almost feel like a murderer, like I killed a guy I was close to." A third reflected on how Saddam had told him, as his execution approached, "I forgive you, you're just doing your job." A fourth spoke about how, even though he knew that Saddam had killed many people, he still couldn't help but see him "more like a grandpa." The interpreter who worked with them said, "Will I miss Saddam the brutal dictator? Of course not. But will I miss sitting in the evening with him as a human being? Yes, I will."

When we find ourselves feeling no empathy for an individual or a group, when we feel that we simply cannot understand their conduct, perhaps empathy is simply lying latent at the Core of our being, waiting to be stirred under the right conditions.

同的单位。但当他们与萨达姆相处时，他们对他的感情发生了显著变化。他们与他建立了深厚的、富有同情心的联系。当他被绞死时，几个人经历了创伤后压力。其中一人说："我知道我应该恨萨达姆，但这不容易。"另一位说："我觉得我让他失望了。我几乎觉得自己是个杀人犯，就像我杀了一个我很亲近的人"。第三位反思了萨达姆如何在他的死刑临近时告诉他："我原谅你，你只是在做你的工作。"第四个人谈到，尽管他知道萨达姆杀了很多，但他仍然忍不住把他"看得更像一个爷爷"。与他们一起工作的翻译说："我会怀念萨达姆这个残暴的独裁者吗？当然不会。但我会怀念作为一个人与他坐在一起的夜晚吗？是的，我会的。"

当我们发现自己对一个人或一个群体没有同情心时，当我们觉得我们根本无法理解他们的行为时，也许同情心只是潜伏在我们的核心，等待在适当的条件下被激发。

Early in my tenure at McKinsey, I worked on an engagement with another associate, Roland. I found Roland pesky and overambitious. When I presented my work in internal reviews with senior partners, he would jump in to say, "Hitendra, you should look at X." "There's a hole here in your argument." "Your analysis should include ABC." I found him distracting and disruptive, engaged in a game of one-upmanship with me in front of the partners.

My manager Chris approached me one day. "Hitendra, I notice that when Roland presents his work at our reviews, you tend to tune out. I want to ask you to actively participate, to share your perspective and ideas on his work just like he does when you're presenting your work. We're all one team, and we can all help make each other's work better."

It was as though I had just been awoken to a higher truth. Hitendra, there's no war going on. It's not you versus Roland. No one needs to look smarter than the other. Just keep doing the best you can in helping the team, in advancing the solution for the client. There's an abundance of opportunity at McKinsey and in the world beyond. You'll make it, and Roland will make it, and so will everyone else who puts in the right effort. I became less self-

在我在麦肯锡任职的早期，我与另一位律师罗兰一起工作。我发现罗兰很讨厌，而且好高骛远。当我在内部审查中向高级合伙人介绍我的工作时，他就会跳出来说："Hitendra，你应该看看X。""你的论证有一个漏洞。""你的分析应该包括ABC"。我发现他让人分心，具有破坏性，在合伙人面前与我玩起了单挑的游戏。

有一天，我的经理克里斯找到我。"Hitendra，我注意到，当Roland在我们的评论会上介绍他的作品时，你倾向于调出。我想请你积极参与，分享你对他工作的看法和想法，就像他在介绍你的工作时那样。我们都是一个团队，我们都可以帮助对方的作品变得更好。"

仿佛我刚刚被一个更高的真理所唤醒。希滕德拉，没有发生战争。这不是你和罗兰的对决。没有人需要看起来比对方更聪明。只要继续尽你所能帮助团队，为客户推进解决方案。在麦肯锡和其他世界上有大量的机会。你会成功的，罗兰德也会成功的，其他所有付出正确努力的人也会成功的。我变得不再以自我为中心，更有协作精神，对建设性的批评更加

focused, more collaborative, and more open to constructive criticism. I also found myself enjoying the project a lot more.

Our hearts become constricted when we see the world as a zero-sum game where your gain is my loss, or as a ladder where everyone takes a spot above or below one another. Love invites us to approach all situations with a feeling of abundance so we don't see other people's pursuit of joy or success as a limiter to our own. Without this feeling of abundance, we get trapped in a "me versus you" mindset that limits our capacity to do for and share with others.

Gratitude, appreciation, empathy, and abundance. These are the seeds that, over time, germinate into the blossoms of Love.

Stage 3: Remove the Weeds

It was April 2020. With her high school commencement around the corner, my daughter was preparing her valedictorian speech. She tested her early ideas with me, but something wasn't quite right. "Mrinalini, it's a tough thing to have to graduate in the midst of a pandemic. You have such wisdom to bring to a moment like this, at a time when your class needs a big

开放。我还发现自己更喜欢这个项目了。

当我们把世界看作是一个零和游戏，你的收益就是我的损失，或者看作是一个阶梯，每个人都在彼此的上方或下方占有一席之地时，我们的心就会受到限制。爱邀请我们以一种丰富的感觉来对待所有的情况，这样我们就不会把其他人对快乐或成功的追求看作是对我们自己的限制。如果没有这种丰富的感觉，我们就会陷入"我与你"的心态中，限制了我们为他人做事和与他人分享的能力。

感激、欣赏、同情和富足。这些都是种子，随着时间的推移，会发芽成为爱的花朵。

第三阶段：清除杂草

那是2020年4月。她的高中毕业典礼在即，我女儿正在准备她的告别演说。她向我测试了她早期的想法，但有些地方不太对劲。"Mrinalini，在大流行病中毕业是一件很艰难的事情。你有这样的智慧，在这样的时刻，在你的班级需要一个大的提升的时候，你可以带来这样的智慧。"我对

lift," I said to her. "But somehow the spirit isn't there. Something is missing." She became quiet.

Later that evening, I found her huddled in a corner of her room. I tiptoed in, afraid I was trespassing on a moment of private reflection. "What are you doing sitting here in the darkness?" I inquired. "Hush," she replied, placing her finger on her lips. We shared silence for a few minutes. Then she spoke again. "I want to do this speech with affection for my whole class, and my whole school. When I was speaking with you earlier, I was excluding a few members of the school community from my heart, because, over the years, I have not always got along with them. I have been uprooting all traces of judgment and resentment for them from my heart so I can include them too. That's what was missing the last time we spoke."

When she ultimately delivered her address, it flowed with warmth for her classmates, for the school community they were leaving behind, and for the world that would be their oyster. The blossoms of Love cannot flourish until the weeds of hatred, grudges, and judgment are purged. Removing these weeds helps our hearts stay pure, and then, as Gandhi wrote, "To a pure heart, all hearts are pure."

她说。"但不知何故，精神不在那里。缺少一些东西。"她变得很安静。

那天晚上，我发现她蜷缩在她房间的一个角落里。我蹑手蹑脚地走了进去，生怕我闯入了私人思考的时刻。"你在黑暗中坐在这里干什么？"我问道。"嘘，"她回答，把手指放在嘴唇上。我们共同沉默了几分钟。然后她再次开口。"我想带着对整个班级和整个学校的感情做这个演讲。当我刚才和你说话时，我把学校社区的几个成员排除在我的心外，因为，多年来，我并不总是和他们相处。我一直在把对他们的评判和怨恨的所有痕迹从我的心里连根拔起，这样我也能将他们包括进来。这就是我们上次谈话时缺少的东西"。

当她最终发表讲话时，对她的同学们、对他们即将离开的学校社区、对将成为他们的牡蛎的世界，都流露出了温暖。在清除仇恨、怨恨和评判的杂草之前，爱的花朵无法盛开。清除这些杂草有助于我们的心保持纯净，然后，正如甘地所写的那样，"对一颗纯净的心来说，所有的心都是纯净的"。

Some years back I visited the Topography of Terror, a museum in Berlin. It is built on the grounds of what was the Gestapo headquarters during Nazi rule, and through a series of pictures and historical commentaries, it captures the rise and fall of the Third Reich. Walking through that museum was a very powerful experience. What took me most by surprise was not Hitler's relationship with the people he hated—that part has been painfully and painstakingly documented—but his relationship with the people he claimed to love: the Germanic Aryan "Master Race."

Hitler started by hating the Jews and the Slavs and the Romani, but over time he excluded and persecuted many people from segments of the "Master Race" itself—political rivals, people with disabilities, Germans who rejected Nazi ideology, and more. With every portion of the German population that Hitler turned against, his circle of love grew smaller, and his circle of hate grew larger.

And then came the final reckoning. On March 19, 1945, with the Allied armies advancing on Germany, Hitler issued a decree for the destruction of all German

几年前，我参观了柏林的"恐怖地形"博物馆。它建在纳粹统治时期盖世太保总部的场地上，通过一系列的图片和历史评论，它记录了第三帝国的兴衰。走过那个博物馆是一个非常有力的体验。最让我吃惊的不是希特勒与他所憎恨的人的关系--这部分已经被痛苦地记录下来，而是他与他声称所爱的人的关系：日耳曼的雅利安"主种族"。

希特勒从憎恨犹太人、斯拉夫人和罗姆人开始，但随着时间的推移，他排斥和迫害了许多来自"主种族"本身的部分人--政治对手、残疾人、拒绝纳粹意识形态的德国人，等等。随着希特勒反对的德国人口的每一部分，他的爱的圈子越来越小，他的恨的圈子越来越大。

然后是最后的清算。1945年3月19日，随着盟军向德国挺进，希特勒颁布了一项法令，要求摧毁德国的所有基础设施--交通和通信设施、工业设

infrastructure—transport and communication facilities, industrial establishments, supply depots, and “anything else of value within Reich territory.” Historians have aptly called it the Nero Decree. If it had been implemented, postwar Germany would have been reduced to preindustrial-age conditions. Albert Speer, Hitler’s minister of armaments and war production, was so shocked by the order that he asked Hitler for exclusive power to implement it. Once granted that authority, Speer turned around and convinced the Nazi generals to ignore the command.

Why did Hitler issue such a harsh decree? It had become clear to him that his game was up; he committed suicide forty-two days later. But on that day in March, he justified his order by telling Speer that the Germans did not deserve to survive: “Only those who are inferior will remain after this struggle, for the good have already been killed.” The Führer showed in that moment that his circle of love had shrunk to just himself, while his circle of hate—the people he was happy to inflict pain on—now included all the survivors of the German “Master Race” he had claimed to love.

Hate puts us on a perilous path where we can slip from despising one person to a more generalized capacity to hate. When we

施、补给站以及“帝国领土内其他任何有价值的东西”。历史学家将其恰当地称为“尼禄令”。如果该法令得以实施，战后的德国将沦为工业化时代前的状态。希特勒的军备和战争生产部长阿尔伯特·施佩尔（Albert Speer）对这一命令感到非常震惊，他向希特勒要求执行这一命令的专属权力。一旦获得这一权力，施佩尔转过身来，说服纳粹的将军们无视这一命令。

希特勒为什么要发布如此严厉的法令？他已经清楚自己的游戏结束了；四十二天后他自杀了。但在3月的那一天，他为自己的命令辩护，告诉斯佩尔，德国人不配生存：“只有那些低劣的人在这场斗争后会留下来，因为优秀的人已经被杀死了。”元首在那一刻表明，他的爱的圈子已经缩小到只有他自己，而他的恨的圈子——他乐于施加痛苦的人——现在包括他声称爱的德国“主种族”的所有幸存者。

仇恨使我们走上一条危险的道路，我们可能从鄙视一个人滑向更普遍的仇恨能力。当我们厌恶一个人或

loathe an individual or group, we train our brain's neural circuits to judge some people as "bad." Hatred can then slither unnoticed into our consciousness and take hold across a much wider swath of relationship territory—like cancer cells that metastasize. Research shows that the feeling many people experience for their significant others isn't just love but also, at times, hate. When couples who are in an unhappy relationship encounter conflict, they engage in criticism and contempt. In effect, they are in that moment becoming numb to their partners' feelings, even wishing to hurt them. These are symptoms of hate. A person may come out of this state of hatred after some time, returning their partner to their circle of love, but a little damage has been done. Repeated flare-ups can eventually lead to there being, on balance, more animosity than love in the relationship. Sadly, in some cases, the only thing that eventually remains is the hate.

You may feel that you can detest "bad" people from a safe distance. But every time you hate, you train your brain's neural circuitry. By making hate an occasional, long-distance friend, you create the conditions for it to take permanent residence in your heart and to slither into all your relationships without your even being aware of it.

一个群体时，我们就会训练我们大脑的神经回路来判断一些人是"坏的"。仇恨可以在不知不觉中溜进我们的意识，并在更广泛的关系领域中占有席之地，就像转移的癌细胞一样。研究显示，许多人对他们的主要他人的感觉不仅仅是爱，有时也是恨。当处于不愉快关系中的夫妻遇到冲突时，他们会进行批评和蔑视。实际上，他们在那一刻对伴侣的感情变得麻木，甚至希望伤害他们。这些都是仇恨的症状。一个人可能在一段时间后走出这种仇恨状态，让他们的伴侣回到他们的爱的圈子，但已经造成了一点伤害。反复的爆发最终会导致，总的来说，关系中的敌意多于爱。可悲的是，在某些情况下，最终留下的只有仇恨。

你可能觉得你可以在安全距离内厌恶"坏"人。但每次你憎恨时，你都在训练你大脑的神经回路。通过使仇恨成为一个偶尔的、远距离的朋友，你为它在你的心中永久居住创造了条件，并在你甚至没有意识到的情况下溜进你的所有关系。

Someone occasionally will act in a way we find unjust, grievously wrong, or even downright evil. It is natural in such moments to hold a grudge against them and perhaps even plot some form of retaliation. When someone hurts us, should we forgive them?

Forgiveness has many benefits. It allows us to rebuild a relationship. No personal relationship could survive in the long run without frequent acts of forgiveness, for there are always going to be mistakes and misunderstandings.

Forgiveness releases us from a mental burden we would otherwise carry—pain, suffering, anger, vindictiveness, regret—so we can pour our energy wholeheartedly into our goals and Purpose. Research shows that when we learn to let go of grudges, we are happier, less stressed, less anxious, and less likely to fall into depression. We experience better health outcomes—lower blood pressure, an improved immune system, less chronic pain. We experience greater self-worth and a deeper connection with those we care for.

偶尔有人会以我们认为不公正、严重错误、甚至完全邪恶的方式行事。在这种情况下，对他们怀恨在心是很自然的，甚至可能策划某种形式的报复。当有人伤害我们时，我们应该原谅他们吗？

宽恕有很多好处。它使我们能够重建关系。如果没有频繁的宽恕行为，任何个人关系都不可能长期存在，因为总是会有错误和误解。

宽恕使我们从本来要背负的心理负担中解脱出来--痛苦、折磨、愤怒、报复、后悔，这样我们就可以全心全意地把精力投入到我们的目标和目的中。研究表明，当我们学会放下怨恨时，我们会更快乐，压力更小，焦虑更少，更不可能陷入抑郁症。我们体验到更好的健康结果--血压降低，免疫系统改善，慢性疼痛减少。我们体验到更大的自我价值，与我们关心的人有更深的联系。

Forgiveness is also critical to fostering peace in communities. Without forgiveness, without rapprochement, how would communities exist in harmony with one another? Troubling instances of injustice inflicted by one group on another litter the pages of history. When an entire community forgives a past injustice done to them by another group, civilization can progress. Without forgiveness, we would end up in an endless and possibly escalating cycle of violence and retribution because “the policy of an-eye-for-an-eye-for-an-eye-for-an-eye... ends in making everybody blind.”

But forgiveness can also get us in serious trouble. Can you think of situations where it would not make sense to forgive?

When we forgive too easily, people can take advantage of us. We may continue to naively trust people we should not, placing ourselves in harm’s way and paving the way for future transgressions. If instead we strive to right a wrong, to pursue just punishment for the perpetrator of a crime, we create a valuable deterrent not just for the individual who has wronged us but for potential future offenders as well.

Well, then, what is the optimal path: to forgive, or to hold on to the grudge? Some

宽恕也是促进社区和平的关键。如果没有宽恕，没有和睦，社区怎么会彼此和谐地存在？一个群体对另一个群体造成的不公正现象，在历史上比比皆是，令人烦恼。当整个社区原谅另一个群体过去对他们所做的不公正行为时，文明就会进步。如果没有宽恕，我们最终会陷入无休止的、可能不断升级的暴力和报复的循环中，因为“以眼还眼的政策……最终会使每个人都变成盲人”。

但宽恕也会使我们陷入严重的麻烦。你能想到哪些情况下宽恕是没有意义的吗？

当我们太容易原谅时，人们会利用我们。我们可能会继续天真地相信我们不应该相信的人，把自己置于危险的境地，为未来的犯罪行为铺平道路。如果我们努力纠正错误，追求对犯罪者的公正惩罚，我们就会创造一种有价值的威慑力，不仅是对侵犯我们的人，而且对未来的潜在犯罪者。

那么，什么才是最佳途径：是原谅，还是记恨？你们中的一些人可能

of you may say "forgive!"; others may say "forgive, but don't forget!" and still others "never forgive a serious betrayal of trust!" But the fact is, there's no right answer that works for all conditions. The breakthrough comes when we shift our focus from the outer to the inner. Forgiveness is not a monolithic thing. There is inner forgiveness (what we choose to feel from within), and there is outer forgiveness (what we choose to do from without). Here is a law of human nature: regardless of what hurt you are carrying, you will always win if you forgive on the inside.

Inner forgiveness releases you from feelings of hurt and resentment so you can pour your energy into what matters to you. It helps you make peace with the past. You feel more in control precisely because it is you who has made the choice to let go of the grudge.

Inner forgiveness helps us brush off minor irritations—rude behavior, unfair criticism, poor performance, and more—so we don't get caught up in replaying them and stewing over them. It is invaluable in personal relationships. Our near ones sometimes say or do things that hurt us. By letting go of resentment, we are better able to tide over conflicts and disappointments and create the conditions for success in our relationships.

会说 "原谅！"；另一些人可能会说 "原谅，但不要忘记！" 还有人说 "永远不要原谅严重背叛信任的人！" 但事实是，没有适用于所有情况的正确答案。当我们把注意力从外部转移到内部时，突破就出现了。宽恕不是一个单一的东西。有内在的宽恕（我们选择从内部感受到的），也有外在的宽恕（我们选择从外部做的）。这里有一条人性的法则：无论你背负着怎样的伤害，只要你从内心深处宽恕，你就一定会赢。

内心宽恕把你从伤害和怨恨的感觉中释放出来，这样你就可以把你的精力倾注到对你重要的事情上。它帮助你与过去和平相处。你感到更有控制力，正是因为是你自己做出了放下怨恨的选择。

内心宽恕可以帮助我们摆脱一些小的刺激--粗鲁的行为、不公平的批评、糟糕的表现等等--这样我们就不会陷入对它们的回味和纠结之中。它在个人关系中是非常宝贵的。我们身边的人有时会说或做一些伤害我们的事情。通过放下怨恨，我们能够更好地渡过冲突和失望，为我们的关系创造成功的条件。

Inner forgiveness has no bearing on what we choose to do on the outside. That will totally depend on the circumstances. In some cases, you may want to engage in outer forgiveness as well, to reconcile with the perpetrator and to forget the episode, because it was a minor transgression or it was not done intentionally or the perpetrator has realized their error and committed to change. In other cases, you may want to forgive but not forget, so you can stay more vigilant going forward. Or you may choose to break ties with the wrongdoer, or even take just action against them, like lodging a formal complaint or suing them in court. These choices aren't easy to make, but I will tell you this: you will only make the right choice on the outside when you have forgiven on the inside, because inner forgiveness will give you the clear mind and pure heart to make the right call.

Anita, an associate at Mentora Institute, once related the following story to me:

My parents immigrated to America in the 1980s. After getting his PhD, my father took up a teaching position at a university. Recently, there was a retirement party in his department for another professor. I noticed he didn't go, so I asked him why. My father

内心的宽恕与我们选择在外面做什么没有关系。这完全取决于当时的情况。在某些情况下，你可能也想进行外部宽恕，与肇事者和解，忘记这段经历，因为这只是一个小小的过失，或者不是故意的，或者肇事者已经意识到他们的错误并承诺要改变。在其他情况下，你可能想原谅但不忘记，这样你就可以在未来保持更多的警惕。或者你可能选择与犯错者断绝关系，甚至对他们采取公正的行动，如提出正式投诉或在法庭上起诉他们。这些选择不容易做出，但我要告诉你：只有当你内心宽恕了，你才会在外面做出正确的选择，因为内心的宽恕会给你清晰的头脑和纯洁的心灵，从而做出正确的决定。

曼托拉研究所的一位同事安妮塔曾向我讲述了以下故事。

我的父母在20世纪80年代移民到了美国。获得博士学位后，我父亲在一所大学担任教职。最近，他的系里有一个为另一位教授举办的退休聚会。我注意到他没有去，所以我问他为什么。我父亲沉默了一下，然后

grew quiet, and then said, "Well, Anita, this colleague wasn't exactly a good friend of mine." I was quite shocked, because I rarely meet anyone who isn't friends with my dad. I asked him what had happened between them. He hesitated, and then said, "Ever since I joined, this professor has been saying racist things about me. He's gone out of his way to make fun of my accent, talk about how I was too young to be there, and point out my shortcomings to the other professors in the department."

I was deeply pained. I nodded and said, "It makes sense that you would skip his retirement party."

He replied, "Yes, and two days ago, I went and bought the nicest bottle of wine I could. Then I sat down and wrote him a thank-you card. I walked into his office with the wine and the card and told him, 'I know that there are very personal reasons you don't like me and you probably never will. But I want to let you know that for the past twenty-five years, you, more than anyone else in the department, have challenged me to go above and beyond to bring my best self to work, each and every single day, and to work my absolute hardest, knowing that I would probably never be able to overcome your prejudices, but also knowing that I was going to try my very, very best.' Then I shook his hand, left the wine and the card on his desk, and walked out."

说："好吧，安妮塔，这位同事并不是我的好朋友"。我相当震惊，因为我很少遇到与我父亲不是朋友的人。我问他他们之间发生了什么。他犹豫了一下，然后说："自从我加入后，这位教授一直在说关于我的种族主义的事情。他不遗余力地取笑我的口音，说我太年轻了，并向系里的其他教授指出我的缺点。"

我深感痛心。我点了点头，说："你跳过他的退休聚会是有道理的。"

他回答说："是的，两天前，我去买了一瓶最好的酒。然后我坐下来，给他写了一张感谢卡。我拿着酒和卡片走进他的办公室，告诉他："我知道你不喜欢我有非常个人的原因，而且你可能永远不会喜欢我。但我想让你知道，在过去的25年里，你比部门里的任何人都更多地挑战我，让我超越自我，把最好的自己带到工作中，每一天都是如此，并且绝对努力工作，知道我可能永远无法克服你的偏见，但也知道我将非常、非常努力。然后我和他握手，把酒和卡片放在他的桌子上，然后走了出去。"

Anita's father could only have taken these remarkable outer actions if he'd done the inner work to forgive. The behavior of his retired colleague will no doubt replay in his mind for years. Through this action, he was making the choice to cast himself as a hero and not a victim in his story. And that's the gift you give yourself when you forgive from within.

The Third Weed: Judgment

Lisa, a student of mine, told this story in class:

I grew up disliking my mom and younger sister. I felt my mom was playing favorites. She had been very strict with me over the years, but when it came to my sister, she let her get away with anything, never scolding or punishing her. I saw my sister as a spoiled brat.

When I turned fifteen, my mother took me aside and said, "There is something I want to share with you today, now that you are old enough. Once when your sister was a baby, she fell out of my arms and her head

安妮塔的父亲只有在做了宽恕的内心工作后，才可能采取这些非凡的外部行动。他的退休同事的行为无疑会在他的脑海中回放多年。通过这一行动，他正在做出选择，把自己塑造成一个英雄，而不是故事中的受害者。这就是当你从内心宽恕时，你给自己的礼物。

第三种野草。审判

我的一个学生丽莎在课堂上讲了这个故事。

我从小就喜欢我妈妈和妹妹。我觉得我妈妈是在徇私舞弊。多年来，她对我非常严格，但当涉及到我妹妹时，她对她放任自流，从不责骂或惩罚她。我把妹妹看作是一个被宠坏的孩子。

当我15岁的时候，我母亲把我拉到一边，说："今天有件事我想和你分享，现在你已经长大了。有一次，当你妹妹还是个婴儿的时候，她从我的怀里掉下来，她的头撞到了地板上。

hit the floor. We rushed her to the hospital. The physician told us she had a brain injury. She would survive, but it was critical that she not go through any emotional stress for several years while her brain healed. That's why I have been so careful about never letting her get upset. I had to treat her differently, to protect her health."

I was stunned to hear this. I realized how unfounded my perceptions had been. What a waste of energy, all the judgments I had held on to for so many years! My feelings for my mother and sister changed instantly. I am now very careful not to judge people when they behave badly, because I just don't know their backstory.

We can empathize with Lisa, because we all fall into this trap from time to time. We observe a disappointing behavior from a relative, friend, colleague, or stranger, and we impulsively make an unflattering judgment about their intentions and character. We zero in on one aspect of who that individual is or what they're doing, viewing them in an unflattering and monolithic manner rather than seeing them more fully for their talents, contributions, struggles, achievements, and potentialities.

我们急忙把她送到医院。医生告诉我们她有脑损伤。她会活下来，但关键是在她的大脑愈合的几年里，她不能经历任何情感的压力。这就是为什么我一直很小心地不让她难过。我必须以不同的方式对待她，以保护她的健康。"

听到这个消息，我惊呆了。我意识到我的看法是多么的没有根据。这么多年来，我一直坚持的所有判断是多么的浪费精力啊！我对母亲和妹妹的感情瞬间改变了。我对母亲和妹妹的感情瞬间就改变了。我现在非常小心，当人们表现得不好时，我不会去评判他们，因为我不知道他们的背景故事。

我们可以同情丽莎，因为我们都会上不时地落入这个陷阱。我们从一个亲戚、朋友、同事或陌生人那里观察到令人失望的行为，然后我们冲动地对他们的意图和性格做出不恭维的判断。我们把注意力集中在那个人是谁或他们在做什么的一个方面，以一种不光彩的、单一的方式看待他们，而不是更全面地看待他们的才能、贡献、挣扎、成就和潜力。

As with hatred, when we judge others, we train our brain to distinguish between those who are "good" and those who are "bad." Once we reach an unfavorable conclusion about an individual, we begin to feel they are unworthy of our love. We may then become bitter, contemptuous, impatient, rude, or withdrawn in our dealings with them. When they experience those attitudes from us, it makes them withdraw their own warmth and support for us. The prospect for a positive relationship declines.

We stop judging people when we recognize that everyone has a backstory we don't fully know, and everyone has the potential for growth and redemption. We believe that a beautiful Core exists within them just as it exists within us, and we constantly seek to remind ourselves of their higher nature. One of Nelson Mandela's archenemies while he was in prison was Colonel Piet Badenhorst, under whose command inmates were verbally abused, made to stand naked in bitterly cold conditions, and sent to solitary confinement for even petty offenses. On Mandela's final day before being transferred from the prison, Badenhorst told him, "I just want to wish you people good luck." Mandela "was amazed," as he wrote later.

与仇恨一样，当我们评判他人时，我们训练我们的大脑区分那些是"好"的和那些是"坏"的。一旦我们对一个人得出不利的结论，我们就开始觉得他们不值得我们爱。然后我们可能会变得痛苦、轻蔑、不耐烦、粗鲁，或在与他们打交道时退缩。当他们从我们身上体验到这些态度时，就会使他们撤回自己对我们的热情和支持。积极关系的前景就会下降。

当我们认识到每个人都有一个我们不完全了解的背景故事，每个人都有成长和救赎的潜力时，我们就不再评判别人。我们相信，在他们身上存在着一个美丽的核心，就像在我们身上存在着一个美丽的核心一样，我们不断地寻求提醒自己他们更高的本质。纳尔逊-曼德拉在狱中的一个劲敌是皮特-巴登霍斯特上校，在他的指挥下，囚犯们被辱骂，在严寒的条件下被强迫裸体站立，甚至因为轻微的违法行为而被送入禁闭室。在曼德拉被调离监狱前的最后一天，巴登霍斯特告诉他："我只想祝你们好运"。曼德拉"很惊讶"，正如他后来写的那样。

He spoke these words like a human being and revealed a side of him we had never seen before.... I thought about this moment for a long time afterwards. Badenhorst had perhaps been the most callous and barbaric commanding officer we had had on Robben Island. But that day, he had revealed that there was another side to his nature, a side that had been obscured but still existed. It was a useful reminder that all men, even the most seemingly cold-blooded, have a core of decency, and that if their hearts are touched, they are capable of changing.

Mandela also reflected, "Man's goodness is a flame that can be hidden but never extinguished."

When we allow hate, resentment, and judgment to take root within us, we start to see the world as a dark place, and love, like a frightened dove, flies out of our heart. And so, as Rumi wrote, "Your task is not to seek for love, but merely to seek and find all the barriers within yourself that you have built against it."

他像人一样说了这些话，并揭示了他以前从未见过的一面....，事后我想了很久都没有想到这一刻。巴登霍斯特也许是我们在罗本岛遇到的最冷酷无情和最野蛮的指挥官。但是那一天，他揭示了他本性中的另一面，一个被掩盖但仍然存在的一面。这是一个有用的提醒，所有的人，即使是看起来最冷血的人，都有一个体面的核心，如果他们的心被触动，他们是能够改变的。

曼德拉还反思说："人的善良是一种可以隐藏但永远不会熄灭的火焰"。

当我们允许仇恨、怨恨和判断在我们内心扎根时，我们开始把世界看成是一个黑暗的地方，而爱，就像一只受惊的鸽子，从我们的心中飞出。因此，正如鲁米所写的，"你的任务不是寻求爱，而只是寻找和发现你自己内心对爱所建立的所有障碍"。

In a psychological study, people were told of a ten-year-old girl, Sheri Sommers, who had a fatal disease and had been placed low on a waiting list for a treatment that would relieve her pain. To evoke these people's empathy, they were asked to feel what she must have felt. Then they were given the option of moving her to the front of the waiting list. Most people said they would do it. They were open to favoring this girl over other children who were ahead of her on the list without knowing the other children's circumstances. One would expect that the hospital had a certain medical rationale by which they assigned children to the waiting list, perhaps based on the seriousness and urgency of the child's need. People's empathy for Sheri had made them want to do something for her that wasn't fair to the other children.

在一项心理学研究中，人们被告知一个十岁的女孩谢里-萨默斯 (Sheri Sommers) 得了一种致命的疾病，并被安排在等待治疗的名单上，以减轻她的痛苦。为了唤起这些人的共鸣，他们被要求感受她一定会有的感受。然后让他们选择将她移到等待名单的前面。大多数人说他们会这样做。在不了解其他孩子情况的情况下，他们愿意让这个女孩比其他排在她前面的孩子更有优势。人们期望医院有一定的医学依据，也许是基于孩子需求的严重性和紧迫性，将孩子分配到等候名单上。人们对Sheri的同情使他们想为她做一些事情，这对其他孩子来说是不公平的。

When we love, our feelings get intertwined with those of others. This can be a good thing, for it makes us caring and empathetic. But research also shows that it can be a bad thing when it makes our love flow unchecked. Our judgments may get distorted: in seeking to please the person in front of us today, we may compromise the larger good of a community, or the longer-term good of the very person in front of us. We may get so emotional that we are rendered incapable of lifting up the other person's spirits or calming them down. We may become so stirred by the grievances of the person we're wanting to support that we

当我们爱的时候，我们的感情会与他人的感情交织在一起。这可能是一件好事，因为它使我们富有爱心和同情心。但研究也表明，当它使我们的爱不受控制地流动时，它可能是一件坏事。我们的判断可能会被扭曲：在今天寻求取悦我们面前的人时，我们可能会损害一个社区的更大利益，或我们面前的人的更长远利益。我们可能会变得如此情绪化，以至于我们没有能力提升对方的精神或让他们平静下来。我们可能会被我们想要支持的人的不满情绪所激起，以至于我们在采取行动之前没有寻求了解对方的观点。我们可能最终慷慨解囊，牺牲

do not seek to understand the other side's perspective before taking action. We may end up giving so generously of ourselves that our own needs are sacrificed, leaving us worn out. Someone may take advantage of us by depending on us instead of taking greater personal ownership. We may avoid expressing our concerns because we don't want to make people uncomfortable. Or we may refrain from making tough decisions—like terminating a project or letting an individual go—because we don't have the heart to inflict pain on others.

Research shows that when people in a marital relationship report that they experience no conflicts with each other, one or both are conflict-phobic: so keen to keep pleasing the other that they simply refuse to recognize and raise sensitive issues. In the short run this leads to superficial harmony as the partner suppresses their voice. But in the long run it leads to simmering resentments or even a breakdown in the relationship. Research also shows that people who are kind and helpful to others at work can significantly compromise their career because they become consumed with helping others without being able to draw boundaries to protect their own interests, make hard calls, and create the space for tough conversations. It is no wonder that love gets a bad rap in many workplaces, where it is seen as a sign of weakness. "If I show warmth," the love-skeptic thinks, "I will be seen as soft and pliable, and people will trample all over me."

了自己的需要，使我们心力交瘁。有人可能利用我们，依赖我们，而不是采取更大的个人所有权。我们可能会避免表达我们的关切，因为我们不想让别人感到不舒服。或者我们可能避免做出艰难的决定，如终止一个项目或让一个人离开，因为我们没有心思给别人带来痛苦。

研究表明，当婚姻关系中的人报告说他们没有遇到彼此之间的冲突时，其中一方或双方都有冲突恐惧症：如此热衷于不断取悦对方，以至于他们根本拒绝承认和提出敏感问题。在短期内，这导致了表面上的和谐，因为伴侣压制了他们的声音。但从长远来看，这将导致积压的怨恨，甚至关系的破裂。研究还表明，在工作中对他人友善和有帮助的人可能会大大损害他们的职业生涯，因为他们变得沉迷于帮助他人，而不能划定界限以保护自己的利益，做出艰难的决定，并创造空间进行艰难的对话。难怪爱在许多工作场所得到了不好的评价，它被看作是一种软弱的表现。"怀疑爱情的人认为，"如果我表现出温暖，我就会被视为软弱无力，人们会把我踩在脚下。

It does not have to be that way, as Sung-Ho's story, shared in my MBA class, shows:

Last summer, I interned at an investment bank. I dearly wanted to work for them, so this was a dream come true. But it soon became a huge disappointment. My supervisor, a senior partner at the firm, kept piling work on me. There were several summer socials at the bank for us interns, and I wanted to attend them so I could hang out with fellow interns from Columbia and other business schools and meet the bank's associates and partners. My supervisor disapproved of my attending these events, so I never went. Other interns were having a much better experience with their supervisors!

In my final week, I was preparing my internship presentation for a senior executive team. This is a big deal for all summer interns, and it influences whether the bank makes you a full-time offer. My supervisor came over to my desk and asked me to do a dry run with her. She listened to me with full engagement and gave me some great feedback, and then asked me to schedule one hour with her each day in the week ahead to do more practice. I was amazed that a busy person like her was

正如Sung-Ho在我的MBA课堂上分享的故事所显示的那样，事情不一定是这样的。

去年夏天，我在一家投资银行实习。我非常想为他们工作，所以这是一个梦想成真。但它很快就变成了一个巨大的失望。我的主管是该公司的高级合伙人，一直在给我堆积工作。银行为我们这些实习生举办了几次夏季社交活动，我想参加这些活动，这样我就可以和来自哥伦比亚大学和其他商学院的实习生一起玩，并认识银行的同事和合伙人。我的主管不同意我参加这些活动，所以我从来没有去。其他实习生在他们的主管那里得到了更好的体验！"。

在我的最后一周，我正在为一个高级行政团队准备我的实习报告。这对所有暑期实习生来说都是一件大事，它影响到银行是否给你一个全职工作。我的主管走到我的办公桌前，让我和她一起做个演练。她全神贯注地听我说，给了我一些很好的反馈，然后要求我在未来一周每天安排一个小时与她一起做更多的练习。我很惊讶，像她这样一个大忙人竟然给我这么多时间和指导。这真是太有价值了。我的最终演讲很顺利，这在很大

giving me so much time and coaching. It was so valuable. My final presentation went well, in large part because of her coaching. After that, she called me into her office and said, "Congratulations. You've done very well. Earlier this summer, you weren't ready. You had a lot of investment-banking basics to learn. People are quick to form impressions at this company. I didn't want you to bungle your full-time prospects. So I was shielding you from the senior people at those social events. Now that you are ready, I am going to reach out to four senior partners who I think you should meet. I'll ask for time from each of them for you.

That should further boost your prospects of a full-time offer."

I was astonished! Here I was, thinking she was uncaring and uninterested in my experience, whereas all that time she had been preparing the ground for me to secure a full-time offer and strengthen my relationships at the bank. I feel so grateful that she didn't simply indulge my desire for social experiences at this formative stage but instead ensured that I made a strong first impression. And rather than socializing with me, she dedicated all this time, day upon day, to coach me for my big event. I learned a lot from her, and I'm grateful to say I was one of the few interns at the bank who recently got that coveted full-time offer. Now when I'm back there, I'll have all the time and opportunity to attend the socials!

程度上是因为她的辅导。之后，她把我叫到她的办公室，说："祝贺你。你做得非常好。今年夏天早些时候，你还没有准备好。你有很多投资银行的基础知识需要学习。在这家公司，人们很快就会形成印象。我不希望你搞砸了你的全职工作前景。所以我在那些社交活动中保护你不被高层人士看到。现在你已经准备好了，我打算联系四个高级合伙人，我认为你应该见见他们。我会为你争取他们每个人的时间。这应该会进一步促进你获得全职工作的前景。"

我大吃一惊！在这里，我认为她对我的经历毫不关心，也不感兴趣，而一直以来，她都在为我争取全职工作机会和加强我在银行的关系做准备。我感到非常感激，在这个形成阶段，她没有简单地放纵我对社会经验的渴望，而是确保我给人留下了深刻的第一印象。而且，与其说她是在和我应酬，不如说她把所有这些时间，日复一日地用来指导我的大事件。我从她那里学到了很多东西，我很感激地说，我是该银行为数不多的最近得到令人羡慕的全职工作的实习生之一。现在当我回到那里时，我将有所有的时间和机会来参加社交活动！

Sung-Ho's story shows how Love becomes stronger once we prune it of certain extraneous branches of empathy. We can do this by using the discerning shears of the other four Core Energies. Purpose guides us to weigh what someone wants from us today against what may be best for them tomorrow, and to balance the needs of a person or group with the needs of other stakeholders or the community. It is Purpose that was guiding Sung-Ho's supervisor's expression of Love. Wisdom can be a helpful shear in making sure our emotions don't get ahead of us. It guides us to actively practice cognitive empathy, in which we seek to understand how others are feeling, but to only selectively practice emotional empathy, in which other people's feelings become our feelings. In this way, we can buffer ourselves from others' emotions and keep our thinking undistorted. Growth guides us to go beyond empathizing with and validating people's pain or anger to also inspiring them to draw on their inner reserves to act upon those feelings constructively, or to overcome them. And Self-Realization helps us build an impregnable castle of peace and joy within so that as we go about our day, empathizing and loving, we do so from a centered place.

Maria, an executive participant at one of my workshops, recounted this story:

Sung-Ho的故事表明，一旦我们修剪掉某些不相干的同情心分支，爱是如何变得更强大的。我们可以通过使用其他四种核心能量的鉴别剪来做到这一点。宗旨指导我们权衡某人今天想从我们这里得到的东西和明天可能对他们最好的东西，并平衡一个人或团体的需要和其他利益相关者或社区的需要。正是“目的”在指导Sung-Ho的主管对“爱”的表达。智慧可以成为确保我们的情绪不至于超越我们的有用的剪子。它指导我们积极练习认知移情，即我们寻求理解他人的感受，但只选择性地练习情感移情，即他人的感受成为我们的感受。通过这种方式，我们可以把自己从别人的情绪中缓冲出来，并保持我们的思维不被扭曲。成长指导我们超越对人们的痛苦或愤怒的同情和确认，也启发他们利用自己的内在储备，对这些感受采取建设性的行动，或克服它们。自我实现帮助我们在内心建立一个坚不可摧的和平和喜悦的城堡，这样当我们每天进行同情和爱的时候，我们就会从一个中心的地方进行。

在我的一次研讨会上，一位高管参与者玛丽亚讲述了这个故事。

I grew up in Rome. When I was quite young, my mother was diagnosed with cancer. After some months, we could see that her condition was not getting any better. She said goodbye to me and my sisters, and then she and my father went away for a while to help her on her healing journey. We were told they were moving to Jerusalem. We never saw her again, because a few months later, she died while in Jerusalem. For many years, I was deeply confused about her decision to leave us. Why did she not spend her last few months with us? What kind of advanced medical care was she getting in Jerusalem that she could not get in Rome? When my sisters and I grew up, my father once took us on a visit to Israel. In Jerusalem, we visited a monastery. The nuns we met there spoke lovingly of my mother. I realized this is where she had come in her last few months —these kind nuns had looked after her. I also then learned the two reasons why she had decided to leave us and leave Rome. She knew at that time that she was dying. She wanted to protect us children from the experiences that lay ahead. She did not want our feelings about Rome to be scarred by memories of her getting sick and dying in the city. And she wanted our last impressions of her to be of a happy, physically healthy mother; she did not want us to see her body ravaged by cancer. It must have been so heart-rending for her to say her last goodbye to her children and move on to Jerusalem, and yet this was also her final, thoughtful act of love for us.

我是在罗马长大的。在我很小的时候，我母亲被诊断出患有癌症。几个月后，我们可以看到她的病情没有任何好转。她向我和我的姐妹们告别，然后她和我的父亲离开了一段时间，以帮助她走上治疗的道路。我们被告知他们要搬到耶路撒冷。我们再也没有见到她，因为几个月后，她在耶路撒冷的时候。许多年来，我对她离开我们的决定深感困惑。为什么她不和我们一起度过最后几个月？她在耶路撒冷得到了什么样的高级医疗护理，而在罗马却得不到？当我和我的姐妹们长大后，我父亲曾经带我们去以色列访问。在耶路撒冷，我们参观了一个修道院。我们在那里遇到的修女充满爱意地谈到了我的母亲。我意识到这是她最后几个月来的地方——这些善良的修女照顾了她。这时我也知道了她决定离开我们并离开罗马的两个原因。她当时知道自己快要死了。她想保护我们这些孩子不受未来经历的影响。她不希望我们对罗马的感情被她在罗马生病和死亡的记忆所伤。她希望我们对她的最后印象是一个快乐的、身体健康的母亲；她不希望我们看到她的身体被癌症所摧残。对她来说，向她的孩子们做最后的告别并前往耶路撒冷一定是非常令人心痛的，然而这也是她对我们最后的、体贴的爱的行为。

A love that is ruled by attachments, impulsive choices, or tempestuous emotions is limiting and occasionally destructive. But when we prune love's branches with the shears of Purpose, Wisdom, Growth, and Self-Realization, we get to the Love that can take us and those we love on a hero's journey.

Stage 5: Make Love Bloom

Putting a universal, selfless, and unconditional form of Love into practice can be intimidating. There is so much to do, for so many people. And you are still unlikely to make a big difference, for you are just a drop in the ocean. What would be the point? Even on a smaller, more personal scale, finding meaningful ways to express Love can sometimes be hard. How can you offer Love to someone who is suffering, to an estranged member of your family, or to someone who doesn't like you?

Put Your Love into Action

Rama, a spine surgeon, once told me,

被依恋、冲动的选择或暴躁的情绪所支配的爱是有局限性的，有时也是破坏性的。但是，当我们用目的、智慧、成长和自我实现的剪子来修剪爱的枝条时，我们就会得到能够把我们和我们所爱的人带入英雄之旅的爱。

第五阶段。让爱绽放

将普遍的、无私的、无条件的爱的形式付诸实践可能是令人生畏的。有这么多事情要做，为这么多的人。而你仍然不太可能做出大的改变，因为你只是大海中的一滴。那又有什么意义呢？即使在更小、更个人的范围内，寻找有意义的方式来表达爱，有时也很难。你如何向正在受苦的人，向你家庭中疏远的成员，或向不喜欢你的人提供爱？

将你的爱付诸行动

脊柱外科医生拉玛曾告诉我。

Early in my career, I was abrasive and proud. I would get angry if nurses and other hospital staff weren't doing exactly what I expected from them, and I sometimes threw surgical equipment on the floor to express my frustration. One day, I had to perform surgery on a fifteen-year-old girl. Her case was both critical and complicated. I tried my best, but the surgery did not go well, and by the end of it the girl was in a coma. I was devastated.

I went to my mentor and asked him what I should do. He told me, "Go to her hospital room every day and spend thirty minutes with her parents. Ask them about her, give them support, and listen to them with deep care. Make sure to not unmindfully repeat the same questions or statements from one day to the next."

I did as he suggested. It was not easy to face her parents and to think of new questions to ask and things to say each day, but I did it. After six weeks, the girl died. I was in shock, and I went back to my mentor to ask for more guidance. "Go to her funeral to honor her life," he counseled. "Some people there may not like you, and may even accuse you of taking her life. You may feel the urge to walk away. But be present throughout the service." So that is what I did.

在我职业生涯的早期，我很粗暴和骄傲。如果护士和其他医院工作人员没有完全按照我的期望去做，我就会很生气，有时我会把手术设备扔在地上，以表达我的挫败感。有一天，我不得不为一个15岁的女孩做手术。她的情况既危急又复杂。我尽了最大努力，但手术并不顺利，手术结束时，女孩处于昏迷状态。我很受打击。

我去找我的导师，问他我应该怎么做。他告诉我，"每天去她的病房，花三十分钟时间陪她的父母。向他们询问她的情况，给予他们支持，并深情地倾听他们的意见。确保不要不经意地从一天到另一天重复同样的问题或陈述。"

我按照他的建议做了。面对她的父母，每天都要想出新的问题和说的话，这不容易，但我做到了。六个星期后，这个女孩死了。我很震惊，我又去找我的导师，请求更多指导。"他建议说："去参加她的葬礼以纪念她的生命。"那里的一些人可能不喜欢你，甚至可能指责你夺走她的生命。你可能会觉得有种想走开的冲动。但是在整个服务过程中都要在场。"所以这就是我所做的。

At the end of the service, her parents approached me and requested that I come up to the casket to bless their daughter. I was deeply moved by their gesture. I asked them some days later why they had not sued me for the botched surgery. The girl's father replied, "We have enough money to give us food and give us a home. What would we gain by trying to win more money from you or the hospital? It would not bring our daughter back. We know you cared for her and did your best to save her life. That is all we could have hoped for from you, and for that we are grateful." This was a deeply humbling experience for me. It made me totally change my attitude toward work, my colleagues, and myself.

When his patient went into a coma, and then later when she died, Rama was devastated, but he had no structure, no blueprint, no language to express his feelings to her parents. His mentor translated Rama's feelings into simple actions that he could take.

We are seldom able to give people everything they seek, but through simple actions we can always offer our selfless, thoughtful Love. Science shows that when we make a habit of translating Love into tangible action, even if it seems small or

仪式结束时，她的父母找到我，要求我走到灵柩前为他们的女儿祝福。我被他们的举动深深感动。几天后，我问他们为什么没有为失败的手术起诉我。女孩的父亲回答说："我们有足够的钱给我们食物，给我们一个家。我们想从你或医院那里赢得更多的钱，能得到什么？这不会让我们的女儿回来。我们知道你关心她，并尽你最大的努力来挽救她的生命。这是我们能从你们那里得到的全部希望，为此我们很感激。"这对我来说是一个非常谦卑的经历。它使我完全改变了我对工作、同事和自己的态度。

当他的病人陷入昏迷，后来她去世时，拉玛很伤心，但他没有结构，没有蓝图，没有语言来向她的父母表达他的感受。他的导师将拉玛的感受转化为他可以采取的简单行动。

我们很少能够给人们提供他们所寻求的一切，但通过简单的行动，我们总是可以提供我们无私、周到的爱。科学表明，当我们养成将爱转化为实际行动的习惯时，即使它看起来很小或无关紧要，我们也会更快乐、更安宁。

inconsequential, we will be happier and more at peace.

Samuel, an MBA student, shared this story:

My friend Hugh and I used to serve in the US Navy SEALS. He was part of the elite team that flew into Abbottabad, Pakistan, and took out Osama bin Laden. Several months later, Hugh presented me with a gift. I opened the box to find the Presidential Medal of Honor he'd been awarded at the White House for his role in that operation.

I was stunned. "Hugh, this is an amazing gift, but I can't take it. This must mean so much to you!"

"That's why I want you to have it," he replied.

"What do you mean?" I said.

He said, "Every New Year, I like to take a possession that is most precious to

MBA学生塞缪尔(Samuel)分享了这个故事。

我的朋友休和我曾经在美国海豹部队服役。他是飞入巴基斯坦阿伯塔巴德并干掉奥萨马-本-拉登的精英团队的一员。几个月后，休向我赠送了一份礼物。我打开盒子，发现他因在那次行动中的作用而在白宫获得的总统荣誉勋章。

我惊呆了。"休，这是个了不起的礼物，但我不能接受它。这对你来说一定很重要！"

"这就是为什么我想让你拥有它，"他回答。

"你是什么意思？"我说。

他说："每年新年，我都喜欢拿一件对我来说最珍贵的财产，送给我知

me and gift it to someone who I know will value it."

I realized from this story how we often give away money or possessions that don't require any real sacrifice from us. The act of Love is even more ennobled when in the act of giving we are giving up something meaningful.

Put Love into Your Every Action

Eleanor Roosevelt once talked of her aunt Bye, who was confined to a chair, stricken by arthritis, and had been losing her hearing. And yet "all the young people in the family sought her out to confide their problems and seek her wise counsel" because of her remarkable capacity to listen and her curiosity and interest in new experiences. Eleanor reflected, "We all know the frustrating experience of trying to talk out a problem and discovering that our chosen confidant is giving us only divided attention, or frankly thinking of something else, or waiting to get in a word about some problem of his or her own." This brings me to the story of Henry.

Several years ago, I spent two weeks at TrueNorth Health Center, in Santa Rosa,

道会重视它的人。"

我从这个故事中意识到，我们经常把不需要我们真正牺牲的金钱或财产送给别人。当我们在 奉献 的过程中放弃 一些有意义的东西时，爱的行为就更加崇高了。

将爱融入你的 每一个 行动

埃莉诺-罗斯福曾经谈到她的姨妈拜伊，她被限制在椅子上，受到关节炎的困扰，并一直在失去听力。然而，"家里所有的年轻人都找她倾诉他们的问题，并寻求她明智的建议"，因为她有非凡的倾听能力，以及对新经验的好奇心和兴趣。埃莉诺反思说："我们都 知道那种令人沮丧的经历，即试图谈出一个问题，却发现我们选择的知己只给了我们不同的注意力，或者坦率地说是在想别的事情，或者在等待就他或她自己的某个问题发表意见。"这让我想到了亨利的故事。

几年前，我在加州圣罗莎的TrueNorth健康中心呆了两个星期，

California, doing a water-only fast to support my healing. While there, I met a photographer, Henry Grossman. Henry took a keen interest in me, and we spoke at length about my life journey and my passions. He made me feel much at home when I first arrived at TrueNorth. I soon discovered that Henry had been a legend in the photography world, having shot for leading magazines like Time and Life some of the most iconic twentieth-century photos of prominent women and men, including Eleanor Roosevelt, John F. Kennedy, Jacqueline Kennedy Onassis, Robert Kennedy, Lyndon Johnson, Elizabeth Taylor, Barbra Streisand, the Beatles, Luciano Pavarotti, and Nelson Mandela. I marveled at his photos and over the fact that he'd rubbed shoulders with all these luminaries, but I especially was in awe of his association with the Beatles, because I love the Beatles. He had captured them in relaxed, playful moments that hinted at a special intimacy he had forged with his four subjects. There's even a photo of John Lennon combing young Henry's hair.

"Henry, how did you manage to get so close to the Beatles?" I asked. "After all, when they landed in the United States, they were superstars. There must have been a swarm of paparazzi clamoring for their attention!" Henry paused as his mind replayed those epic moments with the legendary band. He said,

进行只喝水的禁食，以支持我的愈合。在那里，我遇到了一位摄影师亨利-格罗斯曼。亨利对我产生了浓厚的兴趣，我们详细谈论了我的人生旅程和我的激情。当我第一次来到TrueNorth时，他让我感到很自在。我很快发现，亨利是摄影界的一个传奇人物，他为《时代》和《生活》等主要杂志拍摄了20世纪一些最具代表性的杰出女性和男性的照片，包括埃莉诺-罗斯福、约翰-肯尼迪、杰奎琳-肯尼迪-奥纳西斯、罗伯特-肯尼迪、林登-约翰逊、伊丽莎白-泰勒、芭芭拉-史翠珊、披头士、卢西亚诺-帕瓦罗蒂和纳尔逊-曼德拉。我惊叹于他的照片和他与所有这些名人擦肩而过的事，但我特别敬畏他与披头士乐队的关系，因为我喜欢披头士乐队。他捕捉到了他们轻松、俏皮的时刻，暗示着他与四个对象之间形成了一种特殊的亲密关系。甚至还有一张约翰-列侬为小亨利梳头的照片。

"亨利，你是如何做到如此接近披头士的？"我问道。"毕竟，当他们在美国登陆的时候，他们是超级明星。一定有一大群狗仔队在争夺他们的注意力！"亨利停顿了一下，因为他的脑海中重现了与这个传奇乐队的那些史诗般的时刻。他说。

I was nobody special. I had nothing to offer them. All I had was a keen interest in them. I didn't want anything from them. I just liked them, and enjoyed them. Other photographers may have been there because they dearly wanted a photo of the celebrities. I was there because I was drawn to these four young men. Who were they? What was their world? What were their dreams? After a while, they started to feel comfortable with my presence, and they started to share more with me about their experience in America and what they missed about home. Soon, I was being invited to their homes and to travel with them. I took photographs along the way, but it was all a celebration of who they were and the magic of their spirits.

我并不特别。我没有什我可以提供给他们。我所拥有的只是对他们的浓厚兴趣。我不想要他们的任何东西。我只是喜欢他们，并享受他们。其他摄影师在那里可能是因为他们非常想要一张名人的照片。我在那里是因为我被这四个年轻人所吸引。他们是谁？他们的世界是什么？他们的梦想是什么？一段时间后，他们开始对我的存在感到舒服，他们开始与我分享更多关于他们在美国的经历以及他们对家乡的怀念。很快，我被邀请到他们家里，和他们一起旅行。我沿途拍照，但这都是对他们的身份和他们精神的魔力的庆祝。

In that moment, the source of Henry's charisma came into sharp relief for me: what Henry did with the Beatles fifty years ago is the exact same thing he is doing with me at TrueNorth today. He takes a keen interest in his subject, in discovering their inner spark and celebrating their virtues. He puts aside his own agenda to be there for them. He finds a way to weave in his own ideas, but always in service of his subject. I have observed him do this with everyone he meets, even now, when he's in his mid-eighties. Henry's photography, his reminiscences of famous people, his friendships with Pavarotti and the Beatles, his performances as an actor on Broadway and as a principal tenor with the

在那一刻，亨利的魅力之源让我豁然开朗：亨利50年前对披头士乐队所做的事，与他今天在TrueNorth对我所做的事完全一样。他对他的对象抱有浓厚的兴趣，发现他们内在的火花并赞美他们的美德。他把自己的议程放在一边，为他们服务。他找到一种方法来编织自己的想法，但总是为他的对象服务。我观察到他对他遇到的每个人都是这样做的，即使是现在，当他80多岁的时候。亨利的摄影作品，他对名人的回忆，他与帕瓦罗蒂和披头士的友谊，他作为演员在百老汇和大都会歌剧院担任首席男高音的表演，他在电视节目《60分钟》中的采访——这些都是传奇的素材。然而，在人们心中留下最不可磨灭的印象。

Metropolitan Opera, his interview on the TV show 60 Minutes —this is the stuff legends are made of. And yet it is not the peaks he has climbed but the Love he has put into his every action that has left the most indelible mark in people's hearts.

In our daily dash, we often race through our motions with the sole aim of getting to the finish line. What possibilities could life hold if, like Henry, we made it our intention to put Love into every action? Love comes into full bloom when we stop playing hide-and-seek with our heart and bring it into active expression in each moment—through a pause to honor someone's presence, a giving of our undivided attention, a warm smile, a caring remark, a genuine interest in how they are feeling, or a keen attunement to their needs. Perhaps the most important person in our life isn't our boss, our spouse, our child, or our best friend: it is the person in front of us at that moment. "Wherever you stand," wrote Rumi, "be the soul of that place."

记的，不是他所攀登的高峰，而是在每一个行动中所付出的爱。

在我们的日常冲刺中，我们经常以到达终点为唯一目标，在我们的动作中赛跑。如果我们像亨利一样，把爱融入每一个行动中，生活会有什么可能性？当我们停止与我们的心玩捉迷藏，并在每个时刻积极表达爱时，爱就会盛开——通过停顿以尊重某人的存在，给予我们全身心的关注，一个温暖的微笑，一句关心的话语，对他们的感受的真正兴趣，或对他们的需求的敏锐关注。也许我们生活中最重要的人不是我们的老板、我们的配偶、我们的孩子或我们最好的朋友：而是那一刻在我们面前的人。”无论你站在哪里，“鲁米写道，“成为那个地方的灵魂。”

HOW ANTOINETTE LEARNED TO BE A HERO, EVERY SUNDAY AND WEDNESDAY

In Antoinette Tuff's dramatic exchange with Michael Hill when he walked into her school near Atlanta intent on committing a

安托瓦内特如何学会做一个英雄，每周日和周三播出

在安托瓦内特-塔夫 (Antoinette Tuff) 与迈克尔-希尔 (Michael Hill) 的戏剧性交流中，当他走进她

mass shooting, we see powerful yet simple ways in which she put Love into action. An absence of hatred or judgment. Complete forgiveness, once she'd disarmed him ("I pray for him"). Appreciation ("I'm proud of you. That's a good thing you've done that you've given up"). Empathy ("I really began to feel sorry for him.... He's a hurting soul.... I understood his pain"). Love merged with Purpose (she called the authorities to have him arrested). Creating a connection with him by sharing that she, too, was a Hill and that she, too, had thought of committing suicide. Simply telling him, "I want you to know that I love you."

How could Antoinette act with such masterly Love in what must have been the most terrifying moment of her life? After the event, she said,

Well, to be honest with you, I didn't [know what the right things were to say to him]. While I was there and [the 911 operator] was talking to me and he was saying things to me, I was just praying... in the inside of myself and saying "God, what do I say now, what do I do now?"... I owe that all to my pastor. He has actually trained us. We've had classes and he sits down and teaches us, you know, how to deal with people and how to deal in, you know, desperate situations and how to pray. And we practice that at church. So really, in all

在亚特兰大附近的学校打算实施大规模枪击时，我们看到她将爱付诸行动的强大而简单的方式。没有仇恨或判断。完全的宽恕，一旦她解除了他的武装 ("我为他祈祷")。欣赏 ("我为你感到骄傲，你放弃了，这是件好事")。同情 ("我真的开始为他感到难过....，他是一个受伤的灵魂....，我理解他的痛苦")。爱与目的相融合 (她打电话给当局让他被捕)。通过分享她也是希尔，她也曾想过自杀，与他建立了联系。简单地告诉他，"我想让你知道，我爱你"。

安托瓦内特怎么能在她一生中最可怕的时刻表现出如此高超的爱？事件发生后，她说

好吧，跟你说实话，我不[知道该对他说些什么]。当我在那里，[911接线员]与我交谈，他对我说了一些话，我只是在祈祷.....在自己的内心深处说："上帝，我现在该说什么，我现在该做什么？".....我把这一切归功于我的牧师。他实际上已经训练了我们。我们有课程，他坐下来教我们，你知道，如何与人打交道，如何处理，你知道，在绝望的情况下，如何祈祷。我们在教堂里练习这些。因此，实际上，我所做的就是执行每个星期天和星期三所教的内容。

reality, all I was doing was carrying out what I'm taught every Sunday and Wednesday.

Suddenly, Antoinette's heroic capacity to love seems so much more within our own reach.

Footnote

i For those of us who have an anxious or avoidant profile in relationships, EFT (emotionally focused therapy) provides a scientifically proven approach to growing ourselves into a more secure profile; our upbringing does not have to determine our destiny.

突然间，安托瓦内特的英雄式的爱的能力似乎在我们自己的能力范围之内了。

脚注

i 对于我们这些在人际关系中具有焦虑或回避特征的人来说，EFT（情绪聚焦疗法）提供了一个科学证明的方法，使我们自己成长为一个更安全的特征；我们的成长经历不必决定我们的命运。

Chapter 11

第十一章

LEADING WITH LOVE

用爱引导

It is not how much we do, but how
much love we put in the doing.

不在于我们做了多少，而在于我
们在做的过程中投入了多少爱。

—Mother Teresa

-特蕾莎修女

HOW MOTHER TERESA SWEPT THE FLOORS—AND SWEPT THE WORLD

Father Leo Maasburg has shared the following story: "I witnessed a rather scary 'armor cracking' incident with Mother Teresa in Nicaragua, which at that time was ruled by a Marxist-inspired authoritarian regime under the Sandinista leader Daniel Ortega." Mother Teresa wished to meet Ortega to get permission to open a new house for her Sisters. She, another Sister, and Fr. Maasburg were ushered into a windowless room where Ortega was sitting between four masked men with big machine guns. Ortega proceeded to give them

a fiery, thirty-minute speech about the legitimacy of his guerilla war and the demonic character of his opponents. When he finally ended, trembling with rage, there was an embarrassed silence. Mother Teresa broke it with a single sentence. "Yes, yes, works of love are works of peace."

The tension mounted. The official translator obviously did not want to translate this sentence, which had been spoken in English, into Spanish for the president. Finally, the other Sister took on

特蕾莎修女如何扫除地板--扫除世界

利奥-马斯伯格 神父 分享了以下故事。"我与特蕾莎修女在尼加拉瓜目睹了一次相当可怕的'破甲'事件，当时尼加拉瓜由桑地诺领导人丹尼尔-奥尔特加领导的马克思主义专制政权统治。"特蕾莎修女希望会见奥尔特加，以获得为她的修女开设新房的许可。她、另一位修女和马斯伯格神父被带进一个没有窗户的房间，奥特加坐在四个带着大机关枪的蒙面人中间。奥特加接着给他们

他发表了长达30分钟的热情洋溢的演讲，讲述了他的游击战的合法性和他的对手的魔鬼般的性格。当他最后因愤怒而颤抖着结束时，现场出现了尴尬的沉默。特蕾莎修女用一句话打破了这种沉默。"是的，是的，爱的工作就是和平的工作"。

紧张的气氛越来越浓。官方翻译显然不想为总统把这句用英语讲的话语翻译成西班牙语。最后，另一位修女承担了这一明显不容易的任务，尽管她的声音有些颤抖。房间里不仅令

this manifestly thankless task, though in a trembling voice. Not only was the room stifling, there was also a dangerous tension in the air.

Suddenly, and without waiting for the dictator's reaction to her remark, Mother Teresa stood up.... Rummaging in her bag, she asked the dictator, "Do you have children?"

Clearly not understanding the implication of her question, he replied, "Yes."

"How many?"

"Seven."

Mother Teresa brought seven Miraculous Medals out of her bag, one after the other, kissed each one, and held it up as high as she could toward the platform.... Ortega took them—one by one—leaning far across the desk each time so as to reach Mother Teresa's hand.

人窒息，空气中还弥漫着一种危险的紧张。

突然，不等独裁者对她的话作出反应，特蕾莎修女站了起来....，在她的包里翻找，她问独裁者："你有孩子吗？"

显然不明白她问题的含义，他回答说："是的。"

"有多少人？"

"七。"

特蕾莎修女从她的包里拿出七枚神奇的奖章，一枚接一枚，亲吻每一枚，并尽可能高地朝平台上举起....，奥特加逐一接过，每次都远远地穿过桌子，以便够到特蕾莎修女的手。

“Do you have a wife?”

“你有妻子吗？”

“Yes.”

“是的。”

Another medal was found in the bag, which was kissed and held out. “And here’s one for you.... You need it! But you must wear it round your neck, like this.”

在包里又发现了一枚奖章，亲了亲，拿了出来。“这是给你的....，你需要它！但你必须把它戴在脖子上，像这样。”

With one stroke, she had completely changed the mood.

她只用了一笔，就完全改变了气氛。

But now came the masterstroke. “Then she offered the dictator another present—five of her Sisters to care for the poorest of the poor in the slums of Managua!... Permission was granted the very next day for the founding of the Sisters’ first house.”

但现在大招来了。”然后，她向独裁者提供了另一份礼物--她的五名修女在马那瓜的贫民窟中照顾最贫穷的人！.....第二天就批准了修女会的第一所房子的建立。”

This story reveals three beautiful qualities in Mother Teresa. First, she loved the “poorest of the poor.” Her purpose was to get to them and serve them, and she left it to others to address the world’s other problems. Ortega may have wanted to engage her on Nicaragua’s politics, but she stuck to her purpose. Second, she steadfastly refused to judge others,

这个故事揭示了特蕾莎修女的三个美丽品质。首先，她爱“穷人中的最穷的人”。她的目的是接近他们并为他们服务，她把世界上的其他问题留给其他人去解决。奥尔特加可能想让她参与尼加拉瓜的政治，但她坚持了她的目的。第二，她坚定地拒绝评判他人，包括凶猛的独裁者。相反，她找到了一种方法，，尊重所有人的善

including fierce dictators. Instead, she found a way to honor the goodness in all people and to uncover their Inner Core even when it lay hidden behind machine guns and masked men. Third, often when someone entered her presence and experienced her love, their heart would melt, and her purpose would become their purpose.

Years ago, my friend Jan Petrie, her sister Ann, and Richard Attenborough made a documentary film about Mother Teresa. I've asked Jan to show the film to our students at Columbia Business School a few times over the last decade. You might wonder how a nun deeply steeped in faith and committed to serving the world's poor would be of any interest to go-getter MBAs. During the film, my students are riveted. Her life offers a lesson on Love like no other.

Mother Teresa grew up in Skopje, Yugoslavia (now Macedonia). Agnes, as she was then called, received an abundance of love from her mother, Drana, who often invited poor people to join their family meals. Agnes's brother once asked their mother who these people were that they were sharing meals with. "Some of them are our relations," Drana replied, "but all of them are our people." Agnes accompanied Drana on her weekly visits to an old woman, File, who had been abandoned by

良，并发掘他们的内在核心，即使它隐藏在机关枪和蒙面人的背后。第三，当有人进入她的身边，体验到她的爱时，他们的心会被融化，她的目的会成为他们的目的。

几年前，我的朋友杨-皮特里 (Jan Petrie)、她的姐姐安 (Ann) 和理查德-阿滕伯勒 (Richard Attenborough) 拍摄了一部关于特蕾莎修女的纪录片。在过去的十年里，我曾几次要求扬向我们哥伦比亚商学院的学生播放这部影片。你可能会想，一个深受信仰熏陶并致力于为世界上的穷人服务的修女，怎么会让追求卓越的MBA们感兴趣呢？在影片中，我的学生都被吸引住了。她的生活提供了一个关于爱的课程，这是独一无二的。

特蕾莎修女在南斯拉夫的斯科普里（现为马其顿）长大。艾格尼丝，她当时的名字，从她的母亲德拉娜那里得到了丰富的爱，她经常邀请穷人来参加他们的家庭餐。艾格尼丝的弟弟曾问他们的母亲，与他们一起吃饭的这些人是谁。“德拉娜回答说：“他们中有些是我们的亲戚，但所有的人都是我们的人。艾格尼丝陪同德拉娜每周去看望一位被家人遗弃的老妇人File，为她送去食物并打扫房屋。在后来的日子里，德蕾莎修女回忆说，

her family, to take her food and clean her house. In later years, Mother Teresa recalled that File "was covered in sores, but what caused her far more suffering was the knowledge that she was all alone in the world. We did what we could for her." At home in Skopje, whenever the children complained about a teacher, Drana would turn the electricity off and tell them, "I'm not going to pay for electricity for children who [speak badly of] people."

Drana was active in the local Sacred Heart Catholic Church. Agnes participated regularly in its services and sang in its choir. At times her mother took her for private moments of prayer to the chapel of the Madonna of Letnice, on the slopes of Skopje's Black Mountain. Agnes's father had died when she was eight. "Home," Mother Teresa would later say, "is where the mother is."

Agnes left home at eighteen to become a nun, never to see her mother and sister again. (Her brother had departed home to attend military school when she was fourteen; she met him again after thirty years.) A year into her monastic life, she moved to a convent in India operated by the Sisters of Loreto, where she was deeply troubled by the poverty she saw in Calcutta. Twenty years after arriving in India she followed her inner call, leaving the convent

菲勒 "浑身是疮，但让她痛苦得多的是知道她在这个世界上是孤独的。我们为她做了我们能做的一切"。在斯科普里的家里，每当孩子们抱怨某个老师时，德拉娜就会把电关掉，并告诉他们："我不会为那些[说人坏话]的孩子支付电费"。

德拉纳在当地的圣心天主教堂很活跃。艾格尼丝定期参加教堂的服务，并在教堂的唱诗班中唱歌。有时，她的母亲会带她到斯科普里黑山坡上的莱特尼兹圣母小教堂进行私人祈祷。阿格尼丝的父亲在她8岁时就去世了。"特蕾莎修女后来说，"母亲在哪里，家就在哪里"。

艾格尼丝18岁时离家出走，成为一名修女，再也没有见到她的母亲和妹妹。（她的哥哥在她14岁时离家去上军校；她在30年后再次见到他）。修道生活一年后，她搬到了印度的一个修道院，，由洛雷托修女会经营，在那里她看到加尔各答的贫穷，深感不安。到达印度20年后，她遵从了内心的呼唤，离开了修道院，为一个新的传教会奠定了基础，为"穷人中最穷的人"服务。

to lay the foundation for a new missionary order to serve the “poorest of the poor.”

The early months of her newly chosen life were difficult. She wrote in her diary, "Today I learned a good lesson. The poverty of the poor must be so hard for them. While looking for a home I walked and walked till my arms and legs ached. I thought how much they must ache in body and soul, looking for a home, food and health." Her mind often returned to the comfort and security she had enjoyed at the Loreto convent, and a tempting voice within her said, "You have only to say the word and all that will be yours again." But she persisted in her efforts to serve the poor, and eventually she was offered a permanent space for her work in the home of a family named Gomes. Even there, at times she had no food. She wrote notes to her host: "Mr. Gomes, I have nothing to eat. Please give me something to eat."

Gradually, the nuns came, the donations came, and world recognition came as well. Her organization, Missionaries of Charity, spread to 130 countries and grew to include over forty-five hundred nuns. She was awarded the Nobel Peace Prize, and in a 1999 Gallup poll she was recognized by Americans as the most admired person of the twentieth century. Wherever she went, people of all social strata, ages, and faiths received her as a

她新选择的生活的最初几个月是困难的。她在日记中写道："今天我学到了一个很好的教训。穷人的贫穷对他们来说一定是非常艰难的。在找房子的时候，我走啊走啊，直到我的手和腿都痛了。我想他们的身体和灵魂一定很痛苦，要寻找一个家，食物和健康。"她的思绪经常回到她在洛雷托修道院享受的舒适和安全，她内心有一个诱人的声音说："你只要说一句话，所有的一切都会重新属于你。"但她坚持努力为穷人服务，最终她在一个叫戈麦斯的家庭中得到了一个永久的工作空间。即使在那里，她有时也没有食物。她给她的主人写了纸条："戈麦斯先生，我没有东西吃。请给我一些吃的。"

渐渐地，修女们来了，捐款来了，世界的认可也来了。她的组织"慈善传教士"扩展到130个国家，发展到包括四千五百多名修女。她被授予诺贝尔和平奖，在1999年的盖洛普民意调查中，她被美国人认为是二十世纪最令人钦佩的人。无论她走到哪里，所有社会阶层、年龄和信仰的人都把她当作一个全球名人来接待。然而，特蕾莎修女并没有名人的特质。大多数人在第一次见到她时，都对她

global celebrity. And yet Mother Teresa had none of the trappings of a celebrity. Most people when meeting her for the first time were surprised by her diminutive form. She wore a white sari with a blue border and lived a very frugal life. She spoke plainly, in simple English. She performed the most humble tasks in taking care of the poor—washing them, feeding them, cleaning their toilets, sweeping the floor. The secret to her mystique was not outer charisma but an inner charisma founded on her unconditional Love for every human being and her commitment to put that Love into action.

瘦小的体型感到惊讶。她身穿蓝色边框的白色纱丽，生活非常节俭。她说话很朴实，用的是简单的英语。她在照顾穷人方面做了最卑微的工作——给他们洗澡、喂饭、清理厕所、扫地。她的神秘感的秘密不是外在的魅力，而是建立在她对每个人的无条件的爱和她将这种爱付诸行动的承诺之上的内在魅力。

Many good-hearted individuals and organizations have sought to serve the material needs of those less privileged, but Mother Teresa recognized that there was a much deeper hunger in the world. This was File's hunger, the hunger for love. In Mother Teresa's service to the diseased, the destitute, the dying, and the down-and-out, she focused on feeding this spiritual hunger as much as she did people's bodily hunger. When she spoke to a more materially privileged audience, she offered a call to service that spoke to that audience's hearts. Delivering a commencement address to Harvard graduates in 1982, Mother Teresa said, "You will, I am sure, ask me: Where is that hunger in our country? Where is the nakedness in our country? Where is the homelessness in our country? Yes, there is hunger. Maybe not the hunger for a piece of bread, but there is a terrible hunger for love.

许多心地善良的个人和组织都试图为那些没有特权的人的物质需求提供服务，但特蕾莎修女认识到，世界上有一种更深层次的饥饿感。这个，是文件的饥饿，是对爱的饥饿。在特蕾莎修女为病人、穷人、垂死的人和落魄的人提供服务时，她把重点放在喂养这种精神上的饥饿，就像她喂养人们身体上的饥饿一样。当她对物质条件较好的听众讲话时，她发出了服务的号召，与听众的心灵相通。1982年，特蕾莎修女在哈佛大学毕业生毕业典礼上发表演讲时说："我相信，你们会问我。我们国家的饥饿在哪里？我们国家的裸体在哪里？我们国家的无家可归现象在哪里？是的，是有饥饿感。也许不是对一块面包的饥饿，但有一种对爱的可怕饥饿。我们在生活中都有这样的经历。痛苦，孤独"。她可能是修女，而他们是常春藤联盟的毕业生，但她正在与他们建立共同

We all experience that in our life. The pain, the loneliness." She may have been the nun, and they the Ivy League graduates, but she was forging common ground with them and transcending their differences. Next, she mobilized them for a mission. "You must have the courage to recognize the poor you may have right in your own family. Find them, love them. Put your love for them in living action." In this way, she conveyed a simple call to action after she'd prepared their hearts to receive. The Harvard newspaper reported that she received a long standing ovation at the end of her speech.

Mother Teresa always looked to awaken people to the role of Love—or rather, to the rule of Love. On one occasion, when Prime Minister Margaret Thatcher sought to reassure her that Britain had a fine welfare system, she responded, "But do you have love?"

A two-room facility to serve the poor was set up by Mother Teresa's organization right next to a prominent Hindu place of worship, the Kali temple. One day some protestors gathered outside, concerned about the intentions of Christian nuns tending to the poor and the dying so close to the temple. The group's leader walked into the facility and was struck by "the care with which the suffering, emaciated bodies of the poor were tended." He went back out to tell his fellow protestors that he would be

点，超越他们的差异。接下来，她动员他们完成一项任务。“你们必须有勇气认识到你们自己的家庭中可能有的穷人。找到他们，爱他们。把你对他们的爱付诸于活生生的行动”。通过这种方式，在她为他们准备好接受的心之后，她传达了一个简单的行动呼吁。哈佛大学的报纸报道说，她在演讲结束时获得了长时间的起立鼓掌。

特蕾莎修女总是希望唤醒人们对爱的作用--或者说，对爱的统治。有一次，当首相撒切尔夫人试图向她保证英国有一个良好的福利制度时，她回答说：“但你们有爱吗？”

特蕾莎修女的组织在一个著名的印度教礼拜场所--卡利神庙旁边建立了一个有两个房间的设施来服务穷人。有一天，一些抗议者聚集在外面，对基督教修女在离寺庙这么近的地方照顾穷人和垂死的人的意图表示关切。该组织的领导人走进该设施，被“照顾穷人的痛苦和憔悴的身体”所震惊。他回到外面告诉他的抗议者，他很乐意驱逐修女会--条件是抗议者要说服他们的母亲和姐妹来以同样的

happy to evict the Sisters—on the condition that the protestors persuade their mothers and sisters to come and serve their community's poor in the same way. The crowd dispersed.

The seeds of appreciation and gratitude constantly germinated in Mother Teresa's heart. A priest who knew her observed, "We often encountered very seriously handicapped children. . . Often, I was horrified and would have preferred to turn away. Mother Teresa only said, 'What a wonderful child!' And very often added, 'See how tenderly it is holding my finger.'" To her, the human side of every individual was ennobling in itself.

Mother Teresa noted and celebrated small acts of heroism in those she served. An old lady who had been abandoned in the streets was picked up by the nuns and taken to the convent. She was nearing the point of death. Mother Teresa said, "She took my hand and a beautiful smile appeared on her face. She only said, 'Thank you,' and died." She continued, "I assure you, she gave me much more than I have given her. She offered me her grateful love. I looked at her face for a few moments, asking myself, In her situation, what would I have done? And I answered with honesty, Surely I would have done all I could to draw attention to myself. I would have shouted, 'I'm hungry! I'm dying of thirst. I'm dying!' She, on the

方式为他们社区的穷人服务。人群散去了。

欣赏和感激的种子不断在特蕾莎修女的心中发芽。一位认识她的牧师观察到："我们经常，遇到非常严重的残疾儿童....，我常常感到惊恐，宁愿转身离开。特蕾莎修女只说：'多好的孩子啊！'还经常补充说，'看它多么温柔地握着我的手指'"。对她来说，每个人的人性的一面本身就很有魅力。

特蕾莎修女注意到并赞美她所服务的人中的小英雄主义行为。一位被遗弃在街头的老妇人被修女们扶起并带到了修道院。她当时已接近死亡的边缘。特蕾莎修女说："她拉着我的手，脸上出现了美丽的笑容。她只说了一句：'谢谢你'，然后就死了"。她继续说："我向你们保证，她给我的比我给她的多得多。她向我提供了她感激的爱。我看着她的脸看了一会儿，问自己，在她的情况下，我会怎么做？我诚实地回答：我肯定会尽我所能吸引别人的注意。我会大喊：'我饿了！我快渴死了。我快渴死了。我快死了！'另一方面，她是如此感激，如此无私。她是如此的慷慨！"

other hand, was so grateful, so unselfish.
She was so generous!"

The following incident took place upon her return from Stockholm, where she'd gone to receive the Nobel Peace Prize. "It was late in the day (around ten at night) when the doorbell rang. I opened the door and found a man shivering from the cold. 'Mother Teresa, I heard that you just received an important prize. When I heard this I decided to offer you something too. Here you have it: this is what I collected today.'"

This was a homeless man, and he handed over to Mother Teresa the few pennies he'd collected from passersby on the street that day. "It was little," she said, "but in his case it was everything. I was moved more than by the Nobel Prize."

Mother Teresa once offered a simple, step-by-step guide to world peace:

One year I wanted to do something special for our sisters. I sent out a newsletter to each one of them, to each community, suggesting that each one write down what she thought was beautiful in her sisters and her community. I asked that

以下事件发生在她从斯德哥尔摩回来后，她去那里接受诺贝尔和平奖。"当时天色已晚（晚上十点左右），门铃响了。我打开门，发现一个人在寒风中瑟瑟发抖。'特蕾莎修女，我听说你刚刚获得一个重要的奖项。当我听到这个消息时，我决定也要给你一些东西。给你：这是我今天收集的东西'"。

这是一个无家可归的人，他那天在街上从路人那里收集的几个便士交给了德蕾莎修女。她说："这很少，""但在他身上，这就是一切。我比诺贝尔奖还要感动。"

特蕾莎修女曾经为世界和平提供了一个简单的、循序渐进的指南。

有一年，我想为我们的姐妹们做一些特别的事情。我给她们每个人、每个社区都发了一份通讯，建议每个人写下她认为她的姐妹和她的社区有哪些美丽之处。我要求每个姐妹，把她的答案寄给我。一千多封来信。想

each sister send her answer to me. A thousand letters arrived. Just imagine! I had to sit down and read each one, making a list of each community and all the sisters. Later I returned the letters to the communities. The sisters were surprised that someone would notice such beautiful things in them—that there was someone who was able to see them. All of this fostered a beautiful spirit of love, understanding, and sharing. I feel that we too often focus on the negative aspects of life, on what is bad. If we were more willing to see the good and the beautiful things that surround us, we would be able to transform our families. From there, we would change our next-door neighbors and then others who live in our neighborhood or city. We would be able to bring peace and love to our world, which hungers so much for these things.

This story has inspired us at Mentora. In our leadership development workshops for client organizations, we sometimes invite participants to perform a similar appreciation exercise with one another. The Love that flows in the room is palpable.

Mother Teresa was often piercing through people's outer garb to see beyond who they were to who they could become. Father Maasburg describes how on a visit to Spain Mother Teresa and her group were driven around by a travel guide, Pascual. When it was over, Pascual asked her to

象一下吧!我不得不坐下来阅读每一封，列出每个社区和所有姐妹的名单。后来我把信还给了各社区。修女们很惊讶，有人会注意到她们身上如此美丽的东西--有人能够看到它们。所有这些都培养了一种爱、理解和分享的美好精神。我觉得我们经常关注生活的消极方面，关注不好的东西。如果我们更愿意看到我们周围的美好事物，我们将能够改变我们的家庭。从那里，我们将改变我们的隔壁邻居，然后是住在我们邻居或城市的其他人。我们将能够为我们的世界带来和平和爱，这个世界如此渴望这些东西。

这个故事启发了我们Mentora公司。在我们为客户组织举办的领导力发展研讨会上，我们有时会邀请参与者彼此进行类似的赞赏练习。房间里流淌的爱是可知的。

德蕾莎修女经常穿透人们的外衣，看清他们是谁，他们能成为谁。马斯伯格神父描述了德蕾莎修女和她的团队在访问西班牙时，由导游帕斯卡尔开车带着参观。当访问结束时，帕斯卡尔要求她为他在一本书上签名。当他后来打开这本书时，他惊讶

autograph a book for him. When he later opened the book, he was surprised to see that she had begun her dedication, mistakenly, he thought, with "Dear Father Pascual." Ten years later, while sorting through his books, he stumbled onto this one and opened it to read her words again. Over these ten years, his purpose had evolved in a way he had never imagined—he was now a priest.

"If you judge someone," she would say, "you have no time to love them." As the AIDS epidemic grew around the world, Missionaries of Charity opened hospices where nuns could care for AIDS patients who were in the last stages of the disease. When asked, "Mother Teresa, is the AIDS epidemic the result of sin?" she replied, "I, Mother Teresa, am a sinner. We are all sinners. And we all need God's mercy." On another occasion, she was asked, "Some people feel that you're almost like a living saint. How do you feel about that?" She replied, "You have to be holy in your position, as you are, and I have to be holy in the position that God has put me. So it is nothing extraordinary to be holy. Holiness is not the luxury of the few. Holiness is a simple duty for you and for me. We have been created for that." In these ways, when people around her diminished others, she reminded them that she and they, too, were human, and when they exalted her, she reminded them that they, too, possessed a divine spark.

地发现，她的献词是以“亲爱的帕斯卡尔神父”开始的，他认为这是错误的。十年后，在整理他的书时，他偶然发现了这本书，并打开它，再次读到了她的话。在这十年里，他的目的以一种他从未想象过的方式发生了变化——他现在是一名牧师。

"她说："如果你评判一个人，你就没有时间去爱他们"。随着艾滋病在世界各地的蔓延，慈善传教士开设了临终关怀医院，修女们可以在那里照顾处于疾病最后阶段的艾滋病患者。当被问及"特蕾莎修女，艾滋病的流行是罪的结果吗？"她回答说："我，特蕾莎修女，是个罪人。我们都是罪人。而且我们都需要上帝的怜悯"。在另一个场合，她被问到："有些人觉得你，几乎就像一个活着的圣人。你对此有什么感觉？"她回答说："你必须在你的位置上保持圣洁，就像你一样，我也必须在上帝给我的位置上保持圣洁。因此，成为圣洁并没有什么了不起。圣洁不是少数人的奢侈品。圣洁对你和我来说是一种简单的责任。我们被创造出来就是为了这个。"通过这些方式，当她周围的人贬低他人时，她提醒他们，她和他们也是人，而当他们抬高她时，她提醒他们，他们也拥有神圣的火花。

From where did Mother Teresa gain her boundless capacity to love? "You cannot give," she said, "what you do not have." In describing the source from which she quenched her own inner thirst for love, she once said, "My secret is quite simple. I pray." She joined the nuns in performing sixty minutes of prayer and meditation at five a.m. every day. A nun once remarked, "When we see her praying, we feel like praying."

When one thinks of great lovers, one imagines them performing stirring, heroic acts—serenading us from the street, building us a palace, taking us on a rousing tour of the world. In contrast, Mother Teresa's acts of Love were very simple and yet very moving. "The smaller the thing," she said, "the greater must be our love." One such small act she encouraged was smiling at others. "Every time you smile at someone," she said, "it is an action of love, a gift to that person, a beautiful thing." What could be a simpler action than giving someone a smile? And yet doing it genuinely requires us to cultivate joy within, and warmth for the recipient. As Mother Teresa said, "Let no one ever come to you without leaving better and happier. Be the living expression of God's kindness: kindness in your face, kindness in your eyes, kindness in your smile."

特蕾莎修女从哪里获得她无限的爱的能力？她说："你无法给予，"她说，"你没有的东西。"她在描述自己内心对爱的渴求的来源时，曾说："我的秘密很简单。我祈祷。"她和修女们一起在每天早上5点进行60分钟的祈祷和冥想。一位修女曾说："当我们看到她祈祷的时候，我们就觉得要祈祷"。

当人们想到伟大的恋人时，就会想象他们做出激动人心的英雄行为--在大街上为我们唱歌，为我们建造宫殿，带我们游览世界。相比之下，特蕾莎修女的爱的行为非常简单，但却非常感人。"她说："事情越小，我们的爱就越大"。她鼓励的一个小行为是对他人微笑。"她说："每次你对别人微笑，都是一种爱的行动，是给那个人的礼物，是一件美好的事情。还有什么比给别人一个微笑更简单的行动呢？然而，真正做到这一点需要我们在内心培养快乐，并为接受者带来温暖。正如特蕾莎修女所说："让任何人来到你身边，都能更好、更快乐地离开。成为上帝仁慈的活生生的表达：仁慈在你的脸上，仁慈在你的眼里，仁慈在你的微笑里。"

A priest who spent time with her at the Missionaries of Charity observed, "The amazing thing about her was that when you were in her presence, you felt that you were the most important person in the world. She was fully focused on you, and although she said very little, she was so undistracted that her personal power engaged you." Father Maasburg has reflected, "She radiated an inner joy toward everyone that usually toppled any prejudices or resentments that may have been present.... Some of these people even wanted absolutely nothing to do with the Church. Nevertheless... everything that was cold in them melted and they emerged from the conversation, sometimes after only ten minutes, completely changed."

一位在仁爱传教会与她相处过的牧师说："她的惊人之处在于，当你在她面前时，你觉得你是世界上最重要的人。她全神贯注地看着你，虽然她说得很少，但她是如此心无旁骛，她的个人力量让你参与其中。"马斯伯格神父曾反思说："她对每个人都放射出一种内在的喜悦，通常会推翻任何可能的偏见或怨恨....，其中有些人甚至完全不想与教会有任何关系。然而.....他们身上的一切冷漠都融化了，他们从谈话中走出来，有时只过了十分钟，就完全改变了。"

After accepting the Nobel Peace Prize, Mother Teresa stopped in Rome on her way back to India from Stockholm. A reporter challenged her about the seeming futility of her efforts. "Mother, you are seventy now," the reporter said. "When you die, the world will be as it was before. What has changed after so much effort?" Mother Teresa responded with a smile. "You know, I never wanted to change the world. I have only tried to be a drop of pure water in which God's love can be reflected. Does that seem like a small thing to you?" The reporter fell silent. Mother Teresa continued, "Why don't you try, too, to become a drop of pure water? Then there will be two of us already. Are you married?" "Yes, Mother Teresa."

在接受诺贝尔和平奖后，特蕾莎修女在从斯德哥尔摩返回印度的途中在罗马停留。一位记者对她的努力似乎是徒劳的提出质疑。"母亲，你现在已经七十岁了，"这位记者说。"当你死后，世界会像以前一样。经过这么多的努力，有什么变化呢？"特蕾莎修女微笑着回答。"你知道，我从未想过要改变世界。我只想成为一滴纯净的水，让上帝的爱在其中得到体现。这在你看来是一件小事吗？"记者陷入了沉默。特蕾莎修女继续说："你为什么不也尝试成为一滴纯净的水呢？那么我们就已经有两个人了。你结婚了吗？""是的，特蕾莎修女。""把这件事也告诉你的妻子，然后我们就已经是三个了。你有孩子吗？""三个孩

"Tell your wife about it, too, and then we are already three. Do you have children?"
"Three children, Mother." "Then tell your children also and then we are already six."

This anecdote sums up the essence of Mother Teresa's life, philosophy, and success. Her intention wasn't to do great things, but to "do small things with great love"; it was not to "change the world, but to cast a stone across the water to create many ripples." By connecting with her heart, that drop of pure water, she inspired everyone who crossed her path to connect with their own, and a new revolution fueled by Love was born.

子，母亲。""那么也告诉你的孩子，那么我们已经是六个了。"

这段轶事总结了特蕾莎修女的生活、哲学和成功的本质。她的目的不是做大事，而是"用大爱做小事"；不是为了"改变世界，而是在水中投下一块石头，激起许多涟漪"。通过与她的心相连，那一滴纯净的水，她激励了每一个与她擦肩而过的人与他们自己的心相连，一场由爱推动的新革命诞生了。

LIVING WITH SELF-REALIZATION

生活中的自我实现

To the mind that is still, the whole universe surrenders.

对静止的心来说，整个宇宙都臣服了。

—Lao Tzu

-老子

THE SEARCH OF A LIFETIME

一生的寻找

In 1930, Paul Brunton, a British journalist and bookstore owner, journeyed

1930年，英国记者兼书店老板保罗·布鲁顿前往印度，因为正如他后来

to India because, as he later wrote, "One heard much of certain so-called holy men who possessed repute of having acquired deep wisdom and strange powers; so one traveled through scorching days and sleepless nights to find them."

After months of futile searching, Brunton finally found what he had been yearning for. "[As] someone who relies on hard facts and cold reason… [my] faith was restored in the only way a sceptic could have it restored, not by argument, but by the witness of an overwhelming experience." He described the experience in his book, *A Search in Secret India* : "The waves of thought naturally begin to diminish… Finally it happens. Thought is extinguished like a snuffed candle… I remain perfectly calm and fully aware… Some deeper, diviner being rises into consciousness and becomes me. With it arrives an amazing new sense of absolute freedom, for thought is like a [shuttle] which is always going to and fro, and to be freed from its tyrannical motion is to step out of prison into the open air."

The experience Brunton had was that of Self-Realization, the last of our five Core Energies.

所写的那样，"人们经常听说某些所谓的圣人，他们拥有获得深刻智慧和奇怪力量的声誉；因此，人们穿过炙热的白天和不眠的夜晚去寻找他们"。

经过几个月的徒劳寻找，布鲁顿终于找到了他一直渴望的东西。"[作为]一个依赖铁的事实和冷酷的理性的人……[我]的信仰得到了恢复，这是一个怀疑论者能够恢复信仰的唯一方式，不是通过争论，而是通过一个压倒性的经验的见证。他在他的书《在秘密的印度寻找》中描述了这一经历。"思想的波浪自然开始减弱，…，最后它发生了。思想就像被掐灭的蜡烛一样熄灭了…，我保持完全的平静和完全的意识…，一些更深的、更神圣的存在上升到意识中，成为我。随之而来的是一种惊人的绝对自由的新感觉，因为思想是，就像一个总是来来回回的[梭子]，从它的暴虐运动中解脱出来，就是走出了监狱，来到了露天场所。"

布鲁顿的经历是自我实现的经历，是我们五种核心能量的最后一一种。

THE ESSENCE OF SELF- REALIZATION

自我实现的本质

On the surface of the Earth we find deserts, mountains, oceans, and more. Below the Earth's mantle lies hot molten lava. You might believe that's all there is to the planet, that as you go deeper, there's just more lava. But in 1936, Danish seismologist Inge Lehmann offered a surprising hypothesis—that at the very center of the Earth is a solid sphere of pure metal. It was only in the 1970s that her claim was finally confirmed by other scientists. Today, geologists call this solid sphere the Earth's inner core.

在地球表面，我们发现沙漠、山脉、海洋等等。在地球的地幔下面是热熔的熔岩。你可能认为这就是这个星球的全部，随着你的深入，只是有更多的熔岩。但是在1936年，丹麦地震学家Inge Lehmann提出了一个令人惊讶的假设--在地球的最中心是一个纯金属的固体球体。直到20世纪70年代，她的说法才最终被其他科学家所证实。今天，地质学家称这个固体球体为地球的内部核心。

Think of your own self as a sphere of consciousness. On the surface are the five senses through which you experience the outer world. Just below the surface lies the "hot molten lava" of your thoughts and emotions. You may believe that's all there is. But as certain truth-seekers have discovered through the ages, and as modern science is now validating, beyond your senses, thoughts, and emotions lies a solid sphere of pure consciousness, your own Inner Core.

把你自己的想象成一个意识的球体。表面上是五种感官，你通过这些感官体验外部世界。就在表面之下，是你的思想和情感的"热熔岩"。你可能认为这就是全部。但是，正如某些寻求真理的人历来所发现的，以及现代科学正在验证的那样，在你的感官、思想和情感之外，有一个坚实的纯意识领域，即你自己的内在核心。

Most of the time, our attention flits from one sensory experience, thought, or

大多数时候，我们的注意力从一种感官体验、思想或情感飘向另一

emotion to another. Self-Realization invites us to reverse the flow of our energies—to go from the outer world toward the center of our being. When we repeatedly take dives within, going deeper with every expedition, we start to recognize our Inner Core as our true nature. We become more anchored in the peace, love, and joy that reside there and less attached to the outer world. This does not make us disengage from the world. Quite the opposite. We now pursue our outer activities from a place of tranquility, ever mindful of our Purpose, connected with life, open to new understanding, and attuned to the whispers of our inner voice.

Have you, in certain moments, experienced a feeling of well-being, peace, love, or joy bubble up from within, even when it had no connection with your external reality? These experiences, fleeting though they may be, provide hints of the untapped treasure that lies at our Core. And yet it is hard to, at will, gain access to such experiences and sustain them.

Truth-seekers of all eras have sought to develop ways to get to their Core using contemplative practices like meditation, chanting, prayer, and more. Hindu scriptures written by nameless authors from several thousand years ago discuss the intricate practice of meditation, and three-thousand-year-old seals have been excavated from the Indus Valley around

种。自我实现邀请我们扭转我们的能量流，从外部世界走向我们的中心。当我们反复潜入内心，每一次探险都更深入，我们开始认识到我们的内在核心是我们的真实本性。我们变得更加扎根于居住在那里的和平、爱和快乐，而不再依附于外部世界。这并不意味着我们与世界脱离关系。恰恰相反。我们现在从一个宁静的地方追求我们的外部活动，永远记住我们的目的，与生活联系在一起，对新的理解持开放态度，并适应我们内心声音的低语。

你是否在某些时刻经历过一种幸福、和平、爱或快乐的感觉从内心涌出，即使它与你的外部现实没有任何联系？这些经历，虽然转瞬即逝，但却暗示了隐藏在我们核心中的未开发的财富。然而，要想随心所欲地获得这种体验并保持这种体验是很难的。

各个时代的真理追求者都在寻求开发利用冥想、诵经、祈祷等沉思实践来获得其核心的方法。几千年前由无名作者撰写的印度教经文讨论了复杂的冥想练习，在印度周围的印度河谷挖掘出三千年前的印章，显示出坐着冥想的姿势。犹太教的卡巴拉沉思实践可以追溯到公元前1000年或更早。在中国，至少在公元前四世纪就

India that show figures seated in meditative postures. Kabbalah practices of contemplation in Judaism go back to 1000 BC or earlier. Evidence of Taoist meditation practices exist in China from at least the fourth century BC. Two thousand years ago, Buddha made meditation a centerpiece of his path. The desert mothers and fathers in early Christianity actively pursued inner silence and continual prayer, and the writings of later Christian saints, notably Saint Teresa of Avila, are infused with descriptions of meditative prayer. Sufism evolved as a contemplative movement within Islam to which Rumi belonged. There is no single right approach to reaching one's Inner Core; in seeking out the same mountaintop, you and I may choose different paths.

The contemplative practice that has gained the greatest interest in recent times by scientific investigators is meditation, and so I will focus this chapter on it, while recognizing and valuing other practices that can also contribute to our Self-Realization journey. A pioneering step in bringing meditation to the modern age was taken by Yogananda upon arriving at Boston Harbor in 1920. Yogananda brought the advanced meditation teaching of Kriya Yoga from India's renunciants to truth-seekers worldwide. Today, many different meditation paths and teachers have gained strong followings.

有道教冥想的证据。两千年前，佛陀将冥想作为其道路的核心。早期基督教的沙漠中的母亲和父亲积极追求内心的安静和持续的祈祷，后来的基督教圣徒，特别是圣-特蕾莎-阿维拉的著作中充满了对冥想祈祷的描述。苏菲主义是作为伊斯兰教内的沉思运动发展起来的，鲁米也属于这种运动。要达到一个人的内在核心，没有单一的正确方法；在寻求同一个山顶时，你和我可能会选择不同的道路。

近代以来，科学调查者最感兴趣的沉思实践是冥想，因此我将把本章的重点放在它身上，同时承认并重视其他也能促进我们自我实现旅程的实践。尤金达在1920年到达波士顿港时，迈出了将冥想带入现代的先驱性一步。尤金达将克里雅瑜伽的高级冥想教学从印度的放弃者那里带到了全世界的真理追求者那里。今天，许多不同的冥想路径和教师都获得了强大的追随者。

THE POWER OF SELF-REALIZATION

Yogananda called meditation “the most practical science in the world.” He wrote, “Most people would want to meditate if they understood its value and experienced its beneficial effects.” An explosion of recent scientific research is demonstrating how meditation advances its practitioners’ Self-Realization. And yet this modern science is very young, for researchers have only begun to gain a formal understanding of this vast and ancient discipline. As the instruments of science become more capable of measuring subtle energy flows and changes in the brain, more evidence will emerge about meditation’s benefits, the systems of the body and brain that mediate these benefits, and how different meditation paths compare.

Physical and Mental Well-Being

Meditation has an all-around positive impact on your health and well-being. It decreases stress levels, heightens stress resistance, improves sleep, lowers blood pressure, reduces inflammation, and strengthens the immune system. Meditation also gives you greater tolerance to pain, by

自我实现的力量

尤金达称冥想是“世界上最实用的科学”。他写道：“如果大多数人了解其，并体验其有益的效果，他们就会想要冥想。”最近的科学的研究的爆炸性增长，证明了冥想是如何促进其从业者的自我实现。然而这门现代科学还非常年轻，因为研究人员才开始正式了解这门庞大而古老的学科。随着科学仪器变得更有能力测量微妙的能量流动和大脑的变化，更多关于冥想的好处、调解这些好处的身体和大脑系统，以及不同的冥想路径如何比较的证据将会涌现。

身体和精神健康

冥想对你的健康和福祉有全方位的积极影响。它可以降低压力水平，提高抗压能力，改善睡眠，降低血压，减少炎症，并加强免疫系统。冥想还通过改变对疼痛的身体和情感体验，使你对疼痛有更大的耐受力。

changing the physical and emotional experience of pain.

Meditation slows down the aging process. The strands of DNA in our cells are protected from aging by the telomere caps at their ends. Telomeres shorten over time, and stress can accelerate the shortening process. When that happens, our cells are more susceptible to dying, and we are more vulnerable to disease—poorer immune system function, cardiovascular disease, and degenerative conditions like osteoporosis and Alzheimer's disease. Meditation increases telomere length.

Meditators' brains age more slowly than those of nonmeditators. Normally, the brain starts to lose gray matter (the part of the brain where the capacity for learning, memory, and decision-making resides) from the time we are in our early thirties. But the volume of gray matter of meditators in their fifties has been shown to equal that of people in their twenties and thirties.

Meditation trains our mind to pull away from emotional triggers and distorted thoughts. Meditation also weakens the pull that unhealthy addictions and attachments can have on us by reducing the gray matter in a part of the brain called the nucleus accumbens.

冥想可以延缓衰老过程。我们细胞中的DNA链被其末端的端粒帽保护着不至于老化。端粒会随着时间的推移而缩短，而压力会加速缩短的过程。当这种情况发生时，我们的细胞更容易死亡，我们也更容易受到疾病的伤害——免疫系统功能更差，心血管疾病，以及像骨质疏松症和阿尔茨海默病这样的退化性疾病。冥想可以增加端粒的长度。

冥想者的大脑比非冥想者的大脑衰老得更慢。通常情况下，大脑从我们三十岁出头的时候开始失去灰质（大脑中学习、记忆和决策能力所在的部分）。但是50多岁的冥想者的灰质体积已被证明与20多岁和30多岁的人相等。

冥想训练我们的头脑，使之远离情绪触发器和扭曲的想法。冥想还能通过减少大脑中称为“阿肯色核”的部分的灰质，削弱不健康的成瘾和依恋对我们的牵引。

For some of us, our self-esteem fluctuates based on outer circumstances. When we are praised, we feel high self-esteem; when we are criticized, it comes crashing down. This fragile form of self-worth can severely limit us in life and work. Meditation strengthens and stabilizes our feeling of self-worth. Then, rather than unconsciously focusing on protecting our self-esteem, our energies can flow to more productive and creative ends.

Improved Actions, Reactions, and Interactions

As you are headed into a long-planned gathering of your team to celebrate a successful product launch, the phone rings, and you learn that someone you dearly love is very unwell. Your heart is heavy. But you do not wish to carry your gloom into the celebration, because these people have worked hard and deserve to enjoy their moment. Yet wouldn't you be inauthentic if you disguised your feelings and pretended to be happy? What should you do?

When you see yourself as a sphere of consciousness, you start to recognize that while part of you is grieving the bad news

对我们中的一些人来说，我们的自尊心会根据外部环境而波动。当我们受到表扬时，我们感到自尊心很强；当我们受到批评时，自尊心就会崩溃。这种脆弱的自我价值形式会严重限制我们的生活和工作。冥想可以加强和稳定我们的自我价值感。这样，我们的精力就不会无意识地集中在保护我们的自尊上，而是可以流向更有成效和创造性的目的。

改进行动、反应和互动

当你正准备参加一个计划已久的团队聚会，以庆祝一个成功的产品发布时，电话响了，你得知你深爱的人身体非常不适。你的心情很沉重。但你不希望把你的忧郁带入庆祝活动中，因为这些人已经努力工作，应该享受他们的时刻。然而，如果你掩饰自己的感情，假装高兴，岂不是很不真实？你应该怎么做？

当你把自己看作是一个意识球时，你开始认识到，当你的一部分在为你所爱的人的坏消息感到悲伤时，

about your loved one, another part of you, in the very same moment, is in a celebratory mood because of your team's success. These are both authentic parts of you. Life is not monolithically a happy or sad experience—it is both, and our frame of mind depends on what we focus on. Research shows that with meditation, you learn to honor both states and to move from one region of your sphere of consciousness to another as needed. In celebrating with your team, you are being true to the part of yourself that is proud and happy about what they have accomplished, and later in the day you will turn your attention to the ailing loved one and be true to that concern. This capacity to swiftly and authentically move in and out of different emotions and experiences is critical as you advance in your role as a leader.

Meditation helps you operate with intention rather than instinct. You start to gain a moment-by-moment awareness of your impulses and how they trigger certain speech and behavior. Meditation helps you create psychological distance between trigger and response, giving you more freedom to override an impulse if you see it taking you down a wrong path.

We are often in situations where we would benefit from devoting 100 percent of our attention to a task, be it a meeting with key stakeholders, a complex problem we

你的另一部分，在同一时刻，因为你的团队的成功而处于庆祝的情绪中。这些都是你真实的部分。生活不是单一的快乐或悲伤的经历--它是两者都有的，我们的心态取决于我们关注的内容。研究表明，通过冥想，你可以学会尊重这两种状态，并根据需要从你意识领域的一个区域转移到另一个区域。在与你的团队一起庆祝时，你正在忠实于你自己的那部分，为他们所取得的成就感到自豪和高兴，而在一天的晚些时候，你将把注意力转向生病的亲人，忠实于这种关切。这种迅速和真实地进出不同情绪和经验的能力，在你作为一个领导者的角色中是至关重要的。

冥想可以帮助你用意念而不是本能来操作。你开始对自己的冲动以及它们如何触发某些言语和行为获得逐时的意识。冥想有助于，在触发和反应之间建立心理距离，如果你看到冲动将你带入一条错误的道路，你会有更多的自由去推翻它。

我们经常会遇到这样的情况：如果我们能将100%的注意力投入到一项任务中，无论是与关键利益相关者的会议，还是需要解决的复杂问题，或

need to solve, or a report we need to analyze. Meditation builds such concentration. As Daniel Goleman and Richard J. Davidson report in Altered Traits , "For most people, concentration takes mental effort; not so for yogis. Once their attention locks onto a target stimulus, their neural circuits for effortful attention go quiet while their attention stays perfectly focused."

Phil Jackson, the most successful basketball coach in NBA history, has described a short visualization he taught the Chicago Bulls:

During time-outs, the players are often so revved up, they can't concentrate on what I'm saying. To help them cool down mentally and physically, I've developed a quickie visualization exercise I call the "safe spot." During the 15 or 30 seconds they have to grab a drink and towel off, I encourage them to picture themselves someplace where they feel secure. It's a way for them to take a short mental vacation before addressing the problem at hand. This exercise helps players reduce their anxiety and focus their attention on what they need to do when they return to the court.

Meditation has been shown to increase our awareness of others' feelings and

是需要分析的报告，我们都会从中受益。冥想可以培养这种注意力。正如丹尼尔-戈尔曼和理查德-J-戴维森在《改变的特质》一书中所说："对大多数人来说，集中注意力需要精神上的努力；而对瑜伽士来说则不然。一旦他们的注意力锁定在目标刺激上，他们努力注意的神经回路就会安静下来，而他们的注意力则会保持完全集中"。

NBA历史上最成功的篮球教练菲尔-杰克逊描述了他教给芝加哥公牛队的一个简短的可视化方法。

在暂停期间，球员们往往非常兴奋，无法集中精力听我说什么。为了帮助他们在精神和身体上降温，我开发了一种快速可视化练习，我称之为"安全点"。在他们拿起饮料和毛巾的15或30秒内，我鼓励他们想象自己在某个他们感到安全的地方。这是一个让他们在解决手头的问题之前进行短暂的精神休假的方法。这种练习可以帮助球员减少他们的焦虑，并将他们的注意力集中在他们回到球场后需要做的事情上。

冥想已被证明可以提高我们对他人的感受和反应的认识，增强我们对

reactions and to enhance our compassion for people. The more we are able to tune in to others' feelings, the more effective we will be in creating meaningful connections, handling sensitive moments and conflict, and inspiring others.

Eleanor Roosevelt reflected, "One of the secrets of using your time well is to gain a certain ability to maintain peace within yourself so that much can go on around you and you can stay calm inside." To succeed in a messy, ever-changing world, we need to split our attention in two: one part staying focused on the outer environment, on acting, reacting, and interacting; and the other part staying anchored in our Core, observing the big picture, providing the right direction, regulating our thoughts, emotions, and behavior, and keeping us peaceful, loving, and joyful. Meditation prepares us to operate with this two-part consciousness.

Creative Insight

Meditation creates an open space of possibilities where different parts of your brain—the conscious and the subconscious—are integrated to yield the most effective solution to your problem, like we encountered in our discussion on intuition, the fifth stage on the path to developing

人的同情心。我们越是能够调和他人的感受，就越能有效地创造有意义的联系，处理敏感时刻和冲突，并激励他人。

埃莉诺·罗斯福反思说：“善用时间的秘诀之一是获得某种能力，以保持自己内心的平静，这样，你周围可以发生很多事情，而你的内心可以保持平静。”要在在一个混乱的、不断变化的世界中取得成功，我们需要将我们的注意力一分为二：一部分保持对外部环境的关注，对行动、反应和互动；另一部分保持对我们核心的固定，观察大局，提供正确的方向，调节我们的思想、情绪和行为，并保持我们的和平、爱和快乐。冥想使我们准备好了以这种两部分的意识来运作。

创造性的洞察力

冥想创造了一个开放的可能性空间，大脑的不同部分——意识和潜意识——被整合起来，产生出最有效的解决问题的方法，就像我们在讨论直觉时遇到的那样，这是发展智慧之路的第五阶段。当大脑能够摆脱科学家所说认知抑制——我们倾向于将我们的思维

Wisdom. Creative insight comes when the brain can break free of what scientists call cognitive inhibition—our tendency to limit our thinking to fewer facts and ideas than we have available to us. Meditation allows you to pull away from confining attachments and beliefs so you can open your mind to free, integrative thinking and access your highest creative potential.

Steve Jobs described meditation as a process in which “your mind just slows down, and you see a tremendous expanse in the moment. You see so much more than you could see before.” Ray Dalio, one of the most successful investors on Wall Street, has said, “I’ve been [practicing meditation] for 44 years, twice a day for 20 minutes. It’s such a great investment… more than any other factor in my success. It opens up the two sides of the brain, brings a creativity and open-mindedness. It allows you to clear your head and bring an equanimity to everything.”

Unconditional Joy

Jacques Lusseyran was imprisoned in the Buchenwald concentration camp during World War II. Later, he wrote a book, “Against the Pollution of the I,” in which he dedicates one chapter to Jeremy, an old man who was with him at Buchenwald. “One

限制在比我们可用的更少的事实和想法上时，就会产生创造性的洞察力。冥想可以让你从限制性的附件和信念中抽离出来，这样你就可以打开你的头脑，进行自由的、综合的思考，并获得你最高的创造潜力。

史蒂夫-乔布斯将冥想描述为一个过程，在这个过程中，“你的思想只是放慢了速度，你在这一刻看到了巨大的广度。你看到的东西比你以前能看到的多得多”。华尔街最成功的投资者之一雷-达利奥说：“我已经[练习冥想]44年了，每天两次，每次20分钟。这真是一项伟大的投资……比我成功的任何其他因素都重要。它打开了大脑的两面，带来了创造力和开放的心态。它使你能够理清思路，并为一切带来平静。

无条件的喜悦

第二次世界大战期间，雅克-卢塞兰被关押在布痕瓦尔德集中营。后来，他写了一本书《反对我的污染》，其中有一章是献给在布痕瓦尔德和他在一起的一位老人杰里米。“人们去找杰里米，就像去找泉水。人们

went to Jeremy as toward a spring. One didn't ask oneself why. One didn't think about it. In this ocean of rage and suffering there was this little island: a man who didn't shout, who asked no one for help, who was sufficient unto himself... Jeremy found joy... during moments of the day where we found only fear. And he found it in such great abundance that when he was present we felt it rise in us. Inexplicable sensation, incredible even, there where we were: joy was going to fill us. The joy of discovering that joy exists, that it is in us, just exactly as life is, without conditions and which no condition, even the worst, can kill..."

We are made to believe that joy comes from outer possessions, experiences, and achievements. But what if joy is simply our natural state? Scientific evidence shows that meditation helps us cultivate inner joy. The left prefrontal cortex, an area of the brain that is associated with states of joy, shows increased activity in those who meditate regularly.

You might say, "This is all fine. But there are so many people in need, so many people in pain. It seems selfish to not serve them, and instead focus on getting more joy for yourself." I respect that. And yet I offer to you, the more we wish to serve others, the more crucial it is for us to cultivate inner joy. When we lack joy on the inside, we will

不问自己为什么。一个人没有想过。在这愤怒和痛苦的海洋中，有这样一个小岛：一个不喊不叫的人，他不向任何人寻求帮助，他自己就足够了……杰里米发现快乐……在一天中我们只发现恐惧的时刻。他找到了如此丰富的快乐，以至于当他在场时，我们感到快乐在我们心中升起。无法解释的感觉，甚至是不可思议的，在我们所在的地方：快乐将充满我们。发现快乐存在的快乐，它就在我们里面，就像生活一样，没有任何条件，没有任何条件，即使是最糟糕的条件，也能杀死它……"

我们认为快乐来自于外部的财产、经验和成就。但如果快乐只是我们的自然状态呢？科学证据显示，冥想有助于我们培养内在的快乐。左边的前额叶皮层是大脑中与快乐状态相关的区域，在那些经常冥想的人身上显示出更多的活动。

你可能会说，“这一切都很好。但是有那么多人需要，那么多人在痛苦中。不为他们服务，而是专注于为自己获得更多的快乐，这似乎很自私。”我尊重这一点。然而，我向你提出，我们越希望为他人服务，对我们来说，培养内在的快乐就越关键。当我们内心缺乏快乐时，我们会在外面

seek it on the outside. Then our actions will be tainted by our own silent need for joy, and we will be unable to give selflessly of ourselves. Moreover, when we are in joy, then whatever we do and whomever we interact with, we bring to that moment and that person the gift of joy.

What do you think would be the most important quality to look for in women who wish to join the nun order at Mother Teresa's Missionaries of Charity? In the documentary film Mother Teresa , one of these nuns describes this quality as follows: "First of all, the girls must have the spirit of joy and cheerfulness in the work to be able to lift the people up out of their sufferings." Mother Teresa said it this way: "The people we serve do not need to see your sullen face. Their life is already enough of a struggle."

This goal of cultivating inner joy is a common quest among contemplative traditions. Mother Teresa said, "Joy is not simply a matter of temperament; it is always hard to remain joyful. Which is all the more reason why we should try to acquire it and make it grow in our hearts." What most drew me to meditation early in my life was this promise of discovering the "portable paradise" of joy within. These words by Yogananda were a powerful draw: "Seek the unconditioned, indestructible pure Bliss within yourself," and "This joy is not an abstract quality of mind; it is the

寻求快乐。那么我们的行动就会被我们自己对快乐的无声需求所玷污，我们就无法无私地奉献自己。此外，当我们处于喜悦之中时，那么无论我们做什么，无论我们与谁交往，我们都会给那个时刻和那个人带来喜悦的礼物。

你认为在希望加入特蕾莎修女会的修女团的妇女中，最重要的素质是什么？在纪录片《特蕾莎修女》中，其中一位修女这样描述这种品质。“首先，女孩们在工作中必须有快乐和开朗的精神，才能使人们从痛苦中振作起来”。特蕾莎修女是这样说的。“我们所服务的人不需要看到你闷闷不乐的样子。他们的生活已经够挣扎的了”。

这种培养内心喜悦的目标是沉思传统中的一个共同追求。特蕾莎修女说：“快乐不是简单的气质问题；要保持快乐总是很困难的。这就更说明了我们应该努力获得它，并使它在我们的心中成长”。在我生命的早期，最吸引我参加冥想的是这个发现内心喜悦的“便携式天堂”的承诺。尤金达的这些话是一个强大的吸引力。“在你的内心寻求无条件的，不可毁灭的纯洁的快乐”，“这种快乐不是一种抽象的心灵品质；它是有意识的，自我诞生的，自我表达的精神品质。冥想，长期而深入，是达到真正快乐的途径”。

conscious, self-born, self-expressing quality of Spirit. Meditation, long and deep, is the way to attain true joy." Across my twenty years of Kriya Yoga practice, I have been blessed to bear inner witness to this statement.

A Self Without Borders

If I were to ask you, "Who are you, really?" how would you respond? Meghan, an executive MBA student at Columbia, shared this story:

When I turned thirty, I took a DNA test and used Ancestry.com to learn more about my genealogy. When I reached the final page of the report, my blood drained from my face as I saw the names of my parents. I discovered that my father, who had died two years before, had not been my biological father. After I overcame the initial shock, this discovery had a surprisingly positive impact on me. Realizing that I didn't have the genes of the person I all along had taken to be my father, I felt a sense of freedom, possibility, and self-determination about who I wanted to be, rather than seeing myself simply as a collection of good and bad qualities based on my parents. I was able to shed many conscious and subconscious preconceived constraints I had imposed on myself.

在我二十年的克里雅瑜伽练习中，我很幸运地对这句话做了内心的见证。

无国界的自我

如果我问你，"你到底是谁？"你会如何回答？哥伦比亚大学高管MBA学生梅根分享了这个故事。

当我30岁的时候，我做了一个DNA测试，并使用Ancestry.com来了解我的家谱。当我看到报告的最后一页时，当我看到我父母的名字时，我的血从脸上流了下来。我发现两年前去世的父亲并不是我的亲生父亲。在我克服了最初的震惊之后，这一发现对我产生了令人惊讶的积极影响。意识到我没有那个我一直认为是我父亲的人的基因，我感到了一种自由、可能性和对我想成为谁的自我决定，而不是把自己简单地看作是基于我父母的好坏品质的集合。我能够摆脱我一生中在人格和学术能力方面强加给自己的许多有意识和潜意识的先入为主的限制。我现在真正相信，你可以成为你想要的人和事。

throughout my life regarding my personality and my academic abilities. I now truly believe that you can be whoever and whatever you want.

Most people associate their identity with their family tree, race, gender, sexual orientation, role, title, or the like. Society may associate certain stereotypes with some of these identities, claiming that people from a certain group are a certain way, and can do more of this and less of that. Not only do such stereotypes color other people's perceptions of you, but subconsciously they may affect your own self-perception in ways that limit your behavior and performance. Researchers call it the stereotype threat.

You may think, "I don't limit myself this way. My identity comes from my personality." But watch out. You will then place yourself in the prison cell of that personality and may find yourself unable to act in ways that conflict with this personality when a situation calls for you to do so. Research shows that executives overuse their strengths at work, staying stuck with those strengths-based behaviors even in scenarios where a different behavior would be more effective. An individual who is very good at advocating their position, for instance, may actively use this strength to seek to win other people over, even in situations where they would benefit instead

大多数人将自己的身份与家谱、种族、性别、性取向、角色、头衔或类似的东西联系起来。社会可能会将某些陈规定型观念与其中一些身份联系起来，声称来自某个群体的人有某种方式，可以多做这个，少做那个。这种刻板印象不仅使其他人对你的，而且在潜意识中，它们可能影响你自己的自我认知，从而限制你的行为和表现。研究人员称其为刻板印象的威胁。

你可能会想，"我不会这样限制自己。我的身份来自于我的个性"。但要注意。你会把自己放在这种个性的牢房里，当情况需要你这样做的时候，你可能会发现自己无法以与这种个性相冲突的方式行事。研究表明，高管们在工作中过度使用他们的优势，即使在不同的行为会更有效的情况下，也坚持使用这些基于优势的行为。例如，一个非常善于宣传自己立场的人，可能会积极利用这一优势来争取别人的支持，甚至在一些情况下，他们反而会因为成为一个好的倾听者和一个好的整合者而受益。

from being a good listener and a good integrator of other people's ideas.

Perhaps you think, "At my Core, I am my character." I respect that. But let me offer you a word of caution. If you define your identity based on your character, then, subconsciously, you are identifying not just with your character strengths but also with your character flaws . Do those flaws represent your true nature, your full potential?

Perhaps it is best to say "I am human" so you can identify with all that humanity is known to be capable of. Would that allow you to reach the peak of your potential? No. You would still be limited by the popular beliefs of your time about what human beings are capable of. For instance, could a human being live for three hundred years? Have an IQ of 300? These numbers seem outlandish to us today. But just in the past two centuries, life expectancy in the developed world has increased from less than thirty to seventy-five years. And every subsequent generation is demonstrating a higher average IQ than the previous generation. What might life expectancy and IQ scores be in five hundred years? My purpose is not to speculate on the arc of humanity's progress but to point out that our present-day beliefs about what human beings are capable of are highly likely,

也许你认为, "在我的核心, 我就是我的性格"。我尊重这一点。但让我给你提个醒。如果你根据你的性格来定义你的身份, 那么, 在潜意识里, 你不仅认同你的性格 优势 , 也认同你的性格 缺陷 。这些缺陷是否代表你的真实本性, 你的全部潜力?

也许最好是说 "我是人类", 这样你就能认同所有已知的人类的能力。那会让你达到你的潜力的顶峰吗? 不能。你仍然会受到你那个时代关于人类能力的流行信念的限制。例如, 一个人可以活三百年吗? 拥有300的智商? 这些数字对我们今天来说似乎很离谱。但就在过去的两个世纪里, 发达国家的预期寿命已经从不到30年增加到75年。而且随后的每一代人都表现出比上一代人更高的平均智商。五百年后的预期寿命和智商分数可能是多少? 我的目的不是要猜测人类进步的弧度, 而是要指出, 根据过去的证据, 我们今天对人类能力的信念极有可能在未来的某个日期被证明是错误的。

based on past evidence, to be proven wrong on some future date.

The way to release yourself from your identity prison is to focus on what human beings have the potential to accomplish rather than simply on what human beings have accomplished. Einstein said, "The difference between what the most and the least learned people know is inexpressibly trivial in relation to what is unknown." Einstein wasn't trying to be the "most learned person" of his time; he was reaching for the stars, to access insights about nature way beyond the grasp of contemporary science. This is what meditation can do for you. By stripping away, day upon day, identification with your outer, physical form, you free yourself from limiting conceptions of who you are to see much vaster possibilities. Meditation is a pathway to realizing your true nature—the borderless and boundless spirit that lies within.

将自己从身份牢笼中释放出来的方法是关注人类有可能完成的事情，而不是，仅仅关注人类已经完成的事情。爱因斯坦说："最博学的人和最不博学的人所知道的东西，与未知的东西相比，其差别是不可言喻的微不足道。"爱因斯坦并不是想成为他那个时代的"最有学问的人"；他是在向星空进发，以获得当代科学所无法掌握的关于自然的见解。这就是冥想可以为你做的事情。通过日复一日地剥离对你的外在身体形式的认同，你将自己从对你是谁的限制性概念中解放出来，看到更广阔的可能性。冥想是实现你真实本性的途径--内在的无边界和无界限的精神。

A Friend Within

In January 2017, British prime minister Theresa May appointed a minister for loneliness. "For far too many people, loneliness is the sad reality of modern life," she announced. Science shows that loneliness is a disease that can hurt our

内心的朋友

2017年1月，英国首相特雷莎·梅任命了一位孤独问题部长。"对于太多的人来说，孤独是现代生活的可悲现实，"她宣布。科学表明，孤独是一种疾病，会伤害我们的身体和精神健康。解决孤独的典型社会反应是为孤

physical and mental health. The typical societal response to address loneliness is to offer a lonely person avenues to build social ties. But science is showing that loneliness isn't an outer affliction—it is an inner affliction. An individual can have many relationships and still experience strong feelings of loneliness. If you have felt lonely at times in the middle of a dinner with family or friends, then you know what I mean. Conversely, if you have gone on a quiet retreat, taken a long walk in nature, or spent a day by yourself absorbed in a book, without finding yourself yearning for others' company, then you know what it's like being in rich company even without the presence of another soul.

独的人提供建立社会关系的途径。但科学表明，孤独不是一种外在的痛苦，而是一种内在的痛苦。一个人可以有很多关系，但仍然会有强烈的孤独感。如果你有时在与家人或朋友共进晚餐时感到孤独，那么你知道我的意思。相反，如果你曾去静修，在大自然中长途跋涉，或者一个人花一天时间沉浸在书中，而没有发现自己渴望别人的陪伴，那么你就知道即使没有另一个灵魂的存在，在丰富的陪伴中是什么感觉。

Meditation helps you connect with the love and understanding that reside in your very Core. You might say, "But I get all the love and companionship I need from my friends, my family, my colleagues, my spouse, and my admirers!" If that is your situation in life, I am happy for you. Now visualize yourself at the age of ninety. What if you have outlived your family and friends? Perhaps you'll have loving grandchildren, or not. Perhaps you'll still have companions, or not. The one thing you will certainly have, if you have cultivated it, is the ever-bubbling joy and kinship of your Inner Core. The more you invest over the years in building this relationship, the more it will be there for you in times when no one else is available to give you company. I noticed this with my mother during

冥想帮助你与居住在你核心中的爱和理解联系起来。你可能会说，“但我从我的朋友、家人、同事、配偶和崇拜者那里得到了我所需要的所有爱和陪伴！”如果这是你的生活状况，我为你感到高兴。现在想象一下你在九十岁的时候。如果你已经超过了你的家人和朋友呢？也许你会有可爱的孙子，或者没有。也许你还会有关伴，或者没有。有一件事你肯定会有，如果你已经培养了它，那就是，你内在核心的不断膨胀的快乐和亲情。多年来，你在建立这种关系方面的投资越多，当没有人可以给你陪伴的时候，它就会越多地陪伴你。我注意到我母亲在COVID--强行隔离期间的情况--她几十年的冥想帮助她保持了丰富的内心生活，而她却在家里隐居了无尽的几个月。“神圣的喜悦超越一

COVID-imposed periods of isolation—her decades of meditation helped her maintain a rich inner life while she was cloistered in her home for endless months. “Divine joy outlasts everything,” Yogananda once said. “It is enduring. When all else melts away, that joy remains.”

Kinship with your Core will advance your human relationships, too. As your desire for understanding, love, and connection is met increasingly from within, you will become more able to give love and support to others, rather than to use them to fill the emptiness you feel inside.

As Self-Realization changes us from within, we start to change from the outside as well. It is as though we are waking up

一切，”尤金达曾经说过。“它是持久的。当其他一切都融化了，那份喜悦依然存在。”

与你的核心的亲属关系也会推进你的人际关系。随着你对理解、爱和联系的渴望越来越多地从内部得到满足，你将变得更有能力给予他人爱和支持，而不是利用他们来填补你内心的空虚。

随着自我实现从内部改变我们，我们也开始从外部改变。就像我们从梦中醒来一样。我们开始以更大的鉴

from a dream. We start to look at our thoughts, speech, and actions with greater discernment. What is in alignment with our bedrock beliefs, values, and purpose becomes more central to us. Our true nature gradually starts to take over, and anything that isn't in harmony with it falls away. We realize how fleeting life is, and we feel a heightened desire to make every moment count.

THE PATH OF SELF-REALIZATION

Contemplative practices like meditation help us approach Self-Realization by taking us to progressively deeper levels of mind mastery in five stages.

Stage 1: Tempered Mind

The tempered mind invites you, in your everyday moments, to take over the reins of your mind, to still the agitations that distract you from your highest nature and cause you to resist going within. Temperance is a moment-by-moment discipline of paying attention to where your mind is, what it does, and how it reacts, and then regulating it. Mastering the energies of Purpose, Wisdom, Growth, and Love will help get you to the tempered mind.

别力来审视我们的思想、言论和行动。与我们的基本信念、价值观和目的相一致的东西对我们来说变得更加重要。我们的真实本性逐渐开始占据主导地位，任何与之不和谐的东西都会消失。我们意识到生命是多么短暂，我们感到有一种强烈的愿望，要让每一刻都有价值。

自我实现之路

像冥想这样的沉思实践帮助我们接近自我实现，通过五个阶段把我们带到逐渐深入的心灵掌握水平。

第1阶段：锤炼心灵

有节制的心灵邀请你，在你的日常时刻，接管你心灵的缰绳，让那些分散你对你最高本性的注意力和导致你抵制内心的躁动安静下来。节制是一种时刻关注你的思想在哪里、它做什么、它如何反应的纪律，然后调节它。掌握目的、智慧、成长和爱的能量将有助于你达到节制的心态。

The tempered mind offers an opportunity to approach your whole life with a new vitality, to master your impulses, addictions, habits, thoughts, and emotions. When you sit down to engage in a contemplative practice, your path to your Inner Core will be smooth or rough depending on how tempered your mind has been in your everyday hours. Contemplation isn't a plug-and-play tool that you simply inject into your life for, say, twenty minutes, only to go back to living your life just the way you had been before. This is why in all great faiths, the guidance to pray, chant, and meditate has been placed within the larger frame of how to live consciously and conscientiously. Judaism and Christianity have their Ten Commandments, Buddhism has its Eightfold Path, and yoga has its Yama and Niyama.

Herb Jeffries was a Hollywood actor in the 1930s who took a keen interest in Yogananda's teaching. He later recounted, as shown in the 2014 documentary film *Awake: The Life of Yogananda*,

I'd been there [with Yogananda and his students] about six or seven weeks, and I said [to Yogananda]: "All my life, I heard thou canst not, thou shalt not, thou must

锤炼的心灵提供了一个机会，让你以一种新的活力接近你的整个生活，掌握你的冲动、成瘾、习惯、思想和情绪。当你坐下来进行沉思练习时，你通向内在核心的道路将是平坦或崎岖的，这取决于你的心在日常时间里的节制程度。沉思不是一个即插即用的工具，你只需在你的生活中注入20分钟，就可以回到你的生活中去，就像你以前那样。这就是为什么在所有伟大的信仰中，祈祷、诵经和冥想的指导被置于如何自觉和有意识地生活的大框架中。犹太教和基督教有其十诫，佛教有其八正道，瑜伽有其Yama和Niyama。

赫伯·杰弗里斯 (Herb Jeffries) 是20世纪30年代的一位好莱坞演员，他对尤金达的教学产生了浓厚的兴趣。他后来讲述了，正如2014年的纪录片《觉醒》中所展示的那样。尤金达的生活。

我在那里[与尤金达和他的学生在一起]大约六、七个星期，我[对尤金达]说。“我一生都听说你不能，你不应该，你必须。这些是我在亲戚身边

not. These are the rules of the religious teachings that I've heard around my relatives. What I want to know from you is, what canst thou?"

He said, "Well, do you smoke?" And I said, "Yes." He said, "You may continue."

"Do you drink alcohol?" I said, "Yes." He said, "You may continue."

"Do you enjoy the opposite sex promiscuously?" "Yes." "Well, you may continue."

I said, "Wait a minute. You mean that I can come up on this hill, in this good place, with all of these wonderful people, your disciples and the devotees and the brothers up here, and study these teachings, and I can go back down there and do all these things?"

"Absolutely. But I will not promise you that as you continue to study these teachings, the desire to do these things will not fall away from you."

听到的宗教教义的规则。我想从你那里知道的是，你能做什么？"

他说, "嗯, 你抽烟吗? "我说, "是的。"他说, "你可以继续。"

"你喝酒吗? "我说, "是的。"他说, "你可以继续。"

"你喜欢乱搞异性吗? ""是的。""好吧, 你可以继续。"

我说, "等一下。你的意思是, 我可以来到这座山上, 在这个好地方, 与所有这些优秀的人, 你的弟子和奉献者以及这里的兄弟们在一起, 学习这些教义, 我可以回到下面, 做所有这些事情? "

"当然可以。但我不会向你保证, 当你继续学习这些教义时, 做这些事情的愿望不会从你身上消失。"

You need not wait to gain a perfectly tempered mind before dedicating yourself to the pursuit of Self-Realization. It is a virtuous cycle: the more you keep your mind in a tempered state in everyday moments, the more ease and success you will enjoy in your meditations; the more you meditate, the weaker the tugs of intemperate habits and attachments will be.

Stage 2: Interiorized Mind

The interiorized mind invites you to sit in stillness and withdraw your mind from worldly engagement, positioning it for an inward journey. In effect, you are temporarily renouncing the world. I do not mean renunciation in the outer sense, where you give up your material possessions and join a monastic order. I mean renunciation in the inner sense, where you put aside your ambitions, worries, desires, attachments, urgencies, irritations, and other mental burdens. You may return to them afterward, but while you are engaged in your contemplation practice strive to free yourself of such encumbrances.

The interiorized mind invites you to take a spiritual bath—to wash away the debris of all burdens and attachments from your consciousness so that you can dive into

你不需要等到获得一个完美的调和心，然后再投身于追求自我实现。这是一个良性循环：你在日常时刻越是保持你的心智处于温和状态，你就会在冥想中享受到更多的轻松和成功；你冥想得越多，无节制的习惯和执着的拉扯就越弱。

第二阶段：内化的心智

内化的心态邀请你静坐，将你的心态从世俗的参与中抽离出来，将它定位为一个内向的旅程。实际上，你是暂时放弃了这个世界。我指的不是外部意义上的放弃，即你放弃你的物质财产并加入一个僧团。我指的是内在意义上的放弃，即你放下你的野心、忧虑、欲望、执着、迫切、烦躁和其他精神负担。你可以在事后回到他们身边，但在你从事沉思修行时，要努力使自己摆脱这些负担。

内化的心灵邀请你进行精神沐浴--洗去你意识中所有负担和执着的碎片，以便你能潜入内在不变的、纯粹的、宁静的精神。一旦你训练自己每

the unchanging, pure, tranquil spirit within. Once you have trained yourself to perform this daily act of inner renunciation, you will find it a source of rejuvenation and reassurance in taking on your everyday battles. Different contemplation practices provide different techniques for interiorizing your mind. What's common to most is the discipline of sitting still in a relaxed posture, with eyes closed, withdrawn from thoughts of the world. More advanced meditation techniques, such as Kriya Yoga, teach you to take mental control over the subtle flow of prana, or life energy, in your body so you can withdraw it from your senses and concentrate it in certain centers, or chakras, in your spine and brain—essentially drawing the shades over your sensory windows to allow you to focus within while putting aside all distractions. Learning to interiorize the mind, using the right approach, is a crucial prerequisite to advancing your Self-Realization goals.

Stage 3: Focused Mind

In this third stage, your mind concentrates on some aspect of your Inner Core, such as peace, love, joy, or wisdom. You may not yet be in your Core, but you are approaching its doorway. Contemplative practices offer different techniques to focus the mind, from anchoring it in a mantra—a phrase with an uplifting meaning and sound that you

天进行这种内在放弃的行为，你会发现它是恢复活力的源泉，也是应对日常战斗的保证。不同的沉思实践提供了不同的技巧，使你的心灵内在化。大多数人的共同点是以放松的姿势静坐，闭上眼睛，从对世界的思考中抽离出来，这是一种纪律。更高级的冥想技术，如克里雅瑜伽，教你，对你体内微妙的生命能量流动进行精神控制，这样你就可以把它从你的感官中抽离出来，集中在你的脊柱和大脑的某些中心或脉轮中--基本上是在你的感官窗户上拉上窗帘，让你在抛开所有干扰的同时专注于内心。学会用正确的方法使头脑内部化，是推进自我实现目标的一个重要前提条件。

第三阶段：专注的心态

在这第三阶段，你的思想集中 在你内在核心的某些方面，如和平、爱、快乐或智慧。你可能还没有进入你的核心，但你正在接近它的门口。沉思的实践提供了不同的技巧来集中思想，从把它固定在咒语中--一个具有振奋人心的意义和声音的短语，你反复重复--到参与可视化，做诵读，

repeat over and over—to engaging in a visualization, doing chanting, focusing on your breath, or concentrating on a pure feeling of loving-kindness, joyfulness, compassion, or the like.

The human mind, like an untamed dog, often runs away excitedly in pursuit of a thought, a feeling, or a sensory distraction. Your goal should be to train this dog to do your bidding—to keep returning to your chosen subject of concentration. This requires you to practice a raw honesty with yourself about where your mind is, rather than giving yourself a pat on the back for simply going through the motions of a prayer or meditation. And it requires you to develop the tenacity to keep bringing the dog back to where it needs to focus each time it drifts away, until it learns. Some contemplative traditions, including my own, invite you in this stage to cultivate devotion, a yearning to go beyond the physical and mental experience of life so you can dissolve into your Inner Core. The right visualization, affirmation, or especially chanting, can help you open your heart to a devotional pursuit of Self-Realization. You are more likely to induce your Core to respond to your human call for connection if this call is serene, focused, and heartfelt.

专注于你的呼吸，或集中在爱--仁慈、快乐、慈悲或类似的纯粹感觉。

人类的思想，就像一条不驯服的狗，经常兴奋地跑去追寻一种思想、一种感觉或一种感官上的干扰。你的目标应该是训练这条狗听从你的命令—不断回到你所选择的专注主题。这就要求你对自己的心思所在进行原始的诚实练习，而不是对自己简单地完成祈祷或冥想的动作而拍手称快。它要求你培养一种坚韧不拔的精神，在狗每次走神的时候，不断把它带回它需要关注的地方，直到它学会为止。一些沉思的传统，包括我自己的传统，邀请你在这个阶段培养奉献精神，渴望超越生命的身心体验，以便你能溶入你的内在核心。正确的可视化、肯定，特别是诵经，可以帮助你打开心扉，对自我实现进行虔诚的追求。如果这种呼唤是宁静的、专注的、发自内心的，你就更有可能诱导你的核心对你的人类呼唤作出回应。

The tranquil mind throws open the door to the promised land so you can claim the ultimate prize—your Inner Core. It is a highly subtle state. A blanket of outer and inner silence falls over your being. You feel a tremendous sense of well-being arise from within. Your consciousness, unencumbered by the restless waves of senses, thoughts, and feelings, is now dissolved in your Core. You may experience tranquility for only a brief moment before a thought or twitch arises, and then you are restless again. But over time, with more practice, your ability to access the tranquil mind for ever longer periods of time increases.

To make the big leap from the focused mind to the tranquil mind, you have to be open to moving beyond your senses, emotions, and thoughts. Think of your consciousness as a lake, your Inner Core as the moon, and your thoughts, feelings, and senses as waves or ripples on the surface of the lake. As long as the waves are present, moonlight reflecting on the lake's surface gets scattered. But when the waves have stilled, the lake's surface reveals the perfect image of the moon. Steve Jobs said, "If you just sit and observe, you will see how restless your mind is. If you try to calm it, it only makes it worse, but over time it does calm, and when it does, there's room to hear more subtle things—that's when your intuition starts to blossom and you start to see things more clearly and be in the present more."

宁静的心灵打开了通往应许之地的大门，这样你就可以获得最终的奖赏——你的内在核心。这是一种高度微妙的状态。一片外在和内在的宁静笼罩着你的存在。你感到一种巨大的幸福感从内部产生。你的意识，不受感官、思想和感觉的躁动波及，现在已经溶入你的核心。在一个念头或抽搐出现之前，你可能只体验到短暂的宁静，然后你又开始躁动。但随着时间的推移，随着更多的练习，你进入宁静心灵的能力会越来越长。

要实现从专注的心灵到宁静的心灵的巨大飞跃，你必须敞开心扉，超越你的感官、情绪和思想。把你的意识想象成一个湖，把你的内在核心想象成月亮，把你的思想、情感和感觉想象成湖面上的波浪或涟漪。只要波浪存在，反射在湖面上的月光就会散开。但当波浪静止后，湖面上就会显现出月亮的完美形象。史蒂夫·乔布斯说："如果你只是坐下来观察，你会发现你的思想是多么不安分。如果你试图让它平静下来，只会让它变得更糟，但随着时间的推移，它确实会平静下来，当它平静下来时，就有空间听到更微妙的事情——那是你的直觉开始绽放，你开始更清楚地看到事情，更多地处于当下。"

You may wonder, "How can I withdraw from all my senses, and from my thoughts and feelings as well? What else is there to me?" This experience is not as alien to us as it sounds, for we go into a space of pure consciousness every night when we enter deep sleep. Your senses when you are in deep sleep are turned off; you do not register the conversations people have in your physical proximity, and you are not actively engaged in thought. Yogananda would sometimes describe the deep meditation state as "conscious sleep."

In its deepest and most immersive form, prayer is like meditation—a nonphysical, nonmental act of inner communion that can take us to the tranquil mind. Mother Teresa said, "We too are called to withdraw at certain intervals into deeper silence and aloneness with God… not with our books, thoughts, and memories but completely stripped of everything—to dwell lovingly in [God's] presence, silent, empty, expectant, and motionless.... In silence we will find new energy and true unity. Silence gives us a new outlook on everything."

Given the bounties of the tranquil mind, how could there be an even more advanced stage of Self-Realization to

你可能会想, "我怎么能从我所有的感官, 以及从我的思想和感觉中抽身出来? 对我来说还有什么呢? "这种体验对我们来说并不像听起来那么陌生, 因为我们每天晚上进入深度睡眠时都会进入一个纯意识的空间。当你进入深度睡眠时, 你的感官是关闭的; 你不会注意到在你身体附近的人的谈话, 你也不会主动参与思考。尤金达有时会把深度冥想状态描述为"有意识的睡眠"。

在其最深和最沉浸的形式中, 祈祷就像冥想--一种非物质的、非精神的内心交流行为, 可以, 把我们带到宁静的心灵。特蕾莎修女说: "我们也被召唤在一定的时间内退出, 进入更深的沉默和与上帝的孤独……不是带着我们的书本、思想和记忆, 而是完全剥离一切--慈爱地居住在[上帝]的存在中, 沉默、空虚、期待和不动……, 在沉默中我们将找到新的能量和真正的统一。沉默使我们对一切都有了新的看法"。

鉴于宁静心灵的恩惠, 怎么会有更高级的自我实现阶段可以升华呢? 让我告诉你一个故事。一位王子曾经

ascend to? Let me tell you a story. A prince once lived in a palace with his sister. As their father—the king—grew older, the prince involved himself in the affairs of the kingdom, while his sister, the princess, pursued seclusion, taking walks in the palace gardens and practicing long periods of meditation.

The prince noticed the change this brought about in her. "Sister! I am inspired by the tranquility I see you radiate more and more with every passing day. I want to have that same treasure that you have acquired. Can you teach me to meditate?" And she did. As the prince started to experience inner peace and joy, he lost all interest in managing the kingdom. He asked the princess if she would take over the burden of administering the kingdom so he could focus on his meditation, and she agreed.

One day, as the prince was meditating joyously in the palace gardens, he opened his eyes to see his sister walking on the path with her ministers, absorbed in a discussion about the affairs of the kingdom. He broke his silence: "Dear sister, I do pity you! You have to deal with the messy affairs of governance, while I sit here and savor the fruits of meditation."

和他的妹妹住在一个宫殿里。随着他们的父亲——国王——年龄的增长，王子参与了王国的事务，而他的妹妹，公主，则追求隐居，在宫殿的花园里散步，并进行长时间的冥想。

王子注意到这在她身上带来的变化。"姐姐！我看到你每天都散发着宁静的气息。我看到你每天都散发着宁静的气息，这让我很受鼓舞。我想拥有你所获得的同样的财富。你能教我打坐吗？"而她做到了。当王子开始体验内心的平静和喜悦时，他对管理王国失去了所有的兴趣。他问公主是否愿意接过管理王国的重任，这样他就可以专注于冥想，公主同意了。

有一天，当王子在宫殿的花园里快乐地冥想时，他睁开眼睛看到他的妹妹和她的大臣们一起走在小路上，全神贯注地讨论着王国的事务。他打破了自己的沉默。"亲爱的妹妹，我真的很同情你！你必须处理混乱的事务。你必须处理混乱的治理事务，而我却坐在这里品味冥想的成果。"

The princess paused, turned toward him, and smiled. "Dear prince, do not pity me; it is I who pity you. You see, in your case, you have to come here to the garden and sit still, and only then you get to taste that fruit of inner joy. In my case, I have reached a stage where inner joy is always with me, in whatever I do. It never leaves me."

This brings us to the fifth stage of Self-Realization.

Stage 5: Unshakable Mind

The unshakable mind takes you from having moments of mastery to having mastery of your moments. This is the endgame we are all seeking. When we arrive here, our consciousness stays rooted in our Core. We are, like the princess, "in the world, but not of the world," fully invested in our life and our duties while anchored in our authentic self. "A Self-realized master," said Yogananda, "has already left behind the stepping-stone of meditation. 'The flower falls when the fruit appears.'"

The more years we put into our meditation practice, and the deeper and

公主停了下来，转向他，并微笑着说。"亲爱的王子，不要怜悯我，是我怜悯你。你看，在你的情况下，你必须来到这里的花园，静静地坐着，只有这样你才能品尝到内心喜悦的果实。就我而言，我已经达到了一个阶段，无论我做什么，内心的喜悦总是与我同在。它从未离开过我。"

这把我们带到了自我实现的第五阶段。

第五阶段：不可动摇的心

不动摇的心态使你从拥有掌握的时刻到拥有掌握的时刻。这是我们都在寻求的终局。当我们到达这里时，我们的意识就会扎根于我们的核心。我们就像公主一样，"在这个世界上，但不属于这个世界"，完全投入到我们的生活和我们的职责中，同时扎根于我们真实的自我。"一个自我实现的大师，"尤金纳达说，"已经留下了冥想的垫脚石。'花落时，果实出现'"。

我们在冥想练习中投入的年数越多，每次冥想的深度和时间越长，我

longer we meditate each time, the more our brain gets rewired, and the more deeply rooted we get in peace, love, and joy from within. What used to be a state—the tranquil mind—becomes a trait. As Davidson and Goleman put it, “Our mental stages fluctuate between the healthy states—even-mindedness, composure, mindfulness, realistic confidence—and the unhealthy states—desires, self-centeredness, sluggishness, agitation. . . . The healthy states inhibit the unhealthy states and vice versa. The mark of progress is whether our reactions in daily life signal a shift toward healthy states. The goal is to establish healthy states as predominant, lasting traits.” They also write, “Science today is showing that advanced meditators show a brain pattern while merely resting that resembles that of a meditative state. . . . while beginners do not” (*italics are mine*).

们的大脑就会被重塑，我们在和平、爱和来自内心的喜悦中扎得越深。过去是一种状态——平静的心态——变成了一种特质。正如戴维森和戈尔曼所说：“我们的心理阶段在健康的状态——心态平和、沉着、心智健全、现实自信——和不健康的状态——欲望、自我中心、迟钝、焦躁之间波动……，健康的状态会抑制不健康的状态，反之亦然。进步的标志是我们在日常生活中的反应是否向健康状态转变的信号。我们的目标是将健康状态确立为主要的、持久的特征”。他们还写道：“今天的科学表明，高级冥想者在仅仅休息时显示出一种类似于冥想状态的大脑模式……而初学者则没有”（斜体是我的）。

FORGING YOUR PATH

I was ten when both my parents started a regular meditation practice. I woke up some mornings to the sight of my mother meditating, her face aglow with joy, tears of love rolling down her cheeks. “What is she experiencing? Where has she been transported to?” I wondered. “Wherever she is, that’s where I want to go.”

打造自己的道路

我十岁的时候，我的父母都开始了定期的冥想练习。有些早晨，我被母亲打坐的景象惊醒，她的脸上洋溢着喜悦，爱的泪水从她的脸颊上滚落。“她在经历什么？她被传送到哪里去了？我想知道。”无论她在哪里，那就是我想去的地方。”

During my teens and twenties, I periodically sought out a meditation retreat, the company of monks, or an audience with a saint. I had a fairy-tale notion that some person, place, or immersive experience out there would, in a flash, transform my consciousness. One sitting, one session, one retreat. These encounters often provided me with a spiritual high, but nothing fundamentally changed. Because that's not how Self-Realization works.

You may slam a battering ram against the door of your Inner Core, and you may then loosen the hinges and get a peek at the riches that lie within, but your everyday mental habits—your false friends—will make a quick comeback to repair the door once you're done, and you will again be locked out of the sacred space within. You have to instead gently prod the door open, inch by inch, day by day, by pursuing a more deliberate path to claim permanent residence in your Core. That is how your brain gets rewired—through small, daily effort, not heroic, episodic bursts.

By the time I was in my mid-thirties, the game was up. The same life that was so rich for me on the outside seemed increasingly impoverished on the inside. That is when I took initiation in Kriya Yoga from Self-Realization Fellowship and began

在我十几岁和二十几岁的时候，我定期寻找冥想闭关，与僧侣为伴，或与圣人会面。我有一个童话般的概念，认为外面的某个人、某个地方或某种沉浸式体验会在一瞬间改变我的意识。一次坐，一次会议，一次闭关。这些接触常常给我带来精神上的高潮，但没有任何根本性的改变。因为这不是自我实现的方式。

你可以对着你的内在核心的门猛击一拳，然后你可能会松开铰链，偷看里面的财富，但你的日常心理习惯--你的假朋友--会在你完成后迅速卷土重来，修理这扇门，你会再次被锁在里面的神圣空间之外。相反，你必须通过追求一条更慎重的道路，轻轻地一寸一寸、一天一天地把门推开，以在你的核心地带获得永久居住权。这就是你的大脑被重塑的方式--通过小的、日常的努力，而不是英雄式的、偶发的爆发。

当我三十多岁的时候，游戏结束了。对我来说，同样的生活在外表上是如此丰富，但在内心却越来越贫困。这时，我从自我实现团契那里接受了克里雅瑜伽的启蒙，并开始了定期的冥想练习。从那时起，它就成了

my regular practice of meditation. It has been my greatest friend since. After several years of practice, I once wrote to a friend about how I'd figured out why people take drugs, because meditation is after all the perfect drug—legal, safe at any dosage, free of charge, abundant in supply, devoid of side effects, available on demand, more effective (not less) with every use, 100 percent reliable in the joy it brings, and eventually getting us to a sustained high throughout the day.

Some of us take meditation for a test run, and when it doesn't deliver any notable transformation, we start to believe, "I can't be still," or "I can't control my mind," or "It doesn't do it for me." Oh, really? Let me ask you this: Would you ever conclude after a few piano lessons that you aren't meant for playing the piano, that it is not worth your energy because you still can't play Beethoven's Moonlight Sonata? Of course you wouldn't. We all recognize that it takes time and effort to learn a musical instrument, or a sport, or a new language, and that our early experience may not be that fluid or fun. We continue to stay committed to our learning journey because we value the rewards that will ultimately ensue. Why then should we expect meditation to work overnight wonders for us?

我最大的朋友。经过几年的练习，我曾经给一个朋友写信，说我已经明白了人们为什么要吸毒，因为冥想毕竟是完美的毒品--合法的，任何剂量都是安全的，免费的，供应充足，没有副作用，可以按需使用，每次使用都更有效（而不是更少），它带来的快乐是百分之百可靠的，并最终让我们在一天中持续兴奋。

我们中的一些人试着进行冥想，当它没有带来任何明显的转变时，我们开始相信，"我不能静止，"或"我不能控制我的思想，"或"它不适合我。"哦，真的吗？让我问你这个问题。你会不会在上了几节钢琴课后得出结论说你不是弹钢琴的料，不值得你花精力去弹，因为你还是不能弹贝多芬的《月光奏鸣曲》？你当然不会。我们都认识到，学习一种乐器，或一项运动，或一种新的语言，都需要时间和努力，我们早期的经验可能不是那么流畅或有趣。我们继续保持，致力于我们的学习之旅，因为我们重视最终会带来的回报。那么我们为什么要期望冥想能在一夜之间为我们创造奇迹呢？

We have spent years operating with an outward, restless consciousness, and now we are trying to learn a new language of an inward, tranquil consciousness. As Goleman and Davidson report, researchers have found that "when people new to meditation practiced daily for ten weeks, they reported the practice progressively got easier and more enjoyable, whether they were focusing on their breath, generating loving-kindness, or just observing the flow of their thoughts."

In my first year, I struggled while meditating to keep my spine straight. This posture is critical for the smooth flow of prana. In near desperation, I started placing a book on my head to make sure my spine didn't bend. It wasn't much fun to meditate while having to replace the book each time it fell, but mercifully, in a few weeks, the bending of my spine went away. A second struggle I faced was with directing my gaze to the space between my eyebrows, a crucial part of Kriya Yoga meditation. After two years of struggle, I decided over the holidays to make this gaze-fixing my one goal for the new year. Within a few months of this single-minded pursuit, I finally succeeded. Sometimes, I do an experiment by letting my back slouch, or letting my gaze drop. Then I straighten my spine, or return my gaze to the right spot. Within a few minutes, I can feel a deepening in the level of interiorization that then leads to tranquility or joy, brought about by these seemingly minor adjustments. I have learned how

我们已经花了多年时间用外在的、不安的意识进行操作，而现在我们正在努力学习一种新的语言，即内向的、宁静的意识。正如戈尔曼和戴维森报告的那样，研究人员发现，“当刚接触冥想的人每天练习十周时，他们报告说练习逐渐变得更容易和更愉快，无论他们是专注于呼吸，产生爱的心态，还是只是观察他们思想的流动。”

在我的第一年，我在打坐时努力保持脊柱挺直。这种姿势对气血的顺利流动至关重要。在近乎绝望的情况下，我开始把一本书放在我的头上，以确保我的脊柱不致弯曲。冥想时每次都要更换书，这并不有趣，但令人欣慰的是，几个星期后，我的脊柱弯曲现象就消失了。我面临的第二个挣扎是将我的视线引向我的眉毛之间，这是克里雅瑜伽冥想的一个关键部分。经过两年的挣扎，我在假期中决定将这种凝视作为我新一年的目标。在这种一心一意的追求的几个月内，我终于成功了。有时，我做一个实验，让我的背部松弛，或让我的目光下降。然后我挺直我的脊柱，或将我的目光回到正确的位置。在几分钟内，我可以感觉到内化水平的加深，然后导致宁静或喜悦，这是由这些看似微小的调整带来的。我已经知道不落入错误的习惯是多么关键，即使是那些看起来无害的习惯也不行。冥想是一门严格的学科，但它也对我们的忠诚给予了慷慨的回报。

critical it is to not fall into the wrong habits, not even those that seem innocuous. Meditation is an exacting discipline, but it also rewards our loyalty generously.

While there is an abundance of meditation teachers and teachings to choose from, many of those who claim to be teachers are not rightly qualified. Some are pilgrims at the early stage of their own Self-Realization journey. They have progressed enough to get swept up by meditation's allure and to want to offer it to the world and make it their calling, but that does not mean they are ready to teach a path that can take you all the way to Self-Realization. And since there are no credible "Top Twenty" lists of meditation teachers or institutions, it can be challenging to find a teacher who is both qualified and right for you. Here is some guidance on how to go about your search and on the pitfalls you will want to avoid.

Investigate any path you are drawn to. Because meditation is an ancient discipline, many paths have been around for several decades—some for several centuries. What kind of energy does the teacher exude? Do you feel uplifted in their presence? What is their mission? How selfless is their motive? How long have they been teaching? What is it like to spend time in the company of this teacher's community of followers? What are the main pillars of their teaching, and how

虽然有大量的冥想教师和教义可供选择，但许多自称是教师的人并没有正确的资格。有些人是处于自我实现旅程早期阶段的朝圣者。他们已经取得了足够的进展，被冥想的诱惑所吸引，想把它提供给世界，并把它作为自己的使命，但这并不意味着他们已经准备好教导一条可以带你一直走向自我实现的道路。由于，没有可信的"二十大"冥想教师或机构名单，所以要找到一个既合格又适合你的老师是很有挑战性的。下面是一些关于如何寻找的指导，以及你要避免的陷阱。

调查任何你被吸引的路径。因为冥想是一门古老的学科，许多道路已经存在了几十年，有些已经存在了几个世纪。老师散发着什么样的能量？在他们面前你是否感到振奋？他们的使命是什么？他们的动机有多无私？他们教书有多长时间了？与这位老师的追随者群体在一起是什么感觉？他们教学的主要支柱是什么，这些与你有什么共鸣？他们的道路背后的哲学是什么？你的老师不一定要在世，也

do those resonate with you? What is the philosophy behind their path? Your teacher does not have to be living or physically accessible to you. Their energy can emerge through their life story, their writings, their audiovisual records, and their followers. The most powerful way to experience a teacher's presence is within, as an intuitive feeling of their presence and their guidance.

If you feel drawn to a path, run an experiment by mindfully putting its teachings into practice in your life for some time, spending time in its community, and determining whether it is helping you make progress. Once you have found a path you wish to make your own, commit to it. You may find it more appealing to mix and match, to sample, to build your own path based on what works for you at any given moment. But think of it this way: How many athletes have become Olympians by charting their own course, patching together different coaches' ideas, without ever committing to a coach for a reasonable length of time?

Staying committed to your teacher helps tide you over during the dry periods—periods when you feel you are not progressing and start to lose motivation. In these times, doubts creep into your mind: "This path isn't working for me." If you give yourself the freedom to switch your teacher and path on a whim, you will feel like

不一定要在你身边。他们的能量可以通过他们的生活故事、他们的著作、他们的视听记录和他们的追随者出现。体验老师存在的最有力方式是内心，是对他们的存在和指导的直观感受。

如果你觉得被一条道路所吸引，那就做个实验，在你的生活中用心实践它的教义一段时间，在它的社区里呆上一段时间，确定它是否能帮助你取得进步。一旦你找到了一条你希望成为自己的道路，就致力于它。你可能会发现混合和匹配、抽样、根据任何特定时刻对你有用的东西来建立你自己的道路更为吸引人。但是，请这样想一想。有多少运动员通过制定自己的路线，把不同教练的想法拼凑在一起，而没有在合理的时间长度内对一个教练做出承诺，从而成为奥林匹克运动员？

对你的老师保持承诺有助于在枯燥期--当你觉得自己没有进步并开始失去动力的时期--渡过难关。在这些时候，怀疑会悄悄进入你的头脑。"这条道路不适合我"。如果你给自己自由，可以随心所欲地更换老师和道路，那么每当你遇到枯燥的阶段，你就会觉得要更换。但那样你就永远学

switching whenever you hit a dry phase. But then you'd never learn anything. Very few have made it to Self-Realization without a trusted teacher to whom they have been loyal.

Some of us may find it constrictive to follow a teacher. A true teacher would never ask you to blindly follow what they say; rather, they would guide you to discover your true nature and to heed your own inner voice. In yoga traditions, a true teacher is called a guru. The meaning of the word "guru" is "dispeller of darkness"; the guru liberates you by helping you discover your own light within. Your first responsibility, as a pilgrim on the path of Self-Realization, is to find the right path for yourself—one that will help you discover this light within.

HOW A SEEKER FOUND HIS PATH

Here is how Paul Brunton found his path during his search in "secret" India: "I wanted to gather the real facts about the yogis of today by the method of first-hand investigation.... Without that strict, scientific attitude I might have been led away into the wilderness of superstition.... I could never have done this did I not contain within my complex nature the two elements of scientific skepticism and spiritual

不到东西了。很少有人能在没有一个值得信赖的老师的情况下实现自我实现，他们一直对其忠诚。

我们中的一些人可能会发现追随老师是一种束缚。真正的老师永远不会要求你盲目跟随他们所说的；相反，他们会引导你发现你的真实本性，听从你自己内心的声音。在瑜伽传统中，真正的老师被称为"大师"。Guru "这个词的意思是"驱散黑暗"；Guru通过帮助你发现自己内心的光明来解放你。作为自我实现道路上的朝圣者，你的首要责任是找到适合自己的道路--帮助你发现内在的光明。

追求者如何找到自己的道路

以下是保罗-布鲁顿在"秘密"印度的探索过程中如何找到自己的道路。"我想通过第一手调查的方法收集有关当今瑜伽师的真实情况....，如果没有这种严格的科学态度，我可能会被带入迷信的荒野....，如果我没有在我复杂的天性中包含科学怀疑论和精神敏感性这两个因素，我永远不可能做到这一点....，要把通常被认为是矛

sensitivity. … It is not easy to conjoin qualities which are usually held to be contradictory, but I sincerely tried to hold them in sane balance.”

Along the way, he found

well-intentioned fools, scriptural slaves, venerable know-nothings, money-seeking conjurers, jugglers with a few tricks, … pious frauds… and [self-styled] “divine teachers” who promise an ecstasy of the spirit, but give instead an exasperation of the mind. … I have met some men of remarkable attainments and fine character, as well as others who can do amazing things… but… I have no desire to become the depository of another man’s doctrines; it is a living, first-hand, personal experience which I seek, a spiritual illumination entirely my own and not someone else’s.

Dejected, Brunton prepared to return to Britain. Just three days before his ship was to sail from Mumbai, he experienced a strong inner pull to return to the premises of one of the yogis he had visited, Ramana Maharshi. He canceled his departure and traveled back to south India to see the Maharshi.

盾的品质结合起来是不容易的，但我真诚地试图使它们保持理智的平衡。”

一路走来，他发现

善意的傻瓜、圣经的奴隶、可敬的无知者、追求金钱的魔术师、有一些小把戏的杂耍者、……虔诚的骗子……以及[自称]“神圣的教师”，他们承诺精神上的狂喜，但却给人以心灵的愤懑。……我遇到过一些具有非凡造诣和优秀品格的人，以及其他能够做出惊人之举的人……但是……我不想成为他人教义的保存者；我寻求的是一种活生生的、第一手的个人经验，一种完全属于我自己而不是别人的精神启迪。

沮丧之余，布鲁顿准备返回英国。就在他的船要从孟买起航的前三天，他经历了一种强烈的内在牵引，要回到他曾经拜访过的一位瑜伽士的处所， Ramana Maharshi。他取消了离开的计划，回到印度南部去见马哈希。

At Maharshi's hermitage, he had hoped to engage in some form of intellectual inquiry on spiritual matters. Instead, Maharshi guided him to dive within. "The realization forces itself through my wonderment that all my questions are moves in an endless game, the play of thoughts which possess no limit to their extent; that somewhere within me there is a well of certitude which can provide me with all the waters of truth I require; and that it will be better to cease my questioning and attempt to realize the tremendous potencies of my own spiritual nature. So I remain silent and wait."

在马哈希的隐居地，他曾希望对精神问题进行某种形式的知识探索。相反，马哈希引导他潜入内心。"在我的疑惑中，我意识到我所有的问题都是在一个无尽的游戏中的动作，是思想的游戏，其范围没有限制；在我的某个地方有一口肯定的井，可以为我提供我所需要的所有真理之水；最好是停止我的提问，尝试实现我自己精神本质的巨大潜力。所以我保持沉默，等待。"

In these early strivings Brunton was seeking to access the interiorized mind. At one point, he expressed to Maharshi that he was losing hope of achieving any breakthroughs. Maharshi replied, "Every man is divine and strong in his real nature. What are weak and evil are his habits, his desires and thoughts, but not himself." Gradually, under Maharshi's guidance, Brunton started to achieve tangible gains.

在这些早期的努力中，布鲁顿正在寻求进入内在化的心灵。有一次，他向马哈希表示，他已经失去了取得任何突破的希望。马哈希回答说："每个人在他的真本性中都是神圣和强大的。脆弱和邪恶的是他的习惯，他的欲望和思想，但不是他自己"。渐渐地，在马哈希的指导下，布鲁顿开始取得切实的收获。

I slip quietly to the floor and straightway assume my regular meditation posture. In a few seconds I compose myself and bring all wandering thoughts to a strong center. An intense interiorization of consciousness comes with the closing of eyes.... The mental questionings which have

我悄悄地滑到地上，直接摆出我的常规冥想姿势。在几秒钟内，我整理好自己，把所有游荡的思想带到一个强大的中心。闭上眼睛后，一种强烈的意识内化出现了....，在我早期的冥想中，大部分的心理疑问最近都开始停止了....，我想潜入一个比思想更

marked most of my earlier meditations have lately begun to cease.... I want to dive into a place deeper than thought. I want to know what it will feel like to deliver myself from the constant bondage of the brain, but to do so with all my attention awake and alert. It is strange enough to be able to stand aside and watch the very action of the brain as though it were someone else's, and to see how thoughts take their rise and then die, but it is stranger still to realize intuitively that one is about to penetrate into the mysteries which hide the innermost recesses of [a person's] soul.... A perfectly controlled and subdued anticipation quietly thrills me.

Finally it happens. Thought is extinguished like a snuffed candle.

In that magical moment, Brunton had entered his tranquil mind.

"How shall I record these experiences through which I next pass," Brunton wrote, "when they are too delicate for the touch of my pen? Scholars may burrow like moles among the growing piles of modern books and ancient manuscripts which line the walls of the house of learning, but they can learn no deeper secret than this, no higher truth than the supreme truth that man's very self is divine."

深的地方。我想知道把自己从大脑的持续束缚中解脱出来是什么感觉，但这样做时，我所有的注意力都是清醒和警觉的。能够站在一旁观察大脑的行动，就像它是别人的一样，看到思想如何兴起然后消亡，这已经很奇怪了，但更奇怪的是，凭直觉意识到自己即将深入隐藏在[一个人]灵魂最深处的奥秘，....，一种完美控制和抑制的期待悄悄地让我激动。

终于发生了。思想就像被掐灭的蜡烛一样熄灭了。

在那个神奇的时刻，布鲁顿进入了他平静的心灵。

布鲁顿写道："我将如何记录我接下来所经历的这些经历，""当它们对我的笔触来说太微妙时？学者们可以像鼹鼠一样钻进日益增多的现代书籍和古代手稿堆中，这些书籍和手稿排列在学府的墙壁上，但他们无法学到比这更深的秘密，没有比人的本体是神圣的这一最高真理更高的真理。

Perhaps this is why Daya Mata, the nun Elvis called his “spiritual mother,” declared, “The nature of the soul is power, bliss, love.... Man runs after these things because he is unconsciously seeking to experience his own soul nature.”

也许这就是为什么被猫王称为“精神母亲”的修女达亚-玛塔宣称：“灵魂的本性是力量、幸福、爱....，人之所以追逐这些东西，是因为他在无意识地寻求体验自己的灵魂本性。”

Chapter 13

LEADING WITH SELF-
REALIZATION

第十三章

以自我实现为主导

As human beings, our greatness lies not so much in being able to remake the world… as in being able to remake ourselves.

—Gandhi

HOW GANDHI SHOOK THE WORLD BY GOING WITHIN

In 1888, Mohandas Gandhi traveled to London for the first time at the age of eighteen and checked into a room at Victoria Hotel. "I was quite dazzled by the splendor of the hotel. . . I thought I could pass a lifetime in that room." Gandhi had arrived in the city with an important mission. His father had been the chief

作为人类，我们的伟大不在于能够重塑世界……而在于能够重塑自己。

-甘地

甘地如何通过内在的方式震撼世界

1888年，18岁的莫汉达斯-甘地第一次来到伦敦，入住了维多利亚酒店的一个房间。"我被酒店的辉煌所吸引，. . . 我想我可以在那个房间里度过一生"。甘地带着一项重要的任务来到了这座城市。他的父亲曾是波尔班达尔州的首席部长，职位显赫，直到1885年去世。甘地从小就是一个胆小

minister of Porbandar state, a prominent position, until his death in 1885. Gandhi grew up a timid and shy boy, and after being a mediocre student at school he had enrolled in college in India and explored the idea of becoming a doctor, only to return home five months later after failing his first set of classes. His older brother and he decided that he should pursue a law degree in England and return to India as an attorney. "The object of sending me to England," he later recounted to his brother, "was that we... might thereby maintain the status of our father more or less, be well off and enjoy the good things of life."

Here he was, at the very seat of power of the British Empire, of which his nation, India, was the crown jewel. "[I was] all the time smiling within myself.... At that time, my only thought was to acquire all the accomplishments which make a gentleman." He took lessons in dancing, elocution, French, and the violin. He refashioned his wardrobe, wearing "a high silk hat top, a Gladstonian collar, stiff and starched... a morning coat, a double-breasted vest and dark striped trousers... boots... leather gloves... and a silver-mounted stick."

Fast-forward to 1931, when Gandhi returned for what would be his final visit to London. He was there to attend the Round Table Conference organized by the British government to discuss the future of colonial

害羞的男孩，在学校里是个平庸的学生，他曾在印度的大学里报名，并探讨了成为一名医生的想法，但在五个月后，他在第一组课程中不及格，就回到了家里。他的哥哥和他决定，他应该在英国攻读一个法律学位，然后回到印度当律师。"送我去英国的目的，"他后来向他的哥哥讲述了，"是为了我们.....可以借此或多或少地保持我们父亲的地位，过上好日子，享受生活中的美好事物。"

他在这里，在大英帝国的权力中心，而他的国家--印度，是大英帝国的皇冠上的宝石。"[我]内心一直在微笑，....，当时，我唯一的想法是获得使人成为绅士的所有成就。"他学习了舞蹈、口才、法语和小提琴课程。他对自己的衣柜进行了改造，穿上了"高高的丝绸帽顶，格拉德斯顿式的领子，硬邦邦的，上了星的.....晨衣，双排扣背心和深色条纹长裤.....靴子.....皮手套.....和一根银制的棍子"。

转眼到了1931年，甘地回到了伦敦，这将是他最后一次访问。他在那里参加了由英国政府组织的圆桌会议，讨论印度殖民地的未来。现在，他已经是世界上最有名的人之一了。

India. By now, he was one of the most famous people in the world. His next stop after London would be mainland Europe, and Italian educator Maria Montessori had remarked in anticipation, "Everybody knows him, even the smallest child, in every corner of Europe. Everyone, when he sees his picture, exclaims in his own language: That is Gandhi!" In India, people had started to call him Mahatma Gandhi instead of Mohandas Gandhi. The word "Mahatma" means "great soul."

This time, there was no Victoria Hotel. Gandhi accepted an invitation to be a houseguest in the low-income eastern district so he could interact with the city's poor. And this time, there was no "striped silk shirt" or "double-breasted vest." Gandhi arrived in London in the same garb he had begun to wear in India as a symbol of his kinship with the poor: sandals and a loincloth that left much of his body bare. When King George V asked to meet Gandhi, several Buckingham Palace officials fretted about Gandhi's dress. Gandhi responded after the meeting by noting that "the King was wearing enough for the both of us."

How did the mesmerized Gandhi become the mesmerizing Gandhi in between those two London visits?

他在伦敦之后的下一站将是欧洲大陆，意大利教育家玛丽亚-蒙特梭利 (Maria Montessori) 在期待中说："每个人都知道他，即使是最小的孩子，在欧洲的每个角落。每个人，当他看到他的照片时，都会用自己的语言赞叹。这就是甘地！"在印度，人们已经开始叫他圣雄甘地，而不是莫汉达斯-甘地。"圣雄"这个词的意思是"伟大的灵魂"。

这一次，没有维多利亚酒店。甘地接受了邀请，成为东部低收入区的房客，以便他能与该市的穷人交流。而这一次，没有"条纹丝绸衬衫"或"双排扣背心"。甘地到达伦敦时，穿着他在印度开始穿的同样的服装，作为他与穷人的亲属关系的象征：凉鞋和腰布，使他的大部分身体裸露在外。当国王乔治五世要求会见甘地时，白金汉宫的几位官员对甘地的穿着感到不安。甘地在会后回应说，"国王穿的衣服足够我们两个人穿了"。

在这两次伦敦之行之间，被迷惑的甘地是如何成为被迷惑的甘地的？

After earning his law degree, Gandhi went back to India. He later wrote, "[I was] so much attached… to London and its environments; for who would not be? London with its teaching institutions, public galleries, museums, theatres, vast commerce, public parks and vegetarian restaurants, is a fit place for a student and a traveler.... It was not without deep regret that I left London." Destiny awaited Gandhi on the other side—his initial meeting with Raychand, the diamond merchant, happened the day after his ship docked in Bombay. After a short stint in India, Gandhi left for South Africa to provide legal representation to an Indian client.

From South Africa, he wrote a letter to Raychand asking for his guidance on a set of hard questions: "What is the soul? Does it perform actions? Do past actions impede its progress or not? What is God? Is He the creator of the universe? If a claim is put forward that a particular religion is the best, may we not ask the claimant for proof? What will finally happen to this world? Will the world be morally better off in the future?" His fascination for late-Victorian London had started to fade as he became increasingly drawn to one goal, which he later described this way: "What I meant to achieve—what I have been striving and pining to achieve these thirty years—is self-realization." On another occasion he declared, "If I found myself

获得法律学位后，甘地回到了印度。他后来写道： "[我]非常喜欢……伦敦和它的环境；，因为谁会不喜欢？伦敦有教学机构、公共画廊、博物馆、剧院、庞大的商业、公共公园和素食餐厅，是一个适合学生和旅行者的地方....，我离开伦敦时不无遗憾。"命运在另一边等待着甘地--他与钻石商人Raychand的初次会面发生在他的船停靠孟买的第二天。在印度短暂停留后，甘地前往南非，为一位印度客户 提供法律代理。

在南非，他给雷昌德写了一封信，请求他在一系列困难问题上给予指导。"灵魂是什么？它是否执行行动？过去的行为是否会阻碍它的进步？上帝是什么？他是宇宙的创造者吗？如果有人宣称某个宗教是最好的，我们可以不要求宣称者提供证据吗？这个世界最终会发生什么？这个世界将来在道德上会更好吗？"他对晚维多利亚时代的伦敦的迷恋已经开始消退，因为他越来越被一个目标所吸引，他后来这样描述。"我所要实现的--这三十年来我一直在努力和渴望实现的--是自我实现"。在另一个场合，他宣称："如果我发现自己完全沉浸在为社会服务中，其背后的原因是我对自我实现的渴望"。

entirely absorbed in the service of the community, the reason behind it was my desire for self-realization."

In the years that followed, Gandhi pursued Self-Realization not only by plumbing the depths of his consciousness to enter his Inner Core but also by guiding admirers and adversaries alike to discover their own Core. He saw the two actions as related. "[It is] my experiments in the spiritual field, which are known only to me... from which I have derived such power as I possess for working in the political field."

One of the first steps Gandhi took on his journey to Self-Realization was to implement a practice of silence. "I visited a Trappist monastery in South Africa.... Most of the inmates of that place were under a vow of silence. I inquired of the Father the motive of it and he said the motive is apparent: 'We are frail human beings. We do not know very often what we say. If we want to listen to the still small voice that is always speaking within us, it will not be heard if we continually speak.' I understood that precious lesson. I know the secret of silence."

As a youth, Gandhi had been uninterested in prayer. "I started with

在随后的岁月里，甘地不仅通过挖掘他的意识深处以进入他的内在核心来追求自我实现，而且还通过引导崇拜者和对手来发现他们自己的核心。他认为这两项行动是相关的。"[这是]我在精神领域的实验，只有我自己知道.....我从这些实验中获得了我在政治领域工作所拥有的这种力量。"

甘地在自我实现的道路上采取的第一个步骤是实行沉默的做法。"我访问了南非的一个特拉皮斯特修道院....，那里的大多数囚犯都发过誓要保持沉默。我向神父询问它的动机，他说动机很明显：'我们是脆弱的人类。我们往往不知道自己说了什么。如果我们想听那始终在我们内心深处说话的寂静的小声音，如果我们不断地说话，它就不会被。我明白了这个宝贵的教训。我知道了沉默的秘密"。

年轻时，甘地曾对祈祷不感兴趣。他说："我开始时不相信上帝和祈

disbelief in God and prayer," he said, but then at a "late stage in life [I felt a] void." At thirty-six, he made prayer a regular practice. "Prayer has been the saving of my life," said he. "I have had my fair share of the bitterest public and private experiences. They threw me into temporary despair, but if I was able to get rid of it, it was because of prayer.... In spite of despair staring me in the face on the political horizon, I have never lost my peace.... That peace, I tell you, comes from prayer." On one occasion he announced, "I have so much to accomplish today that I must meditate for two hours instead of one." He also once reflected on how prayer can reshape our relationship with the world: "Prayer is the greatest binding force, making for the solidarity and oneness of the human family. If a person realizes his unity with God through prayer, he will look upon everybody as himself. The outer must reflect the inner."

祷，"但后来在"生命的晚期[我感到]空虚"。三十六岁时，他将祈祷作为一种常规做法。"他说："祈祷一直是我生命的救赎。他说："我有过最惨痛的公共和私人经历。它们使我陷入暂时的绝望，但如果能够摆脱它，那是因为祈祷....，尽管政治地平线上的绝望盯着我的脸，但我从未失去我的和平....，我告诉你们，这种和平来自祈祷。"有一次，他宣布："我今天有很多事情要完成，我必须打坐两个小时，而不是一个小时。"他还曾反思过祈祷如何重塑我们与世界的关系："祈祷是最大的约束力，使人类大家庭团结一致，合而为一。如果一个人通过祈祷意识到他与上帝的统一性，他就会把每个人都看成自己。外在必须反映内在"。

In his early days, Gandhi embraced the racist sentiments prevalent in those times. In South Africa, this attitude initially made him distance himself from the black community, in part to demonstrate that Indians were closer in racial status to whites. As he grew in Self-Realization, he started to see the world very differently. In a speech in Johannesburg in 1908, he stated, "If we look into the future, is it not a heritage we have to leave to posterity that all the different races commingle and produce a civilization that perhaps the world has not yet seen?" It was this much-

在他的早期，甘地接受了那个时代盛行的种族主义情绪。在南非，这种态度最初使他与黑人社区保持距离，部分原因是为了证明印度人在种族地位上更接近白人。随着他在自我实现方面的成长，他开始以非常不同的方式看待这个世界。1908年在约翰内斯堡的一次演讲中，他说："如果我们展望未来，所有不同的种族融合在一起，产生一种也许世界上还没有见过的文明，这难道不是我们要留给后人的遗产吗？"二十一年后离开南非的正是这个已经大变样的甘地。正如纳尔逊-曼德拉后来在访问印度时所

transformed Gandhi that left South Africa twenty-one years later. As Nelson Mandela later put it on a visit to India, "You gave us Mohandas; we returned him to you as Mahatma."

Soon after his return to India, Gandhi began to actively pursue social and political reform there. The strain the work placed on him made him at times feel he was "being torn to pieces." To rebuild his inner state, he decided to reserve Monday as a day of silence for himself. From then on, he never spoke on Mondays except during emergencies. At the Round Table Conference he attended in London, the first day happened to be a Monday; he participated without speaking a word. On Tuesday morning, he gave the address that led his personal secretary to observe to a British journalist that what Gandhi spoke, felt, thought, and did was always the same.

Gandhi strove to cultivate the tempered mind. The American journalist Louis Fischer, who spent time with Gandhi while penning a biography of him, wrote, "He had a violent nature and his subsequent mahatma-calm was the product of long training in temperament-control. He did not easily become an even-minded, desireless yogi. He had to remold himself. Recognizing his deficiencies, he made a conscious effort to grow and change and restrain his bad impulses. He turned himself

说: "你们给了我们莫汉达斯; 我们把他作为圣雄还给了你们"。

回到印度后不久，甘地开始在那里积极进行社会和政治改革。这项工作给他带来的压力使他有时感到自己"被撕成了碎片"。为了重建他的内心状态，他决定将周一作为自己的沉默日。从此以后，除了紧急情况，他在周一从不说话。在他参加的伦敦圆桌会议上，第一天恰好是星期一；他一言不发地参加了。周二上午，他发表了讲话，他的私人秘书对一位英国记者说，甘地所说、所感、所想、所做的总是一样的。

甘地努力培养有节制的思想。美国记者路易斯·菲舍尔 (Louis Fischer) 在撰写甘地的传记时与甘地相处了一段时间，他写道："他有一个暴力的天性，他后来的圣母平静是长期训练性情控制的产物。他不容易成为一个心态平和、无欲无求的瑜伽士。他必须重新塑造自己。认识到自己的不足，他有意识地努力成长和改变，克制自己的不良冲动。他把自己变成了一个不同的人。他是一世中第二次出生的杰出案例。

into a different person. He was a remarkable case of second birth in one lifetime."

Beyond temperance, Gandhi was seeking the tranquil mind, the stillness that goes beyond thought and feelings, a state he called "silent prayer." He wrote,

True meditation consists in closing the eyes and ears of the mind to all else, except the object of one's devotion.... Emptying the mind of all conscious processes of thought and filling it with the spirit of God unmanifest brings one ineffable peace and attunes the soul with the Infinite.... [We should] make a serious effort to throw off the attachments of the world for a while... to make a serious endeavor to remain, so to say, out of the flesh.... The practice of complete withdrawal of the mind from all outward things, even though it might be only for a few minutes every day, will be found to be of infinite use.

In his later years, Gandhi was in a train going uphill when the coach became disconnected from the engine and started to roll downhill, gaining speed as it went. Passengers around him were terrified; the coach could at any moment derail and fall off the hill. But Gandhi continued dictating a note to an assistant, who exclaimed, "[Sir],

除了节制之外，甘地还在寻求心灵的宁静，超越思想和感情的静止，他称之为"无声的祈祷"的状态。他写道

真正的冥想包括关闭眼睛和耳朵，除了一个人的奉献对象外，对其他一切....，清空所有有意识的思想过程，用未显现的上帝的精神来填充它，给人带来不可言喻的和平，使灵魂与无限相适应。...[我们应该]认真努力，暂时抛开世界的牵挂...认真努力，保持，可以说，脱离肉体....，把心思完全从一切外在事物中抽离出来的做法，即使每天只有几分钟，也会发现有无限的作用。

在他的晚年，甘地在一列上坡的火车上，车厢与发动机脱节，开始向下坡滚动，速度越来越快。他周围的乘客都吓坏了；车厢随时都可能脱轨，掉下山去。但甘地继续向一位助手口述纸条，后者惊呼："[先生]，你知道正在发生什么吗？我们可能不会活着。我们在生与死之间。马车正在

do you know what is happening? We may not be alive. We are in-between life and death. The coach is moving backward with nothing to stop it, and it's gaining speed." Gandhi, unimpressed, replied, "If we die, we die. But if we are saved, we would have wasted all this time." He guided his assistant to keep writing until the future resolved itself—and they did not die that day. In that moment, Gandhi was displaying the centered state that defines the peak of Self-Realization: the unshakable mind.

Gandhi once led a peace march in a riot-torn area of Bengal. While he was walking through a prominent Muslim section of the region, a fanatic rushed up to him, grabbed his throat, and threw him to the ground. Gandhi immediately started to recite verses he had memorized from the Quran, verses that invoked God's mercy and guidance. The man, Allahdad Khan Mondol, was startled to hear such a fine recital from his scripture. He apologized and eventually became one of Gandhi's followers. Gandhi's deep study of world scriptures had convinced him that they represent different paths to Self-Realization; in that life-threatening moment, his unshakable mind found the right path to awaken Mondol to the peace and love ever present in his Core.

Gandhi's greatest weapon in leading India's struggle for independence was his

向后移动，没有任何东西可以阻止它，而且速度越来越快。"甘地不以为然，回答说："如果我们死了，我们就死了。但如果我们要得救了，我们就浪费了这一切时间"。他指导他的助手继续写作，直到未来解决自己的问题——那天他们并没有死。在那一刻，甘地展示了定义自我实现的高峰的中心状态：不可动摇的心。

甘地曾在孟加拉的一个骚乱地区领导过一次和平游行。当他走过该地区一个著名的穆斯林区时，一个狂热分子冲到他面前，掐住他的喉咙，把他扔到地上。甘地立即开始背诵他所背诵的《古兰经》中的经文，这些经文援引了真主的怜悯和指导。那个叫阿拉达德-汗-蒙多尔的人听到他的经文中如此精彩的背诵，感到很惊讶。他表示歉意，并最终成为甘地的追随者之一。甘地对世界经文的深入研究使他相信，这些经文代表了通往自我实现的不同道路；在那个威胁生命的时刻，他那不可动摇的思想找到了正确的道路，唤醒了蒙多尔，使他的核心永远存在着和平与爱。

甘地领导印度独立斗争的最大武器是他内心的声音。

inner voice.

There come to us moments in life when about some things we need no proof from without. A little voice within us tells us, "You are on the right track, move neither to your left nor right, but keep to the straight and narrow way."… The only tyrant that I accept in the world is the still small voice within me. … For me the voice [is] more real than my own existence. … The time when I learnt to recognize this voice was, I may say, the time when I started praying regularly. … It has never failed me, and for that matter, anyone else. And everyone who wills can hear the voice. It is within everyone.

The more Gandhi came face-to-face with his Inner Core, the more his awareness grew of its hidden presence in everyone. On this basis, he created a social and political reform movement named satyagraha—or soul force. We might think of it as Core Force. Its principles and tactics were nothing short of remarkable.

In 1922, Gandhi was arrested by the British government and tried for fomenting unrest in India. At his trial, he did not defend himself. He accepted the prosecutor's charges, and then made an impassioned case for how British colonial rule was morally degrading for the British

在我们的生活中，有些时候我们不需要来自外界的证明。我们内心的一个小声音告诉我们："你在正确的轨道上，既不要向左也不要向右移动，而要沿着笔直而狭窄的道路前进。"……我在这个世界上唯一接受的暴君是我内心静止的小声音……，对我来说，这个声音[是]比我自己的存在更真实……，我学会识别这个声音的时候，我说，是我开始定期祈祷的时候……，它从未让我和其他任何人失望。每个有意愿的人都能听到这个声音。它就在每个人心里。

甘地越是与他的内在核心面对面，他就越是意识到它在每个人身上的隐藏存在。在此基础上，他创建了一个社会和政治改革运动，名为 satyagraha 或灵魂力量。我们可以把它看作是核心力量。它的原则和策略是非常了不起的。

1922年，甘地被英国政府逮捕，并因在印度煽动动乱而被审判。在审判中，他没有为自己辩护。他接受了检察官的指控，然后慷慨陈词，说明英国的殖民统治在道德上对英国人是一种侮辱，对印度是一种破坏，以及为什么每个印度爱国者都有责任挑战

and destructive for India, and why it was the duty of every Indian patriot to challenge unjust British policies and laws and seek India's independence. He ended by telling the judge, "The only course open to you, the judge, is either to resign your post and thus disassociate yourself from evil, if you feel that the law you are called upon to administer is an evil and that in reality I am innocent; or to inflict on me the severest penalty, if you believe that the system and the law you are assisting to administer are good for the people of this country, and that my activity is therefore injurious to the public weal." Here, he was exercising a key principle of satyagraha—the idea that every individual has a conscience, and our only aspiration should be to help people awaken and follow their own inner voice. The judge was visibly moved, saying, "The law is no respecter of persons. Nevertheless, it will be impossible to ignore the fact that you are in a different category from any person I have ever tried or am likely to try." After sentencing Gandhi to six years in prison based on the law, he added, "And I should like to say in doing so that if the course of events in India makes it possible for the government to reduce the period and release you no one will be better pleased than I."

On his visit to London for the Round Table Conference, Gandhi asked to travel to Lancashire to visit its laid-off textile mill workers. As a colony, India had been forced by Britain to export cotton at low prices to British mills, where it was manufactured

不公正的英国政策和法律，寻求印度的独立。他最后对法官说："法官，你唯一的选择是，如果你觉得你要执行的法律是邪恶的，而实际上我是无辜的，那么你就辞去你的职务，从而与邪恶划清界限；如果你认为你协助执行的制度和法律对这个国家的人民是有益的，而我的活动因此损害了公共利益，那么就对我施以最严厉的惩罚。"在这里，他行使了萨蒂格拉哈的一个关键原则--每个人都有自己的良心，我们唯一的愿望应该是帮助人们唤醒并遵循他们自己内心的声音。法官明显被感动了，他说："法律是不尊重人的。然而，不可能忽视这样一个事实，即你与我曾经审判或可能审判的任何一个人都是不同的"。在根据法律判处甘地六年监禁后，他又说："我想说的是，如果印度的事态发展使政府有可能缩短期限并释放你，没有人会比我更高兴。"

在访问伦敦参加圆桌会议时，甘地要求前往兰开夏郡，看望那里的纺织厂下岗工人。作为一个殖民地，印度被英国强迫以低价向英国工厂出口棉花，在那里将棉花加工成布匹，再以高价卖给印度人--这使英国的国库

into cloth and sold back to Indians at a big premium—enriching Britain's coffers, but impoverishing India. So Gandhi had championed a movement in India to boycott British textiles, ultimately leading to the closure of Lancashire mills. The British government was concerned about Gandhi visiting Lancashire on the assumption that the mill workers would be angry with him. But Gandhi, who saw the workers for their Core, was confident that he could, through dialog, win them over.

充实，但却使印度陷入贫困。因此，甘地在印度倡导了一场抵制英国纺织品的运动，最终导致了兰开夏郡工厂的关闭。英国政府对甘地访问兰开夏郡感到担忧，认为工厂的工人会对他感到愤怒。但是，甘地看到了工人们的核心，他相信通过对话，他可以赢得他们的支持。

A large crowd was assembled to see him when he arrived. "Please listen to me for just a few minutes," Gandhi asked them quietly. "Give me a chance to present our point of view, and then, if you like, condemn me and my people. You tell me that three million people are out of employment here, have been out of employment for several months. In my country, three hundred million people are unemployed at least six months in every year. You say there are days when you can get only bread and butter for your dinner. But these people [in India] often go for days on end without any food at all."

当他到达时，有一大群人聚集在一起看他。"请听我说几分钟，"甘地轻声问他们。"给我一个机会陈述我们的观点，然后，如果你们愿意，就谴责我和我的人民。你们告诉我，这里有三百万人失业，已经失业好几个月了。在我的国家，每年有三亿人至少有六个月的时间失业。你说有的时候，你的晚餐只能得到面包和黄油。但这些人[在印度]经常连续几天没有任何食物。"

By the end of their exchange, the mill workers were cheering for Gandhi, the man most responsible for their economic hardships. We sometimes write off our opponents when we feel they are taking an unjust position or when their interests are

在他们的交流结束时，工厂的工人们为甘地欢呼，而甘地是对他们的经济困难负有最大责任的人。当我们觉得对手采取了不公正的立场，或者他们的利益与我们的利益有冲突时，我们有时会把对手撇开。甘地在兰开

in conflict with our own. Gandhi's moment in Lancashire offers an action we can practice to build rapprochement: affirm the hidden Core in your opponents, and create a space for dialog where hearts are stirred and truth and solutions are mutually discovered.

Gandhi once described soul force as "gentle, it never wounds. It must not be the result of anger or malice. It is never fussy, never impatient, never vociferous. It is the direct opposite of compulsion. It was conceived as a complete substitute for violence." His goal was to show people that soul force—the capacity for heroic sacrifice to peacefully advance just causes in the world—was their native state, and that in small and silent ways, it already operated in their relationships at home and beyond. When a skeptic pointed to how there was no historical evidence of the existence or use of soul force in social transformation, Gandhi responded, "History, as we know it, is a record of the wars of the world... how kings played, how they became enemies of one another, how they murdered one another.... History is really a record of every interruption of the even working of the force of love or of the soul." He went on to highlight how soul force silently operates in everyday people's lives:

Two brothers quarrel: one of them repents and reawakens the love that was

夏郡的时刻提供了一个我们可以实践的行动，以建立和睦关系：肯定对手身上隐藏的核心，并创造一个对话的空间，使心灵被激荡，真理和解决方案被相互发现。

甘地曾将灵魂力量描述为"温和的，它从不伤人。它决不是愤怒或恶意的结果。它从不挑剔，从不急躁，从不大声喧哗。它与强制力直接相反。它被设想为完全替代暴力"。他的目标是向人们展示灵魂力量--为和平推进世界上的正义事业而做出英雄式牺牲的能力--是他们的原生状态，而且以小而无声的方式，它已经在他们的家庭和其他地方的关系中运作。当一个怀疑者指出如何没有历史证据证明灵魂力量在社会变革中的存在或使用时，甘地回答说："历史，正如我们所知，是世界战争的记录.....国王们如何游戏，他们如何成为彼此的敌人，他们如何相互谋杀....，历史实际上是爱的力量或灵魂的均匀工作的每一次中断的记录"。他继续强调灵魂力量是如何在人们的日常生活中默默运作的。

两兄弟争吵：其中一个悔悟了，重新唤醒了他内心沉睡的爱；两人又

lying dormant within him; the two again begin to live in peace; nobody takes note of this. But if the two brothers through the intervention of [lawyers] or some other reason take up arms or go to the law—which is another form of the exhibition of brute force—their doings would be immediately noticed in the press, they would be the talk of their neighbors and would probably go down to history. And what is true of families and communities is true of nations. There is no reason to believe that there is one law for families and another for nations.

But he also recognized that cultivating soul force required people to make a big investment in themselves. So he set up ashram communities in South Africa and later in India, where he welcomed people from around the world to live with him. The ashram routine included prayers, right diet, exercise, and other practices designed to help residents cultivate their Inner Core. Gandhi took a keen interest in the residents, tracking their individual progress, offering personal counsel, and maintaining a joyful environment. He wrote, "Just as physical training [needs] to be imparted through physical exercise, and intellectual through intellectual exercise, even so the training of the spirit [is] possible only through the exercise of the spirit. And the exercise of the spirit entirely depended on the life and character of the teacher."

开始和平共处；没有人注意到这一点。但是，如果这两兄弟通过[律师]的干预或其他原因拿起武器或诉诸法律--这是另一种形式的蛮力展示--他们的行为会立即被媒体注意到，他们会成为邻居们的谈资，并可能被载入历史。家庭和社区是如此，国家也是如此。没有理由相信家庭有一条法律，国家有另一条法律。

但他也认识到，培养灵魂力量需要人们对自己的巨大投资。所以他在南非和后来在印度建立了修行院社区，欢迎来自世界各地的人与他一起生活。修道院的日常活动包括祈祷、正确的饮食、锻炼和其他旨在帮助居民培养其内在核心的做法。甘地对居民有浓厚的兴趣，跟踪他们的个人进展，提供个人咨询，并保持一个欢乐的环境。他写道："正如身体训练[需要]通过身体锻炼来传授，智力通过智力锻炼来传授一样，精神的训练[也]只有通过精神的锻炼才能实现。而精神的锻炼完全取决于教师的生活和性格"。

To the people who had more limited contact with him at public rallies, his message was the same: go within and discover your true self. "If the crowd [at a rally] was loud or unruly, Gandhi would sit silently, for hours, until they were quiet. Then he would depart." What better way to be a messenger of peace than to guide people to the peace they possess in their Core?

对于那些在公共集会上与他接触比较有限的人来说，他的信息是一样的：进入内心，发现真正的自我。“如果[集会上]的人群很吵闹或不守规矩，甘地会静静地坐上几个小时，直到他们安静下来。然后他就会离开。”有什么办法能比引导人们找到他们在核心中拥有的和平，更能成为和平的使者？

In 1930, Gandhi wanted to build a nationwide civil disobedience movement against British rule. To the surprise of all, he decided to focus it on something as trite as salt. Britain's salt law prohibited Indians from producing their own salt so they would be required to buy the more expensive British salt. Jawaharlal Nehru, who later became India's first prime minister, recalled that when Gandhi proposed a protest against the salt law, "We were bewildered and could not fit in a national struggle with common salt." A leading newspaper, *The Statesman*, wrote, "It is difficult not to laugh, and we imagine that will be the mood of most thinking Indians." But Gandhi was unperturbed. His inner voice had led him to the idea of organizing a Salt March, during which he would walk with a group of followers all the way to the ocean and defy the law by simply drawing salt out of the water. "I had not the ghost of a suspicion how the breach of the salt law would work itself out," he declared. "But like a flash it came, and as you know, it was enough to

1930年，甘地想建立一个全国性的反对英国统治的公民不服从运动。令所有人吃惊的是，他决定将运动的重点放在像盐这样老套的东西上。英国的盐法禁止印度人自己生产盐，因此他们必须购买更昂贵的英国盐。后来，成为印度第一任总理的贾瓦哈拉尔-尼赫鲁回忆说，当甘地提出抗议盐法时，“我们感到很困惑，无法用普通的盐来配合民族斗争”。一家主要报纸《国家人》写道：“很难不笑，我们想象这将是大多数有思想的印度人的心情”。但甘地并不感到不安。他内心的声音使他产生了组织盐业游行的想法，在游行期间，他将与一群追随者一路走到海边，通过简单地从水中提取盐来藐视法律。他说：“我根本不知道违反盐法的行为将如何进行，”他说。“但它就像一道闪光，正如你所知道的，它足以把这个国家从一端震动到另一端。”

shake the country from one end to the other."

The Salt March proved to be a stroke of genius, connecting the freedom struggle with the everyday experience of salt consumption that millions of poor people across the land could relate to. Gandhi took off from his ashram with seventy-eight followers and marched for several days to the oceanfront. He had astutely recruited ashram residents rather than political workers for the demonstration, since he recognized that it would call for strict adherence to the principles of satyagraha. Over the next few days, tens of thousands would greet the marchers along the way. Upon reaching the ocean, Gandhi raised a lump of salty mud and declared, "With this, I am shaking the foundations of the British Empire."

Mass civil disobedience broke out all over India, with millions defying the salt laws, boycotting British products, and refusing to pay taxes. The British government imprisoned over sixty thousand. One poignant instance of satyagraha involving twenty-five hundred marchers was described by a United Press correspondent: "The officers ordered [the protestors] to retreat but they continued to step forward. Suddenly... scores of native policemen rushed upon the advancing marchers and rained blows on their heads with their steel-

事实证明，"盐业游行"是一个天才之举，它将自由斗争与全国各地数以百万计的穷人所能感受到的日常食盐消费经历联系起来。甘地带着78名追随者从他的修行院出发，向海滨行进了几天。他精明地招募了修行院的居民，而不是政治工作者参加示威，因为他认识到这需要严格遵守萨蒂格拉哈的原则。在接下来的几天里，数以万计的人将沿途迎接游行者。到达海边时，甘地举起一块咸泥，宣布："用这个，我将撼动大英帝国的根基"。

印度各地爆发了大规模的公民抗命行动，数百万人违抗盐法，抵制英国产品，并拒绝缴税。英国政府监禁了六万多人。联合通讯社的一名记者描述了一个涉及2500名游行者的悲壮的沙提格拉哈事例。"官员们命令[抗议者]撤退，但他们继续向前迈进。突然.....几十名本地警察冲向前进中的游行者，用他们的铁鞋[长棍]敲打他们的头。没有一个游行者举起手臂来抵挡这些打击。他们就像十根针一样倒下了。被打倒的人横七竖八地倒下，不省人事，或因头骨断裂或肩部

shod [long batons]. Not one of the marchers even raised an arm to fend off the blows. They went down like ten-pins. Those struck down fell sprawling, unconscious or writhing with fractured skulls or broken shoulders. The survivors, without breaking ranks, silently and doggedly marched on until struck down. The raids and beatings continued for several days."

As people in Britain and the rest of the world read journalists' accounts of the events, their eyes were opened to the suffering of India's masses. International and domestic pressure started to grow on the British government to end its imperial rule. Time magazine named Gandhi its Man of the Year. Gandhi's equation of satyagraha was unfolding with near-mathematical precision. Even during the freedom struggle's worst setbacks, he had refused to believe that the British were evil; instead, he had projected that once the suffering of the oppressed became more visible, sooner or later, the humanity that lay hidden deep within the British people would come shining through, and they would reform. It was several years before India gained her outer freedom, but Gandhi's satyagrahis had already started to gain inner freedom by replacing bodily force—the tool of past revolutionaries—with soul force.

骨折而扭动。幸存者没有脱离队伍，默默地，顽强地继续前进，直到被击倒。袭击和殴打持续了几天"。

当英国和世界其他国家的人们读到记者对事件的描述时，他们的眼睛被打开了，看到了印度人民的痛苦。国际和国内对英国政府的压力开始增加，要求其结束帝国统治。时代杂志将甘地评为年度人物。甘地的萨蒂格拉哈方程式以近乎数学的精确度展开。即使在自由斗争最严重的挫折期间，他也拒绝相信英国人是邪恶的；相反，他预测一旦被压迫者的痛苦变得更加明显，隐藏在英国人内心深处的人性迟早会闪现出来，他们就会改革。几年后，印度才获得了外部自由，但甘地的萨提亚格拉希们已经开始通过用灵魂力量取代身体力量--过去革命者的工具--来获得内在自由。

Most of the millions in India who followed Gandhi did not deeply study his philosophy. "I know that a whole people can adopt [nonviolence]... without understanding its philosophy," Gandhi once wrote. "People generally do not understand the philosophy of all their acts." The Core intuitively knows what the intellect can sometimes not comprehend. Over time, as Gandhi's methods have been studied and replicated globally by other reformers, including Martin Luther King Jr. and other civil rights leaders in the United States, it has become clear that the emancipation of India was not Gandhi's final aim. He used India as a proof point to show humanity the hidden virtues that lie present in its Core. Attempting to assess Gandhi's impact on the world, Albert Einstein wrote, "Generations to come, it may be, will scarcely believe that such a one as this ever in flesh and blood walked upon the earth." Stafford Cripps, a member of Britain's War Cabinet who was sent by Churchill on a mission to win India's cooperation during World War II, later observed about Gandhi, "I know of no other man of any time or indeed of recent history who so forcefully and convincingly demonstrated the power of spirit over material things." Churchill had believed that "Man is spirit," and his emissary to India, Cripps, found the person whom he believed most exemplified this truth.

印度数百万追随甘地的人中，大多数人没有深入研究他的哲学。甘地曾写道："我知道，整个民族可以采用[非暴力].....而不了解其哲学，"甘地曾写道。"人们一般不了解他们所有行为的哲学"。核心是直观地知道智力有时不能理解的东西。随着时间的推移，甘地的方法在全球范围内被其他改革者研究和复制，包括小马丁-路德-金和美国的其他民权领袖，人们清楚地看到，印度的解放并不是甘地的最终目的。他把印度作为一个证明点，向人类展示隐藏在其核心中的美德。阿尔伯特-爱因斯坦在试图评估甘地对世界的影响时写道："未来的几代人，可能几乎不会相信有这样一位有血有肉的人曾在地球上行走"。英国战争内阁成员斯塔福德-克里普斯(Stafford Cripps)在第二次世界大战期间被丘吉尔派去争取印度的合作，他后来谈到甘地时说："据我所知，在任何时代或最近的历史上，没有其他的人能够如此有力地、令人信服地证明精神对物质的力量。"丘吉尔相信"人就是精神"，而他派往印度的特使克里普斯，找到了他认为最能体现这一真理的人。

After Gandhi died, in January 1948, a foreign journalist asked an Indian friend to explain why the country was plunged into such an intense outpouring of grief over his death. The friend told him, "You know, the people feel that there was a mirror in the Mahatma in which they could see the greatest in themselves, and now they are afraid that mirror has been shattered."

What the diamond merchant Raychand had sparked in a youthful Gandhi is what he in turn sparked in hundreds of millions. Perhaps the central lesson from Gandhi's life is that our highest calling lies in awakening everyone to their Core identity—the peace, love, and joy that reside within—and that the surest way to do so is by first awakening to our own. And that is Self-Realization.

甘地去世后，1948年1月，一位外国记者请一位印度朋友解释，为什么这个国家对他的去世会陷入如此强烈的悲痛之中。这位朋友告诉他：“你知道，人们觉得在圣雄身上有一面镜子，他们可以看到自己身上最伟大的一面，而现在他们担心这面镜子被打碎了。”

钻石商Raychand在年轻时的甘地身上所激发的，就是他反过来在数亿人身上所激发的。也许甘地一生的核心教训是，我们的最高使命在于唤醒每个人的核心身份--内心深处的和平、爱和快乐，而这样做的最可靠方法是首先唤醒我们自己。这就是自我实现。

Part Three

第三部分

THE DESTINATION

目的地

Srinivasa Ramanujan was a college dropout with almost no formal training in mathematics. Yet, in his twenties, he discovered mind-bogglingly beautiful equations, like the one below.

斯里尼瓦萨-拉马努扬是一个大学辍学生，几乎没有受过任何正式的数学训练。然而，在他二十多岁的时候，他发现了令人难以置信的美丽方程，就像下面这个。

A prominent mathematician of the time, G. H. Hardy, acknowledged that he'd "never met [Ramanujan's] equal." One of the greatest unsolved mathematical mysteries of the twentieth century is the question of how the untutored Ramanujan arrived at these equations. He never proved the equations, leaving it to other mathematicians to determine if they were true or false. In one study of his final six hundred equations, 99 percent of them were proved, decades later, to be true.

Ramanujan claimed that the equations were revealed to him in visions by a higher power. "An equation for me has no meaning," he said, "unless it expresses a thought of God." The number zero, he believed, represented absolute reality, and the number infinity represented the many manifestations of that reality.

Is it possible for you and me to reach a state where our every action, like Ramanujan's equations, "expresses a thought of God"?

当时一位著名的数学家 G.H.Hardy承认，他"从未见过[拉马努扬]的对手"。二十世纪最大的未解数学之谜之一，就是没有受过专业训练的拉玛努强是如何得出这些方程的。他从未证明过这些方程，而是让其他数学家来确定它们是真是假。在对他最后的六百个方程的研究中，，其中99%的方程在几十年后被证明是真的。拉马努扬声称，这些方程是由一种更高的力量在幻觉中启示给他的。他说："一个方程对我来说没有任何意义，""除非它表达了上帝的思想"。他认为，数字零代表绝对的现实，而数字无限则代表该现实的许多表现形式。

你和我是否有可能达到这样一种状态：我们的每一个行动，就像拉马努扬的方程一样，"表达了上帝的一个想法"？

What kind of civilization would we create if we lived and led with the understanding that we are all manifestations of the same absolute reality?

如果我们在生活和领导中了解到我们都是同一个绝对现实的表现，我们会创造出什么样的文明？

Chapter 14

第十四章

TRANSCENDENCE

输送

Let the mind be enlarged, according to its capacity, to the grandeur of the

让心灵按其能力扩大，以适应奥秘的宏大，而不是让奥秘按心灵的狭

mysteries, and not the mysteries contracted to the narrowness of the mind.

—Francis Bacon

窄收缩。

-Francis Bacon

THE THIRD TYPE OF INTUITION

Sammie told the following story in my class:

Once, when I was teenager, I was getting ready to go out with my friends who were coming by to pick me up. I will never forget what happened next. My mother suddenly comes up to me, quite agitated, and insists that I cancel my plans. I argued with her heatedly, but she would not budge. "Sammie, you're not going out today. For my sake." Finally, I relented, and told my friends to go without me. That evening, they met with an accident. My mom later told me, "I just had this very bad feeling about you going out that night, so I had to stop you."

Rohan, an executive MBA student, shared this:

第三类直觉

萨米在我的课上讲了以下故事。

有一次，在我十几岁的时候，我正准备和我的朋友出去，他们要来接我。我永远不会忘记接下来发生的事情。我母亲突然走到我面前，相当激动，坚持要我取消计划。我激烈地与她争辩，但她不为所动。"Sammie，你今天不要出去了。为了我的利益。"最后，我妥协了，告诉我的朋友们，让他们自己去。那天晚上，他们遇到了一场意外。我妈妈后来告诉我，"我只是对你那天晚上出去有一种非常不好的感觉，所以我不得不阻止你。"

高管MBA学生罗汉对此进行了分享。

I remember the day my daughter was born. I was in the hospital. Now please know that I am not a physician, and have no medical training or knowledge. And this was my first child, so I had no previous experience with childbirth. But that day, somehow, I had a very uncomfortable feeling arise within me. Something wasn't right. The nurse and the physicians assured me that all was fine with my daughter, but the feeling kept getting stronger in me. I urged the doctor to perform some tests to make sure things were fine. He finally acceded, and then discovered to his surprise that my daughter had low hemoglobin and needed a blood transfusion immediately. If they had not done that, she would have been at risk of dying. She is six months old now, and all is well with her. I am glad I trusted my feelings that day.

How did Sammie's mom and Rohan receive such remarkable and timely guidance from within?

Some of us think of our brain as a database. The more information we store in it over time, the more we know. Both expert and creative intuition, as discussed in the chapter "Living with Wisdom," help us draw out and integrate information from our memory database to deliver relevant insights. But this model of our brain doesn't allow us to explain Rohan's or Sammie's

我记得我女儿出生的那一天。我当时在医院里。现在请大家知道，我不是医生，没有接受过任何医学培训或知识。而且这是我的第一个孩子，所以我以前没有分娩的经验。但是那一天，不知怎么的，我的内心产生了一种非常不舒服的感觉。有些事情是不对的。护士和医生向我保证，我的女儿一切正常，但这种感觉在我心中越来越强烈。我敦促医生做一些测试，以确保事情没有问题。他终于同意了，然后他惊讶地发现我女儿的血红蛋白很低，需要立即输血。如果他们不这样做，她就会有死亡的危险。她现在已经6个月大了，一切都很好。我很高兴那天我相信自己的感觉。

萨米的妈妈和罗汉是如何从内部获得如此显著和及时的指导的？

我们中的一些人认为我们的大脑是一个数据库。随着时间的推移，我们在其中储存的信息越多，我们知道的就越多。正如"与智慧共存"一章中所讨论的那样，专家和创造性的直觉都能帮助我们从记忆数据库中提取并整合信息，以提供相关的见解。但是我们大脑的这个模型并不能让我们解释罗汉或萨米的妈妈的经历。毕竟，

mom's experience. After all, they had no experience stored in their mental database that could have prompted their behavior.

There is another way to think of our brain—that it is not just a database, but a browser, a gateway to the “world wide web” of cosmic intelligence that we tune into under the right conditions. In the moments when we access guidance from this cosmic intelligence, we are practicing not expert or creative intuition but spiritual intuition.

If there is in fact a cosmic intelligence in the universe, and if there is a faculty of spiritual intuition that can bring us in touch with it, then our highest potential cannot reside within the circumscribed limits of our physical being. Could it be that when you arrive at your Inner Core and I arrive at mine, we will find that we have arrived at the same place, a Universal Core? Is this what the poet Tennyson meant when he wrote, “[We] are external manifestations of the Eternal Creative Spirit, differentiated into particular individualized forms”? And is it possible that this Universal Core is beyond anything we could ever imagine, like the sight of Yosemite Valley the day I woke up in its embrace?

他们心理数据库中没有储存任何可能促使其行为的经验。

还有另一种方式来思考我们的大脑--它不仅仅是一个数据库，而是一个浏览器，是我们在适当的条件下进入宇宙智慧的“万维网”的门户。在我们从这个宇宙智能中获得指导的时刻，我们不是在练习专家或创造性的直觉，而是在练习精神直觉。

如果宇宙中确实有一个宇宙智慧，如果有一种精神直觉的能力可以使我们与之接触，那么我们的最高潜力就不能停留在我们身体的局限性。是不是当你到达你的内在核心，我到达我的核心时，我们会发现我们已经到达了同一个地方，一个宇宙的核心？这是否就是诗人丁尼生所写的：“[我们]是永恒的创造精神的外部表现，被区分为特定的个体化形式”的意思？而这个宇宙核心是否有可能超越我们所能想象的一切，就像我在它的怀抱中醒来的那天看到的优胜美地山谷？

In 1943, the psychologist Abraham Maslow proposed that people's motivations were governed by a hierarchy of needs. At the bottom lie our basic hungers for food and shelter. In the middle lie our needs for security and love. And at the very top lies self-actualization, the desire to pursue one's full potential in a field of one's own choosing. But that was not all.

In his later years, Maslow revised his pyramid by adding another stage beyond self-actualization. He called it self-transcendence. "Transcendence refers to the very highest and most inclusive or holistic levels of human consciousness, [relating] to oneself, to significant others, to human beings in general, to other species, to nature, and to the cosmos," he wrote. "Practically every serious description of the 'authentic person' implies that such a person, by virtue of what he has become, assumes a new relation to his society and indeed, to society in general. He not only transcends himself in various ways; he also transcends his own culture."

The longing for transcendence, for a feeling of being connected to something much greater than yourself, is the highest of human hungers. Maslow investigated transcendence from the outside, interviewing people and formulating his

1943年，心理学家亚伯拉罕-马斯洛提出，人们的动机受需求层次的支配。底层是我们对食物和住所的基本渴求。中间是我们对安全和爱的需求。在最上面的是自我实现，即在自己选择的领域中追求自己的全部潜力的愿望。但这还不是全部。

在他的晚年，马斯洛修订了他的金字塔，在自我实现之外增加了另一个阶段。他称其为自我超越。"他写道："超越是指人类意识的最高和最包容或整体的水平，[与]自己、重要的他人、一般的人类、其他物种、自然和宇宙有关。他写道："实际上，对'真正的人'的每一个严肃的描述都意味着，这样一个人，由于他所成为的东西，承担了与他的社会乃至整个社会的一种新关系。他不仅以各种方式超越了自己；他还超越了自己的文化"。

对超越的渴望，对与比自己更伟大的事物相联系的感觉的渴望，是人类最高的渴求。马斯洛从外部调查了超越性，采访了人们并形成了他的想法。但几千年来，有一个寻求真理的部落一直在寻求从内部培养超越性，

ideas. But a tribe of truth-seekers has for thousands of years sought to cultivate transcendence from the inside, as a state to attain within themselves. These are the mystics, emerging out of a diversity of faiths and traditions, and united by their hunger to discover and connect with the potentialities that lie dormant within us all. They may trek different paths to ascend to the mountaintop of human potential, but all mystics follow similar principles to guide their view of life and its true purpose.

FIVE PRINCIPLES OF MYSTICISM

1. There is a force behind the universe; call it the Universal Core or what you may. This force is omnipresent (present everywhere), omniscient (knows everything), omnipotent (all-powerful), and all-loving. All human beings—and in fact, all life-forms—are individualized expressions of this Universal Core.

2. The purpose of life is to advance our consciousness so it can dissolve into the Universal Core. Higher consciousness isn't a reward to be earned in an afterlife for having lived virtuously, but a state to cultivate here and now, in this life, through

作为一种在他们自己内部达到的状态。这些人就是神秘主义者，他们从不同的信仰和传统中涌现出来，并通过，他们渴望发现并与我们所有人体内沉睡的潜力联系在一起。他们可能会踏上不同的道路，登上人类潜能的山顶，但所有神秘主义者都遵循类似的原则，指导他们的人生观和真正目的。

神秘主义的五个原则

1. 宇宙背后有一种力量；称它为宇宙核心，或者随便你怎么说。这种力量无所不在（无处不在）、无所不知（无所不晓）、无所不能（无所不能）和无所不爱。所有人类--事实上，所有生命形式--都是这个宇宙核心的个性化表达。

2. 生命的目的是提高我们的意识，使其能够溶入宇宙核心。更高的意识并不是在来世为有德行的人赢得的奖励，而是在此刻，在今生，通过我们身体和心灵的工具，用正确的技术和生活方式来培养的一种状态。

the instrumentalities of our body and mind, with the right techniques and ways of living.

3. Our Inner Core, or soul, is our true, perfect nature, a pure reflection of the Universal Core from which we have emerged. When we awaken to qualities of spirit such as peace, wisdom, love, and joy, we transcend our individual self to feel a sense of unity with all life and all creation.

4. When we serve other people and other forms of life, it is the spirit in us serving the spirit in them. In those moments, we are serving our higher self. Service to others is therefore life's most natural calling.

5. The more we anchor ourselves in our Core, the more our spiritual intuition blossoms. Our thoughts and actions are then increasingly guided by the Universal Core, and our impact in the world grows. As Gandhi said, "There is a force in the universe, which, if we permit it, will flow through us and produce miraculous results."

3. 我们的内在核心，或灵魂，是我们真正的、完美的本性，是宇宙核心的纯粹反映，我们就是从这个核心中产生出来的。当我们觉醒于精神的品质，如和平、智慧、爱和快乐，我们就会超越个人的自我，感受到与所有生命和所有创造物的统一性。

4. 当我们为其他人和其他形式的生命服务时，是我们的精神在为他们的精神服务。在那些时刻，我们是在为我们更高的自我服务。因此，为他人服务是人生最自然的召唤。

5. 我们越是把自己固定在我们的核心中，我们的精神直觉就越是开花结果。我们的思想和行动就会越来越受到宇宙核心的指导，我们对世界的影响也会越来越大。正如甘地所说："宇宙中有一种力量，如果我们允许，它将流经我们，产生神奇的结果"。

A skeptic was visiting Self-Realization Fellowship Lake Shrine in Los Angeles—the same place Elvis took Priscilla. There he encountered a monk, Brother Vishwananda, and challenged him with a question: "You people are always talking about God. Tell me this. How do you define God?"

The monk peered into the skeptic's eyes. "God," he replied, "is your highest potential."

That is how mystics see it. God is spirit, and when you or I reach our highest potential, we become one with spirit. "You are all gods if you only knew it," said Yogananda. "Behind your waves of consciousness is the sea of God's presence." The Nobel Prize – winning physicist Erwin Schrödinger observed, "The mystics of many centuries, independently, yet in perfect harmony with each other (somewhat like the particles in an ideal gas) have described, each of them, the unique experience of his or her life in terms that can be condensed in the phrase: DEUS FACTUS SUM (I have become God)."

Religions sometimes portray God in human terms, possessed of a gender, a

一个持怀疑态度的人正在访问洛杉矶的自我实现联谊会湖畔圣地--猫王带普利西拉去的地方。在那里，他遇到了一位僧侣，Vishwananda修士，并向他提出了一个问题。"你们这些人总是在谈论上帝。告诉我这个。你如何定义上帝？"

僧侣注视着这位怀疑者的眼睛。"上帝，"他回答说，"是你的最高潜力。"

这就是神秘主义者的看法。上帝是精神，当你或我达到我们的最高潜力时，我们与精神融为一体。"如果你们知道的话，你们都是神，"尤金达说。"在你的意识浪潮背后是上帝的存在之海"。诺贝尔奖获得者物理学家薛定谔 (Erwin Schrödinger) 指出："许多世纪的神秘主义者，独立而又完美地相互协调（有点像理想气体中的粒子），描述了他们每个人的独特生活经验，这些术语可以浓缩为一句话。DEUS FACTUS SUM（我已成为上帝）"。

宗教有时会用人类的方式来描绘上帝，他拥有性别、身体形态和声

physical form, and a voice, seated on a throne in a heavenly kingdom, experiencing human emotions like anger and pleasure. Humanizing this force is a way to make a profound mystery more approachable. If that is the starting point in our relationship with God, that is fine. But if it becomes the end point, the relationship can sour or become distorted, because a human form can disappoint us if we feel that it judges or punishes us or doesn't care enough to intervene in our hour of need. Pure, loving spirit, in contrast, can never disappoint, for everything that happens to us is an invitation to come closer to our native land: cosmic consciousness. As Francis Bacon counseled in the quote at the start of this chapter, we need to expand our minds to take in the mystery, not contract the mystery to fit our minds. Mystics may bring the ineffable spirit down to a human level now and then, but they mostly strive to uplift their consciousness to a divine level. As the Jesuit priest Pierre Teilhard de Chardin observed, "We are not human beings having a spiritual experience. We are spiritual beings having a human experience."

THE MYSTIC IN US ALL

The founding father of modern psychology, William James, took a deep interest in mysticism. In his book *The Varieties of Religious Experiences*, he

音，坐在天国的宝座上，体验着人类的情感，如愤怒和快乐。将这种力量人性化是一种使深奥的奥秘更容易接近的方式。如果这是我们与上帝关系的起点，那很好。但如果它成为终点，这种关系就会变质或扭曲，因为如果我们觉得它审判或惩罚我们，或在我们需要的时候不够关心，那么人类的形式就会让我们失望。相比之下，纯洁的、充满爱的精神永远不会让人失望，因为发生在我们身上的每一件事都是一个邀请，让我们更接近我们的故乡：宇宙的意识。正如弗朗西斯-培根在本章开头的那段话中所建议的那样，我们需要扩大我们的思想来接受神秘，而不是收缩神秘来适应我们的思想。神秘主义者可能偶尔会把不可言喻的精神降到人类的水平，但他们大多努力把自己的意识提升到神圣的水平。正如耶稣会教士皮埃尔-泰尔哈德-夏尔丹 (Pierre Teilhard de Chardin) 所说：“我们不是有精神体验的人类。我们是拥有人类经验的精神生命。”

我们每个人心中的神秘主义者

现代心理学的奠基人威廉-詹姆斯对神秘主义产生了浓厚的兴趣。他在《宗教经历的多样性》一书中写道：“有两种生活，自然的和精神的，

wrote, "There are two lives, the natural and the spiritual, and we must lose the one before we can participate in the other.... In mystic states we both become one with the Absolute and we become aware of our oneness.... The overcoming of all the usual barriers between the individual and the Absolute is the great mystic achievement."

William James's appreciation of mystic states stands in sharp contrast to the views of Sigmund Freud. Freud was dismissive of mystical experiences, suggesting that "the longing for spiritual union, which mystics so universally express, is really an unconscious desire to escape a harsh, disappointing reality by returning to the world of blissful unity and completeness we knew when we were babies." Despite his misconception of mysticism, Freud did direct us to an important part of our mind that lies beyond conscious awareness: the subconscious. Mystics direct us to another important part of our mind, one which also lies beyond conscious awareness but is very different from the subconscious: the super conscious.

Neuroscientist Andrew Newberg, a leading researcher in the emerging science of transcendence and mysticism, summed this up well in his book Why God Won't Go Away: Brain Science and the Biology of Belief. He points out that in the past, most scientists and psychologists regarded mystics as "the victims of damaged and

我们必须先失去一种生活，才能参与另一种生活....，在神秘状态下，我们都与绝对者合二为一，我们意识到我们的一体性....，克服个人与绝对者之间所有通常的障碍是神秘主义的伟大成就。"

威廉-詹姆斯对神秘主义状态的赞赏与西格蒙德-弗洛伊德的观点形成了鲜明的对比。弗洛伊德对神秘主义体验不屑一顾，认为"神秘主义者普遍表达的对精神结合的渴望，实际上是一种无意识的欲望，通过回到我们还是婴儿时就知道的幸福统一和完整的世界，来逃避残酷的、令人失望的现实"。尽管弗洛伊德对神秘主义有误解，但他确实把我们引向了我们心灵中超越意识的一个重要部分：潜意识。神秘主义者将我们引向心灵的另一个重要部分，这个部分也在意识之外，但与潜意识非常不同：超意识。

神经科学家安德鲁-纽伯格 (Andrew Newberg) 是新兴的超越性和神秘主义科学的主要研究者，他在《为什么上帝不会消失》一书中对此进行了很好的总结。脑科学和信仰的生物学。他指出，在过去，大多数科学家和心理学家将神秘主义者视为"受损和受骗心态的受害者"，但他们

deluded minds,” but they are now recognizing that mystical experiences are radically different from schizophrenia and other psychotic states. Mystics describe their experiences as joyful; psychotics are often frightened and distressed by their hallucinations. Mystical states involve “a loss of pride and ego, a quieting of the mind, and an emptying of the self”; psychotics “often have feelings of religious grandiosity and inflated egotistical importance.”

Mystics can choose to withdraw from social engagement for a period of time and then return to function normally; psychotics’ withdrawal is less voluntary and often long-lasting. People who experience mystical states have been found to “enjoy much higher levels of psychological health than the public at large, in terms of better interpersonal relationships, higher self-esteem, lower levels of anxiety, clearer self-identity, an increased concern for others, and a more positive overall outlook in life.”

Within each of us is a mystic, waiting to be awakened. Brain scan studies show how transcendence can be approached. Newberg reports,

Sometimes when a person is deeply immersed in an intense prayer, meditation, or spiritual practice, there will be a sudden and dramatic decrease in neural activity in the frontal and parietal lobes. This is when our subjects are most likely to describe

现在认识到，神秘主义体验与精神分裂症和其他精神病状态有着本质的区别。神秘主义者将他们的经历描述为快乐的；而精神病患者往往被他们的幻觉吓坏了，并感到痛苦。神秘状态涉及“骄傲和自我的丧失，心灵的安静，以及自我的放空”；精神病患者“经常有宗教、宏大的感觉和膨胀的自我重要性”。神秘主义者可以选择在一段时间内退出社会活动，然后恢复正常功能；精神病患者的退出不那么自愿，而且往往是长期的。经历过神秘状态的人被发现“享有比一般人高得多的心理健康水平，表现在更好的人际关系、更高的自尊、更低的焦虑水平、更清晰的自我认同、对他人更多的关注以及更积极的整体人生观。”

我们每个人的内心都是一个神秘主义者，等待着被唤醒。大脑扫描研究显示了如何能够接近超越的问题。纽伯格报道。

有时，当一个人深深地沉浸在紧张的祈祷、冥想或精神练习中时，额叶和顶叶的神经活动会突然急剧下降。这时我们的受试者最有可能描述难以置信的感知转变和统一意识的体验……[这让]你感觉到“你”正在消

incredible shifts of perception and experiences of unity consciousness… [which give] you the sense that “you” are dissolving and becoming one with everything else in the world, even God. … When your frontal lobe activity drops suddenly and significantly, logic and reason shut down. Everyday consciousness is suspended, allowing other brain centers to experience the world in intuitive and creative ways. … Our Buddhist subjects described the sensation as becoming one with pure consciousness. The Franciscan nuns in our study felt a sense of unity and connectedness with Jesus or God. These are two entirely different practices, but the unity experience affected the same areas in everyone’s brains.

解，并与世界上其他一切事物融为一体，甚至上帝……。当你的额叶活动突然大幅下降时，逻辑和理性就会关闭。日常意识被暂停，允许其他大脑中心以直观和创造性的方式体验世界……，我们的佛教徒将这种感觉描述为与纯意识融为一体。在我们的研究中，方济各会的修女们感到一种与耶稣或上帝的统一和联系。这是两种完全不同的做法，但团结的体验影响了每个人大脑中的相同区域。

THE MAGIC IN EVERY MOMENT

每一刻的魔力

On an African safari in Botswana a few years ago, my spirit danced with joy each time we encountered wildlife—zebras, giraffes, lions, elephants, rhinos, and more. But every now and then we would drive through barren terrain littered with mounds of mud. In those moments, I urged our guide John to keep moving to look for more interesting places. Then one time, I decided to inquire about the mounds. “Ah, I was wondering if you’d ask,” John said conspiratorially, as if he’d been holding on to a secret that was now ripe for sharing. “These are termite mounds.” He stopped

几年前在博茨瓦纳的非洲野生动物园，每当我们遇到野生动物——斑马、长颈鹿、狮子、大象、犀牛等，我的精神就会欢快地跳舞。但每当这时，我们就会，驶过满是泥土堆的贫瘠地带。在那些时刻，我敦促我们的导游约翰继续前进，寻找更多有趣的地方。然后有一次，我决定询问一下这些土堆的情况。“啊，我在想你会不会问。”约翰阴险地说道，仿佛他一直守着一个秘密，现在已经成熟，可以分享。“这些是白蚁丘。”他把我们的吉普车停在其中一个旁边，继续

our jeep next to one of them and continued, "Let me tell you some things about them." What followed was a revelation.

I learned that millions of termites contribute to making a mound, which is among the largest structures built by any animal. After hearing my guide's introduction to the subject, I discovered Amia Srinivasan's wonderful article "What Termites Can Teach Us," in which she describes how a mound's interior is "an intricate structure of interweaving tunnels and passageways, radiating chambers, galleries, archways, and spiral staircases.... It is not so much a building as a body, a self-regulating organic process that continuously reacts to its changing environment, building and unbuilding itself.... Termites appear to do all this without any centralized planning: there are no architects, engineers, or blueprints.... [While] individual termites are not particularly intelligent, lacking memory and the ability to learn... put enough termites together, in the right conditions, and they will build you a cathedral."

Einstein's words came to my mind that day in Botswana: "There are two kinds of people. Those who believe everything is a miracle, and those who believe nothing is a miracle." As I listened to the guide I felt as though Einstein were directly admonishing me. "Hitendra, if you had brought just a bit

说: "让我告诉你一些关于它们的事情。"随之而来的是一位导游。

我了解到，数以百万计的白蚁为制造一个土丘做出了贡献，这是任何动物所建造的最大结构之一。听完导游对这个问题的介绍后，我发现了阿米亚-斯里尼瓦桑的精彩文章《白蚁能教给我们什么》，她在文章中描述了土丘的内部是"一个由交织的隧道和通道、辐射室、画廊、拱门和螺旋楼梯组成的复杂结构。.....它与其说是一座建筑，不如说是一个身体，一个自我调节的有机过程，不断对其不断变化的环境做出反应，建造和拆除自己.....，白蚁似乎在没有任何集中规划的情况下完成这一切：没有建筑师、工程师或蓝图.... [虽然]单个白蚁不是特别聪明，缺乏记忆和学习能力.....把足够多的白蚁放在一起，在适当的条件下，它们会给你建造一座大教堂。"

在博茨瓦纳的那一天，爱因斯坦的话出现在我的脑海中。"有两种人。一种是相信一切是奇迹的人，另一种是相信什么都不是奇迹的人"。当我听着导游的话时，我觉得爱因斯坦好像在直接告诫我。"希腾德拉，如果你对你所看到的枯燥无味的死土堆只带一

of curiosity to what you saw as dull, dead mounds, they would have left you awestruck, for they are shrines to nature's genius." I remembered how, as a child, I used to lie on our home lawn at night and look up at the sky in wonderment, trying to fathom the vast reach of the universe, feeling a kinship with every star I set my eyes on. And now here I was, feeling the same wonderment looking down at the ground I was standing on. "The real voyage of discovery," Marcel Proust said, "consists not in seeking new landscapes, but in having new eyes."

Researchers have found that "experiencing awe often puts people in a self-transcendent state, where they focus less on themselves and feel more like a part of a larger whole." So let us make time to cultivate awe, to see the miracle in everything. Because, as Walt Whitman once wrote, "A leaf of grass is no less than the journey-work of the stars."

THE FLOW OF SPIRIT IN CREATIVE MINDS

Many great writers, artists, scientists, reformers, and other creative minds throughout history have operated with a near-mystic connection with their craft, their work guided by their spiritual

点好奇心，它们会让你感到震惊，因为它们是大自然天才的圣地。"我记得小时候，我经常在晚上躺在家里的草坪上，惊奇地仰望天空，试图理解宇宙的广袤，觉得自己与每一颗星星都有亲情。而现在，我在这里，看着我所站的地面，感到同样的惊奇。"真正的发现之旅，"马塞尔-普鲁斯特说，"不在于寻找新的风景，而在于拥有新的眼睛。"

研究人员发现，"体验敬畏常常使人们处于一种自我超越的状态，在这种状态下，他们较少关注自己，而感觉自己更像是一个更大整体的一部分"。因此，让我们抽出时间来培养敬畏之心，在一切事物中看到奇迹。因为，正如沃尔特-惠特曼曾经写道："一片草叶也不亚于星星的旅程"。

创造性思维中的精神流动

历史上许多伟大的作家、艺术家、科学家、改革家和其他有创造力的人都与他们的手艺有着近乎神秘的联系，他们的工作由他们的精神直觉

intuition in moments when they stepped back to let spirit flow.

I remember the moment vividly, sitting at the Metropolitan Opera in New York City watching Giacomo Puccini's Madame Butterfly , the plaintive strains of the aria "Un bel dì" piercing the auditorium. I felt transported to a higher realm, and was reminded of a conversation Puccini had with the writer Arthur Abell:

"The great secret of all creative geniuses," remarked Puccini, "[is the] conscious, purposeful appropriation of one's own soul forces."… He proceeded to describe how he would first cultivate "the burning desire and the intense resolve to create something worthwhile." He would then make a "fervent demand for and from the Power that created me" coupled with "the full expectation that this higher aid will be granted." He believed "this perfect faith" opened the way for the "inspired ideas" to be born in his consciousness.

"Was that the process when you were composing [Madama] Butterfly?"

"It was.... The music of this opera was dictated to me by God; I was merely

指导，在他们退后一步让精神流动的时刻。

我清楚地记得那一刻，我坐在纽约大都会歌剧院观看贾科莫-普契尼的《蝴蝶夫人》，咏叹调 "Un bel dì" 的朴素曲调刺穿了整个礼堂。我觉得自己被带到了一个更高的境界，并想起了普契尼与作家阿瑟-阿贝尔的一段对话。

"普契尼说："所有创造性天才的伟大秘密，是有意识地、有目的地占有自己的灵魂力量"……他接着描述了他如何首先培养"创造有价值的东西的强烈愿望和决心"。然后，他将"热切地要求创造我的力量"，再加上"完全期待这一更高的援助将被授予"。他相信"这种完美的信念"为"灵感的想法"在他的意识中诞生开辟了道路。

"你在创作[蝴蝶夫人]时就是这样的过程吗？"

"这是....，这部歌剧的音乐是由上帝口述给我的；我只是把它写在纸上

instrumental in putting it on paper and communicating it to the public....

"We mortals here on this earth are partners of the Creator.... [A composer] must acquire by laborious study and application the technical mastery of his crafts, but he will never write anything of lasting value unless he has Divine aid also. There is a vast amount of good music paper wasted by composers who don't know this great truth. We are dealing in this domain with higher spiritual laws.

"Dante, Rafael, Stradivarius all drew on that same Omnipotent Power. The inspiration from above stimulates the intellect and the emotions. An inspired person sees things in a totally different light from one who is not inspired. Inspiration is an awakening, a quickening of all of man's faculties, and it is manifested in all high artistic achievements.... It is a Divine influence."

Johannes Brahms once remarked to Abell in response to a similar inquiry, "When I feel the urge, I begin by appealing directly to my Maker.... I immediately feel vibrations that thrill my whole being.... Straightaway the ideas flow in upon me, directly from God, and not only do I see distinct themes in my mind's eye, but they

并传达给公众的工具....。

"我们这些在地球上的凡人是造物主的伙伴，.... [一个作曲家]必须通过努力学习和应用，掌握他的手艺，但他永远不会写出有持久价值的东西，除非他也有神圣的帮助。有大量的好音乐文件被那些不知道这个伟大真理的作曲家浪费了。我们在这一领域处理的是更高的精神法则。

"但丁、拉斐尔、斯特拉迪瓦里都借鉴了这种全能的力量。来自上面的灵感刺激了智力和情感。一个有灵感的人和一个没有灵感的人看待事物的角度完全不同。灵感是一种觉醒，是人类所有能力的加速，它体现在所有高级艺术成就中，....，它是一种神圣的影响。"

约翰内斯-勃拉姆斯曾在回答阿贝尔的一个类似问题时说："当我感到有冲动时，我就直接向我的造物主求助....，我立即感到震动，使我整个人都兴奋起来....，思想直接从上帝那里流向我，我不仅在我的脑海中看到了鲜明的主题，而且它们被赋予了正确的形式、和声和管弦乐。渐渐地，成

are clothed in the right forms, harmonies, and orchestration. Measure by measure, the finished product is revealed to me.... All great creative geniuses do this, although some of them do not seem to be as conscious of the process as others."

Picasso described his creative process in this manner: "Painting is stronger than I am. It makes me do what it wants. [At the start of any work] there is someone who works with me." Einstein discussed his process of discovery as follows: "The intellect has little to do on the road to discovery. There comes a leap in consciousness... and the solution comes to you and you do not know how or why. All great discoveries are made in this way." He also said, "The finest emotion of which we are capable is the mystic emotion.... Everyone who is seriously involved in the pursuit of science becomes convinced that a spirit is manifest in the laws of the universe.... I want to know His thoughts; the rest are details." When Ramanujan had his visions, he was clearly operating more as a mystic than as a mathematician.

Were these creative minds burrowing a tunnel from their individual intelligence to a cosmic intelligence, turning their brains into browsers to search for universal inspiration for their creative projects? "Spirit," wrote Yogananda, "pushes Itself out into visible manifestation as soon as a

品展现在我面前....，所有伟大的创作天才都是这样做的，尽管他们中的一些人似乎不像其他人那样对这个过程有意识。"

毕加索这样描述他的创作过程。"绘画比我更强大。它让我做它想做的事。[在任何作品的开始]都有一个人和我一起工作"。爱因斯坦这样讨论他的发现过程。"在发现的道路上，智力的作用不大。意识中出现了一个飞跃.....解决方案向你走来，你不知道如何或为什么。所有伟大的发现都是以这种方式完成的。"他还说："我们能够做到的最美好的情感是神秘的情感....，每一个认真参与科学追求的人都会确信，在宇宙的规律中体现着一种精神....，我想知道他的想法；其余的都是细节。"当拉马努扬出现幻觉时，他显然更多的是作为一个神秘主义者而不是作为一个数学家在运作。

这些创造性的头脑是否从他们的个人智慧中钻出一条隧道，通往宇宙智慧，把他们的大脑变成浏览器，为他们的创造性项目寻找普遍灵感？"精神，"尤金达写道，"一旦有渠道被打开，它就会把自己推到可见的表现中。

channel is opened through which It can flow."

INNER SURRENDER

Success, to a mystic, is simply being in tune with spirit. Mother Teresa described herself as a little pencil in God's hands: "God is writing his love letter to the world in this way, through works of love.... The essential thing is not what we say but what God says to us and through us." Lincoln described himself as an "instrument" of a larger power, charged with "so vast, so sacred a trust." Gandhi was once asked by an American journalist, Vincent Sheean, why he felt so certain when the inner voice spoke to him. "Others," said Sheean, "have inner voices and are not sure." He asked, "Does the certainty precede the [surrender]?" In other words, did Gandhi surrender to its guidance only once he was sure it was the voice of God? Gandhi replied, "No, the [surrender] precedes the certainty." Sheean reports that "the words were said with vivacity, as if I had misunderstood something vital." Gandhi was telling Sheean that it was only when he had "reduce[d] myself to a zero" by surrendering his own desires that he could be certain that the inner guidance he was receiving was not a projection of his ego, but of spirit. Great leaders are great followers. They strive to surrender their own attachments and hungers so they can gain

内心的屈服

对一个神秘主义者来说，成功只是与精神合拍。特蕾莎修女形容自己是上帝手中的一支小铅笔。"上帝正以这种方式给世界写情书，通过爱的作品....，重要的不是我们说什么，而是上帝对我们说什么，通过我们说什么。"林肯将自己描述为一个更大力量的"工具"，肩负着"如此巨大、如此神圣的信任"。有一次，美国记者文森特-希恩问甘地，为什么当内心的声音对他说话时，他感到如此肯定。希恩说："其他人，""有内心的声音，却不确定"。他问道："确定是在[投降]之前吗？"换句话说，甘地是否只有在确定它是上帝的声音后才向它的指引投降？甘地回答说："不，[投降]先于确定"。Sheean报告说，"这些话说得很生动，好像我误解了什么重要的东西"。甘地告诉Sheean，只有当他通过交出自己的欲望将自己"降为零"时，他才能确定他所接受的内在指导不是他的自我的投射，而是精神的。伟大的领袖是伟大的追随者。他们努力交出自己的执着和渴望，这样他们就能通过内心的声音获得来自宇宙的指引。

guidance from the universe through their inner voice.

"God's will be done. I am in His hands," Lincoln told his friends when they spoke about their fears of his being assassinated. When asked how he felt about the risk of being assassinated, Gandhi replied that God "would save [my life] if He needs it for further service in this body," and that "when my time is up, no one... can stand between Him and me." Both Lincoln and Gandhi were ultimately assassinated, in each case merely a few months after their crowning achievement—for Lincoln, the end of the Civil War and the passing of a constitutional amendment to ban slavery, and for Gandhi, India's transition from British imperial rule to self-government through a nonviolent revolution.

Perhaps it is because they practiced such exquisite surrender in their lives and such attunement to their inner voices that Gandhi and Lincoln were each able to walk into their final act on the stage of life with both premonition and grace. i Gandhi's niece Manu described how events transpired on January 30, 1948. Gandhi had been wrapped up in a long meeting, and when it ended he was told that two other Indian leaders had come to meet him. Conscious that he was late for his public prayer service, he told Manu, "Tell them that, if I remain alive, they can talk to me after the

"上帝的旨意将得到实现。当他的朋友们谈到对他被暗杀的担心时，林肯告诉他们。当被问及他对被暗杀的风险有何感受时，甘地回答说，上帝"将拯救[我的生命]，如果他需要它在这个身体里进一步服务，"并且"当我的时间到了，没有人.....能在他和我之间阻挡。"林肯和甘地最终都被暗杀了，在每个案例中，都是在他们的最高成就（）之后的几个月--林肯是内战的结束和禁止奴隶制的宪法修正案的通过，而甘地是印度通过非暴力革命从英帝国统治过渡到自治的过程。

也许正是因为他们在生活中实行了如此精致的屈服，对自己内心的声音如此调和，甘地和林肯才能够在人生的舞台上既预知又优雅地走进他们的最后一幕。 i 甘地的侄女马努描述了1948年1月30日发生的事情。甘地一直在忙于一个漫长的会议，当会议结束时，他被告知另外两位印度领导人来见他。他意识到自己的公开祈祷仪式要迟到了，就对马努说："告诉他们，如果我还活着，他们可以在祈祷结束后在我的路上和我交谈"。甘地出去迎接公众，并走向他的座位；几秒

prayer on my walk." Gandhi went out to greet the public and make his way to his seat; a few seconds later, he was dead, felled by an assassin's bullet.

On April 15, 1865, President Lincoln was speaking with William Crook, a bodyguard at the White House who ultimately worked there for fifty years, serving twelve presidents. As Lincoln and his wife were leaving to visit a theater, the president said, "Good-bye, Crook." Crook later recalled, "It was the first time that he neglected to say 'Good-night' to me, and it was the only time that he ever said 'Good-bye.'" That evening, it was not the president but his bullet-ridden body that returned from the theater.

WHEN THE CURTAIN FALLS

What exactly will that moment be like when we are taking our last bow? We will not know until we get there, but we can gain valuable insights from the accounts of people who have come very close to taking their final bow and then returned to tell their story. Scientists call this a near-death experience (NDE): an individual sustains a physical trauma, like an accident or a heart attack, which renders them unconscious and puts them at the brink of dying, and then recovers. What distinguishes NDEs from

钟后，他就死了，被刺客的子弹击倒。

1865年4月15日，林肯总统与威廉-克鲁克交谈，他是白宫的一名保镖，最终在那里工作了50年，为12位总统服务。当林肯和他的妻子要离开去参观一个剧院时，总统说："再见，克鲁克"。克鲁克后来回忆说："这是他第一次忽略了对我说'晚安'，也是他唯一一次说'再见'"。那天晚上，从剧院回来的不是总统，而是他满身是弹的尸体。

大幕落下时

当我们最后一次鞠躬时，那一刻到底会是什么样子？在我们到达那里之前，我们不会知道，但我们可以从那些非常接近最后一弓的人的叙述中获得宝贵的见解，然后回来讲述他们的故事。科学家把这称为濒死体验（NDE）：一个人遭受了身体，如事故或心脏病发作，使他们失去意识，处于死亡的边缘，然后恢复过来。区别于其他接近死亡的情况的是，那些经历过无死亡体验的人对他们在医学

other scenarios in which people come close to dying is that those who have gone through NDEs have a clear and conscious recollection of all they experienced during the time they were, medically speaking, unconscious.

Scientists have analyzed thousands of NDEs over the years. Although the experiences related are highly varied and personal, they contain remarkable parallels—parallels that cut across race, gender, social class, age, nationality, religious beliefs, and personality traits. Tom's story, which is quite typical, was related in *After*, a book written by one of the leading NDE researchers, Dr. Bruce Greyson, professor emeritus of psychiatry and neurobehavioral sciences at the University of Virginia School of Medicine. I paraphrase his account below:

Growing up, Tom had a hot temper. One day when he was nineteen, while driving his pickup truck he almost ran into a man crossing the street. When he told the man that he should have been using the crosswalk, the man reacted by reaching through the window and slapping him, whereupon Tom got out of his truck and beat the man almost to death before leaving him lying on the street and driving away.

上失去意识期间所经历的一切都有清晰而有意识的回忆。

科学家们多年来分析了数以千计的无神论者。虽然相关的经历非常不同，而且是个人的，但它们包含了显著的相似之处--跨越种族、性别、社会阶层、年龄、国籍、宗教信仰和个性特征的相似之处。汤姆的故事是非常典型的，在《之后》一书中提到，这本书是由领先的无神论研究者之一，弗吉尼亚大学医学院精神病学和神经行为科学的名誉教授布鲁斯-格雷森博士撰写的。我把他的叙述转述如下。

在成长过程中，汤姆有一个火爆的脾气。在他19岁的时候，有一天，当他驾驶着他的皮卡时，差点撞上一个过马路的人。当他告诉那人他应该走人行横道时，那人的反应是伸手从窗口打了他一巴掌，于是汤姆下了车，把那人打得几乎死去活来，然后把他丢在街上，开车离开。

Fifteen years later, Tom had propped his pickup truck on jacks and was underneath the vehicle working on it when the asphalt under one of the jacks gave way, causing the truck to fall onto Tom and crush him. Unable to breathe, Tom lost consciousness. He ultimately survived and later described what had happened while he was unconscious. His whole life flashed in front of him—every feeling, every thought, every word, every action. Greyson quotes him as saying, "My life review was absolutely, positively, everything basically from the first breath of life right through the accident. It was that panoramic view. It was everything." Among the many incidents he reexperienced was the fight with the man he had attacked so brutally years before. Survivors of NDEs commonly report life reviews. As they near death, they stand witness to their whole life, including all the parts they had forgotten. Every detail.

If this were all there was to Tom's story, it would be powerful enough. For it suggests that when the moment comes for life to recede from us, everything that we have been and done will flash before us, inviting us to review it.

But there is more. In the replay of the reel of Tom's life, when it came to this fight as well as all his other misdeeds, Tom experienced them not just as himself but

15年后，汤姆将他的皮卡车放在千斤顶上，在车底下工作时，其中一个千斤顶下的沥青发生了变化，导致卡车倒在汤姆身上，压住了他。由于无法呼吸，汤姆失去了知觉。他最终活了下来，后来描述了在他昏迷时发生的事情。他的整个人生在他面前闪现——每一种感觉、每一个想法、每一句话、每一个行动。格雷森引用他的话说：“我的人生回顾是绝对的、积极的，基本上从生命的第一口气到事故发生的一切。这是一个全景式的视角。这就是一切。”在他重新经历的许多事件中，包括与他多年前残忍地攻击过的那个人的战斗。无神论的幸存者通常会报告生活回顾。当他们接近死亡时，他们见证了自己的整个人生，包括所有他们已经忘记的部分。每一个细节。

如果这就是汤姆的故事的全部内容，它将是足够强大的。因为它表明，当生命从我们身边退去的时刻到来时，我们所做的一切都会在我们面前闪现，邀请我们回顾它。

但还有更多。在汤姆生活的卷轴回放中，当涉及到这场战斗以及他所有其他的不轨行为时，汤姆不仅以自己的身份，也以受害者的身份来体验

also as his victims. About the man he had beaten, Tom is quoted as saying,

I never knew that man either before we had the altercation or after. But in the life review I came to know that he was in a drunken state and that he was in a severe state of bereavement for his deceased wife.... I... experienced seeing [the] fist come directly into my face. And I felt the indignation, the rage, the embarrassment, the frustration, the physical pain.... I felt my teeth going through my lower lip.... I was in that man's body, seeing through that man's eyes.... And for the first time I saw what an enraged Tom not only looked like but felt like....

During this life review I watched everything unconditionally. It wasn't judgmental or negative.... I wish that I could tell you how it really felt and what the life review is like, but I'll never be able to do it accurately. Will you be totally devastated by the crap you've brought into other people's lives? Or will you be equally enlightened and uplifted by the love and joy that you have shared in other people's lives? Well, guess what? It pretty much averages itself out. You will be responsible for yourself, judging and reliving what you have done to everything and everybody in very far-reaching ways.

他们。关于那个被他殴打的人，有人引用汤姆的话说。

在我们发生争执之前或之后，我都不认识那个人。但在生活回顾中，我知道他当时处于醉酒状态，而且他对他的亡妻处于严重的悲痛状态....，我.....经历了看到[拳头]直接打到我脸上。我感受到了愤慨、愤怒、尴尬、沮丧和身体的疼痛....，我感觉到我的牙齿穿过我的下唇....，我在那个人的身体里，通过那个人的眼睛看到....，我第一次看到被激怒的汤姆不仅看起来像，而且感觉像....。

在这次人生回顾中，我无条件地观看了一切。它不是评判性的，也不是消极的，....，我希望我能告诉你它的真实感受和人生回顾是什么样子的，但我永远无法准确地做到这一点。你会因为你给别人的生活带来的垃圾而完全崩溃吗？或者你会因为你在别人的生活中分享的爱和快乐而同样受到启迪和振奋吗？嗯，你猜怎么着？它几乎是自动平均化的。你将对自己负责，评判和重温你对一切人和事所做的事情，影响非常深远。

Tom's description isn't unique; about half of NDE survivors who go through a life review report the same phenomenon of witnessing and experiencing their life not just from their own perspective but also from the perspective of the people they interacted with. They are experiencing the embodiment of the Golden Rule: "Do unto others as you would want them to do unto you." They realize that, as Greyson says, this rule is not "a moral guideline we should strive to follow, but a description of how the world works, a law of nature as inescapable as gravity."

Greyson has described how the near-death experience changes people afterward:

They typically return with a sense that we are all part of something greater. They seem to have increased compassion and concern for others and a sense of connection to—and desire to serve—other people, which often leads to more altruistic behavior. Experiencers tend to see themselves as integral parts of a benevolent and purposeful universe, in which personal gain, particularly at someone else's expense, is no longer relevant.... Among the experiencers I've studied, 90 percent said their attitudes and beliefs changed as a result of their NDEs, and more than half said that the effects of their NDEs continued to increase over time. Two-thirds

汤姆的描述并不是唯一的；大约有一半经历过生命回顾的无意识形态幸存者报告了同样的现象，他们不仅从自己的角度，而且从与他们互动的人的角度见证和体验他们的生活。他们正在经历黄金法则的体现：“你希望别人怎样对待你，你也要怎样对待别人”。他们意识到，正如Greyson所说，这条规则不是“我们应该努力遵循的道德准则，而是对世界如何运作的描述，是像重力一样不可避免的自然法则”。

格雷森描述了濒死体验在之后如何改变人们。

他们通常带着一种感觉回来，即我们都是更伟大事物的一部分。他们似乎增加了对他人的同情和关心，并有一种与他人联系的感觉和为他人服务的愿望，这往往导致更多的利他主义行为。体验者往往把自己看作是一个仁慈和有目的的宇宙的组成部分，在这个宇宙中，个人利益，特别是以别人为代价的利益，不再是相关的.....。在我研究的体验者中，90%的人说他们的态度和信仰由于他们的无神论而改变，超过一半的人说，他们的无神论的影响随着时间的推移继续增加。三分之二的人说，由于他们的无神论，他们对自己感觉更好。体验者从无神论中回来后，对死后的生活

said they felt better about themselves as a result of their NDEs. Experiencers return from NDEs with a new or strengthened belief in life after death, a feeling of being loved and valued by some higher power, increased self-esteem, and a new sense of purpose or mission.

Dr. Kenneth Ring, another preeminent NDE researcher, says that those who have undergone NDEs realize that "I was the very people that I hurt, and I was the very people I helped to feel good." Like Greyson, he notes that experiencers "become less materialistic and less concerned with success in conventional terms. They lose their ambition to achieve by ordinary criteria for a successful life. Instead they may be very interested in helping others. [They start] to live more fully in the present moment, rather than dwell in the past or dream of the future."

Most experiencers, reports Dr. Greyson, even those without a particular religious faith, say that since their NDEs "they've been aware of the presence in their lives of something sacred or divine." He goes on to report that "more than four out of five described having a stronger belief in a higher power and an inner sense of divine presence" in which "they consistently describe feeling peaceful, calm, tranquil, 'at home,' grateful, and, most of all, loved." Further, he writes, "Many experiencers use

有了新的或更强的信念，感觉到被某种更高的力量所爱和重视，自尊心增强，并有了新的目的或使命感。

另一位杰出的无意识形态研究者肯尼斯-林博士说，那些经历过无意识形态的人意识到 "我正是我所伤害的人，我正是我所帮助的人，我感觉很好"。像格雷森一样，他指出经历者 "变得不那么物质化，不那么关心常规意义上的成功。他们失去了按普通标准实现成功生活的野心。相反，他们可能对帮助他人非常感兴趣。[他们开始]更充分地活在当下，而不是沉浸在过去或梦想未来"。

格雷森博士报告说，大多数体验者，甚至那些没有特定宗教信仰的人，都说自从他们的无神论以来，"他们已经意识到他们的生活中存在着一些神圣的东西或神性"。他继续报告说，"超过五分之四的人描述了对更高力量的信仰和神圣存在的内在感觉，"，其中 "他们一直描述感觉到和平、平静、安宁、'在家'、感激，以及最重要的是，被爱。"此外，他写道："许多体验者用海洋中的波浪来比喻这种状况。波浪是浩瀚海洋中的一小部

the analogy of a wave in the ocean to describe this condition. The wave is one small part of the vast ocean and is composed of the same water as the rest of the ocean, yet it maintains its integrity as a distinct wave with its own properties—at least for a while.”

SHAKESPEARE’S RIDDLE

Shakespeare frequently used his characters—even those who were rather flawed—to slip deep insights about human nature into his audience members’ minds. His most powerful verse for me is from Hamlet :

This above all: to thine own self be true,

And it must follow, as the night the day,

Thou canst not then be false to any man.

分，与海洋的其他部分由相同的水组成，但它作为一个独特的波浪，保持着自己的完整性，有自己的属性--至少在一段时间内。

莎士比亚之谜

莎士比亚经常利用他的人物--即使是那些颇有缺陷的人物--将关于人性的深刻见解塞进他的观众的脑海里。对我来说，他最有力的诗句是来自《哈姆雷特》。

最重要的是：对你自己要真实。

它必须跟随，就像黑夜与白天一样。

这样，你就不能对任何一个人虚伪。

"To thine own self be true" is the central theme of this book. Shakespeare is not inviting you to be true to every habit, thought, desire, or emotion, but to your highest potential. When you nurture your five Core Energies and strive to operate from your Inner Core, it is then that you are being true to yourself—your true self.

But how is it that, when you are true to yourself, "Thou canst not then be false to any man"? When you operate from your Core, you will be honest, wise, respectful, and caring. You will then be true to others because you will approach all relationships with integrity and good intentions.

That makes sense. But there is another truth to these words. When you operate from your authentic self, you start to see how much purity, beauty, and grace exist unconditionally within you, and you are naturally led to ponder, "If this is what exists within me, despite my foibles and failings, then it must exist within every human being." You begin to recognize others not simply for who they show up as on the outside, but for who they are at their Core. You strive to draw out the best in them, thus helping them come closer to their true self. As Goethe said, "The way you see people is the way you treat them, and the way you treat them is what they become."

"忠于你自己"是本书的中心主题。莎士比亚不是请你忠于每一种习惯、思想、欲望或情感，而是忠于你的最高潜力。当你培养你的五种核心能量，并努力从你的内在核心出发，这时你就是在忠于自己--你的真我。

但是，当你忠于自己的时候，“你就不能对任何人虚假”，这是怎么回事？当你从你的核心出发，你将是诚实的、明智的、尊重的和关心的。你就会对他人真实，因为你会以诚信和善意对待所有的关系。

这很有道理。但这些话还有另一个真理。当你从真实的自我出发，你开始看到有多少纯洁、美丽和优雅无条件地存在于你的内心，你自然会思考："如果这是存在于我内心的东西，尽管我有缺点和失败，那么它一定存在于每个人的内心。"你开始认识别人，不只是因为他们在外面的表现，而是因为他们的核心是什么。你努力引出他们最好的一面，从而帮助他们更接近真实的自我。正如歌德所说："你看人的方式就是你对待他们的方式，而你对待他们的方式就是他们成为的样子。

And there is an even deeper truth to Shakespeare's words. When you reach your Inner Core, you will have arrived at the Universal Core that underlies creation. You will have transcended your human identity to experience the kind of state Tom did during his near-death experience: seeing yourself in everyone you encounter. Humanity, then, will be experienced by you as your own higher self; you will find the same spirit flowing through us all. You will only be true to yourself when you are true to all of humanity. This is the way of the mystic. ii

THE DAY THE UNIVERSE SPOKE

I remember my first meditation upon finally receiving Yogananda's lessons on the technique of Kriya Yoga. It was the moment I had been waiting for all my life—to begin, in great earnest, my quest for Self-Realization; to have my consciousness one day merge into the infinite, into ever-new, ever-conscious bliss. iii Now I had the teaching that I knew would eventually take me there.

On that day, as I performed my first practice of the Kriya technique, I was struck

而莎士比亚的话还有一个更深的道理。当你达到你的内在核心时，你就已经到达了支撑创造的宇宙核心。你将超越你的人类身份，体验到汤姆在濒死体验中的那种状态：在你遇到的每个人身上看到自己。那么，人类将被你体验为你自己更高的自我；你将发现同样的精神在我们所有人身上传动。只有当你忠于全人类的时候，你才会忠于自己。这就是神秘主义者的方式。ii

宇宙说话的那一天

我记得当我终于接受了尤金纳达关于克里雅瑜伽技术的课程后的第一次冥想。这是我一生都在等待的时刻——开始认真地追求自我实现；让我的意识有一天融入无限，进入全新的、永远有意识的极乐。iii 现在我有了我知道最终会带我去那里的教导。

那一天，当我第一次进行克里雅技术的练习时，我被一个突然的、令

by a sudden, surprising revelation:

Hitendra, welcome. The rewards that await you are beyond compare. Before we begin, let me ask you this. Imagine that you have come to that place of bliss that you have long hungered for. Would you actually be perfectly happy if any of your family members were hurting?

And your friends?

And other human beings?

And all other living beings?

Would there not be a part of you that would hurt if any of them were still hurting?

A feeling swept over my heart: I will only be fully in joy when every living being is in joy. Until that happens, a part of me will always want to help others arrive at the same state that I myself am striving for.

人惊讶的启示所震撼。

希滕德拉，欢迎。等待你的回报是无可比拟的。在我们开始之前，让我问你这个问题。想象一下，你已经来到了那个你长期渴望的幸福之地，。如果你的任何家庭成员受到伤害，你真的会非常高兴吗？

你的朋友呢？

而其他人类呢？

还有其他所有的生物？

如果他们中的任何一个人仍然受到伤害，你的内心会不会有一部分受到伤害？

一种感觉席卷了我的心。只有当每个生命都处于喜悦之中时，我才会完全处于喜悦之中。在这之前，我的一部分总是想帮助别人达到我自己正在努力争取的相同状态。

NAMASTE

While watching newsreels on India's independence struggle, Albert Einstein noticed that Gandhi folded his hands when meeting others. Gandhi was using the traditional Indian form of greeting. Einstein wrote to Gandhi inquiring about the meaning of the gesture. Gandhi shared the following explanation with Einstein. Now that we have arrived at our destination, let this, dear reader, be my own departing message to you:

"Namaste. I honor the place in you where the entire universe resides... a place of light, of love, of truth, of peace, of wisdom. I honor the place in you where when you are in that place and I am in that place there is only one of us."

Footnotes

i Martin Luther King Jr.'s soaring "I've Been to the Mountaintop" speech drops hints of the premonition he, too, had of his imminent demise; he was assassinated the day after he made this speech.

NAMASTE

阿尔伯特-爱因斯坦在观看有关印度独立斗争的新闻片时，注意到甘地在会见他人时双手合十。甘地使用的是印度传统的问候方式。爱因斯坦写信给甘地，询问这个手势的含义。甘地与爱因斯坦分享了以下解释。现在我们已经到达了目的地，亲爱的读者，让这成为我自己给你的离别信息。

"合十礼。我尊敬你身上的地方，整个宇宙都居住在那里.....一个充满光明、爱、真理、和平和智慧的地方。我向你身上的地方致敬，当你在那个地方，我在那个地方，只有我们中的一个。

脚注

i 小马丁-路德-金的 "我已经到了山顶" 的演讲暗示了他对自己即将死亡的预感；他在发表这一演讲的第二天被暗杀。

ii Was Shakespeare a mystic? In Shakespeare's Window into the Soul: The Mystical Wisdom in Shakespeare's Characters , the scholar Martin Lings sheds light on how the Bard's writings show a "keen understanding of the passage the soul must make to reach its final sacred union with the divine."

iii My favorite word for God, among the many in Sanskrit, the language of India's scriptures, is Sat-Chit-Ananda: ever-existing, ever-conscious, ever-new bliss. Who wouldn't want to merge with that?

ii 莎士比亚是一个神秘主义者吗？在《莎士比亚的灵魂之窗：莎士比亚角色中的神秘智慧》中，学者马丁·林斯揭示了吟游诗人的作品如何显示出“对灵魂为达到与神的最终神圣结合而必须经过的通道的敏锐理解”。

iii 在印度的经文语言--梵文中，我最喜欢的神的词汇是Sat-Chit-Ananda：永远存在、永远有意识、永远新的极乐。谁不希望与之融合？

My attempt in this book has been to lay out universal truths about human nature that can help us succeed in our pursuit of happiness, health, high performance at work, and harmony in relationships.

The full promise of the truths we've explored lies in activating and expressing the five Core Energies in our everyday moments and in building enduring habits. To help you in this quest, I offer you the following resources, available at www.hitendra.com/inner-core-book.

1. An Inner Mastery, Outer Impact survey to help you assess how you are activating the five Core Energies and expressing them in actions that bring out the best in yourself and others—and the gaps you may want to work on

2. An Inner Mastery, Outer Impact toolkit for pursuing the five-stage path of Purpose, and of Wisdom, Growth, Love, and Self-Realization

我在本书中试图阐述关于人性的普遍真理，这些真理可以帮助我们成功地追求幸福、健康、工作中的高绩效以及和谐的关系。

我们所探讨的真理的全部承诺在于，在我们的日常时刻激活和表达五种核心能量，并建立持久的习惯。为了帮助你进行这一探索，我为你提供以下资源，可在 www.hitendra.com/inner-core-book。

1. 内在掌握，外在影响调查，帮助你评估你是如何激活五种核心能量，并在行动中表达它们，使自己和他人发挥出最好的效果，以及你可能要努力的差距。

2. 追求目标、智慧、成长、爱和自我实现的五阶段道路的内在掌握、外在影响工具包。

3. Access to Mentora Digital, where you will obtain practical guidance and tools to help you live and lead with the five Core Energies

4. Opportunities to build growth connections with other readers of this book who are journeying to their Inner Core

5. A library of personal-journey stories from other readers, and the opportunity to share your own

Whichever path you take to your Core, I wish you boundless success, inner and outer.

3. 进入Mentora数字网站，你将获得实用的指导和工具，帮助你以五种核心能量生活和领导。

4. 有机会与这本书的其他读者建立成长联系，他们正在向自己的内在核心迈进。

5. 一个来自其他读者的个人旅程故事库，以及分享你自己的机会。

无论你走哪条通往你的核心的道路，我都希望你能获得无限的成功，无论是内在的还是外在的。

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The encouragement and support I received from Kamel Jedidi, Joel Brockner, and Nayla Bahri were pivotal in getting my work on Personal Leadership off the ground. The Marketing Division at

鸣谢

我的工作，也就是这本书，从学生、客户主管和其他参加Mentora学院研讨会和我在哥伦比亚大学的课程的人的参与、想法、问题和个人旅程中得到了不可估量的好处。哥伦比亚大学个人领导力课程中一些鼓舞人心的演讲嘉宾的见解、故事和存在进一步丰富了我的工作，包括Feroze S.V. Craig Boyan, Joe Zhou, Magda Wierzycka, Candace Lightner, Brother Govindananda, Apolo Ohno, Jan Petrie, Josh Waitzkin, David Burns, Henry Grossman, Melissa James, Rahul Varma, Raghu Krishnamurthy, Josh Davis, Adam Bryant, Rhonda Morris, David Greenspan, Jen Kluczkowski, Louisa Serene, and Prince Ea。多年来，一些个人领导力教学和研究助理对这项工作做出了宝贵的贡献。

Kamel Jedidi、Joel Brockner和Nayla Bahri给我的鼓励和支持对我的个人领导力工作的启动起到了关键作用。早在2007年，哥伦比亚大学的市场营销部就慷慨地允许我沉浸在这一

Columbia graciously gave me license to indulge in this newfound passion back in 2007. Dean Glenn Hubbard and his office took a big leap by agreeing to partly sponsor an MBA Personal Leadership retreat, which became a pivotal part of the class experience. Columbia's MBA Academic Affairs team, Kelley Blanco and her EMBA team, Troy Eggers, Mike Malefakis, Pierre Yared, and their team at CBS Executive Education, and the business school team at Hong Kong University have been a joy to work with. Paul Ingram, Todd Jick, and Bruce Craven have given me great encouragement and insights at every stage of my Personal Leadership work at Columbia. I also received much warmth and support for my work from Kathy Phillips, who tragically left the stage of life at the peak of her life and career, just before the seeds of collaboration we had sown could sprout. I am grateful as well for the early support I received from Michael Morris and Casey Ichniowski.

Twelve years ago, David Burns allowed me to walk up to him at one of his seminars through a throng of his psychotherapist fans to introduce myself and explore a way to bridge his work into the business world. Since then, he's become a valued counselor, a source of inspiration, and a treasured friend. I have learned so much from David about our emotions, thoughts, beliefs, words, and how they impact our happiness and our relationships. Dan Siegel's passion for the human condition, and for

新发现的激情中。Glenn Hubbard院长和他的办公室做出了一个巨大的飞跃，同意部分赞助MBA个人领导力静修会，这成为了班级经验的一个关键部分。哥伦比亚大学的MBA教务团队、凯利-布兰科和她的EMBA团队、特洛伊-埃格斯、迈克-马勒法基斯、皮埃尔-亚雷德和他们在CBS高管教育的团队，以及香港大学的商学院团队，都是合作的快乐。保罗-英格拉姆（Paul Ingram）、托德-吉克（Todd Jick）和布鲁斯-克雷文（Bruce Craven）在我在哥伦比亚大学的个人领导力工作的每个阶段都给予我极大的鼓励和见解。哥伦比亚大学。我的工作也得到了凯西-菲利普斯（Kathy Phillips）的热情和支持，她在人生和事业的高峰期不幸离开了人生舞台，就在我们播下的合作种子还没有发芽的时候。我也很感谢迈克尔-莫里斯和凯西-伊奇诺夫斯基对我的早期支持。

12年前，大卫-伯恩斯允许我在他的一次研讨会上穿过他的心理治疗师粉丝群走到他面前介绍自己，并探索一种将他的工作与商业世界联系起来的方法。从那时起，他已经成为一个有价值的顾问，一个灵感的来源，和一个珍贵的朋友。我从大卫那里学到了很多关于我们的情绪、思想、信念、话语，以及它们如何影响我们的幸福和我们的关系。丹-西格尔对人类状况的热情，以及整合多种见解和灵感以促进我们对这一主题的理解，对

integrating multiple streams of insight and inspiration to advance our understanding on this topic, had a formative influence on my early work in this area. But it is also the care and presence that he and Caroline Welch bring to all their interactions that have deeply moved and instructed me. Both through how they think and how they lead, Raghu Krishnamurthy and Rahul Varma have solidified my conviction about how central inner mastery is to success in executive roles. Carol Dweck was an early cheerleader as I sought to bring the latest psychological findings into the business school classroom fifteen years ago. I will forever cherish the kindness and grace with which she welcomed me at Stanford and offered thought partnership in the early, exploratory, somewhat fragile years of my forays into Personal Leadership. Dorian Ralston and Hara Marano took an early bet on me by researching my path to Personal Leadership and sharing it with the world through a cover story in Psychology Today . Arthur Brooks has helped me in many formal and informal ways to find my place in the world as a writer; one of life's special gifts is when you can see someone you deeply admire and look up to as your friend, and that's what Arthur is to me.

Petra Nemeth has been a steady light for me all through the conception, writing, and publication of this book. Natasha Gill, Simran Bhui, Cara Fernandes, and more recently Anushka Mimani conducted some of the biographical and

我在这一领域的早期工作产生了形成性影响。但也正是他和卡罗琳-韦尔奇在他们所有的互动中所带来的关怀和存在感，深深地打动了我，并指导了我。Raghu Krishnamurthy和Rahul Varma通过他们的思考方式和领导方式，巩固了我的信念，即内心的掌握对于高管职位的成功是多么重要。15年前，当我试图将最新的心理学发现带入商学院的课堂时，卡罗尔-德威克(Carol Dweck)是我早期的拉拉队。我将永远珍惜她在斯坦福大学对我的欢迎，并在我探索个人领导力的早期、探索性的、有点脆弱的几年中提供思想合作。Dorian Ralston和Hara Marano很早就对我下了赌注，他们研究了我的个人领导力之路，并通过《今日心理学》的封面故事与全世界分享。今日心理学·阿瑟·布鲁克斯以许多正式和非正式的方式帮助我找到我作为一个作家在这个世界上的位置；人生的特殊礼物之一是当你能看到你深深钦佩和仰望的人是你的朋友，这就是阿瑟对我的意义。

在本书的构思、写作和出版过程中，佩特拉-内梅斯一直是我的稳定之光。Natasha Gill、Simran Bhui、Cara Fernandes，以及最近的Anushka Mimani进行了一些关于鼓舞人心的领导人的传记和自传研究，

autobiographical research on inspiring leaders, found source material, and provided invaluable feedback on early drafts of book chapters. Andrea Miller and Jerry Foulkes have, over the years, offered much wisdom and encouragement on moving my work from the classroom to the camera, and now to a book. Achala Punja researched and wrote ten beautiful essays on iconic leaders that helped me form my own thinking on these luminous lives. Preeti Srinivasan became a valued research associate and thought partner in my early days of writing, and, over time, a dear friend. Sabina Beri provided such warm-spirited and selfless support in guiding my early thinking on the path to publishing. Pam Krauss has been a treasured guide through the topsy-turvy ride down the publishing lane. Lauren Landress was especially helpful in helping me link my mental library of Yogananda's words with published sources. Eleanor Campbell provided me a much-valued opportunity to learn how this book might be experienced by today's college-going youth, and to chip away at a few rough edges in my writing before it was too late. Brad Stulberg, Austin Smith, and other kindred spirits have given me great counsel on how to prepare myself for a book launch.

Beth Rashbaum was the first individual beyond me to cast eyes on the book manuscript, and I am so glad for that because her editing helped take it to a whole new level. I have deeply appreciated the

找到了原始材料，并对书中各章的早期草稿提供了宝贵的反馈。多年来，安德里亚-米勒和杰里-福尔克斯在将我的作品从课堂搬到镜头前，现在又搬到书中的过程中，提供了许多智慧和鼓励。阿查拉-普尼亞研究了并写了十篇关于标志性领导人的优美文章，帮助我形成了自己对这些光辉生命的思考。普雷蒂-斯里尼瓦桑（Preeti Srinivasan）在我早期的写作中成为了有价值的研究助理和思想伙伴，并且随着时间的推移，成为了我亲爱的朋友。萨宾娜-贝里（Sabina Beri）在引导我的早期思考走向出版的道路上提供了如此热情和无私的支持。帕姆-克劳斯（Pam Krauss）一直是我出版道路上颠沛流离的宝贵向导。劳伦-兰德斯（Lauren Landress）在帮助我将我脑海中的尤金纳达文字库与已出版的书籍联系起来方面，特别有帮助。尤金南达的话语与出版资料的联系。埃莉诺-坎贝尔（Eleanor Campbell）为我提供了一个非常有价值的机会，让我了解这本书如何被今天的大学青年所体验，并在为时已晚之前削去了我写作中的一些粗糙边缘。布拉德-斯图尔伯格、奥斯汀-史密斯和其他同类人在如何为新书发布做准备方面给了我很大的建议。

贝丝-拉什鲍姆是除我之外第一个关注书稿的人，我为此感到非常高兴，因为她的编辑工作有助于将书稿提升到一个全新的水平。我深深地感谢贝丝的每一句话中的坦率和关怀，

candor and care in every one of Beth's remarks and her capacity to push, pull, and pivot. Dan Burrier gave me rich inputs on an early draft of the manuscript and brought a brand marketer's eye to polishing my ideas and phrasings of things. He's been a constant, caring, and committed presence in the unfoldment of my work over many years. Jan Petrie has been a treasured spiritual sister and guide from the day I first met her, and I have benefited so much from her perspectives in the writing of this book. I also owe a lifetime debt to her for bringing me closer to Mother Teresa's life, work, and spirit.

Lauren Marino has been a wonderful editorial partner. This book would have been a much lesser contribution to the world without Lauren's encouragement and support, and as important, her push to have me create the right balance in the book between living and leading. Mollie Weisenfeld so dedicatedly kept us organized, connected, and marching toward our milestones. Fred Francis brought much patience, grace, and care to stewarding me through all stages of the publication process. Kelley Blewster showed me how the path to editorial perfection is paved for a book, where every atom in one's creation is in sync with every other atom. Amanda Kain designed us a cover that was so beautiful that I had to work twice as hard to write a book that might do justice to it; you will be the judge. Quinn Fariel and Lauren Rosenthal have been a real joy to

以及她的推动、拉动和支点的能力。丹-伯里尔 (Dan Burrier) 为我的手稿初稿提供了丰富的意见，并以品牌营销者的眼光来打磨我的想法和事物的措辞。多年来，他一直是我工作开展过程中的一个持续的、关心的、坚定的存在。从我第一次见到杨-皮特里的那天起，她就是一位珍贵的精神姐妹和指导者，在本书的写作过程中，我从她的观点中获益良多。我还欠她一个人情，因为她让我更接近特蕾莎修女的生活、工作和精神。

劳伦-马里诺一直是一个出色的编辑伙伴。如果没有劳伦的鼓励和支持，这本书对世界的贡献将大打折扣，同样重要的是，她推动我在书中创造生活和领导之间的正确平衡。莫莉-韦森菲尔德 (Mollie Weisenfeld) 如此专注地使我们有组织、有联系，并向我们的里程碑迈进。弗雷德-弗朗西斯在出版过程的各个阶段为我带来了许多耐心、优雅和关怀。Kelley Blewster向我展示了如何为一本书铺设完美的编辑之路，在那里，一个人的创作中的每一个原子都与其他原子同步。阿曼达-凯恩为我们设计了一个非常漂亮的封面，以至于我不得不加倍努力工作来写一本可能对得起它的书；你将是评判者。奎恩-法瑞尔和劳伦-罗森塔尔在将我们的信息推向市场的过程中，与他们合作真的很愉快。

work with in taking our message to the market.

Nathaniel Jacks and Richard Pine took an early bet on me, for which I will owe them a lifelong debt. They have shown a boundless capacity to both understand and accept me and to challenge and change me as I've wandered around in search of the right passage for my ideas to make their way out of the maze of my mind and into yours.

Judy Calabrese has been the most wonderful assistant I could have hoped to have, always warm, happy, positive, and patient with every twist and turn my career, life, and spirits have taken over these last twelve years. I would be nowhere on this journey without our team at Mentora Institute and the collective contributions they have made to advance our methods, serve our clients, and build an amazing digital platform.

The love and understanding I've received from the monks and nuns of Self-Realization Fellowship and Yogoda Satsanga Society are silent forces that have nurtured me and inspired my work.

纳撒尼尔-杰克斯和理查德-派恩很早就在我身上下了赌注，为此我欠了他们一辈子的债。他们表现出无限的能力，既能理解和接受我，又能挑战和改变我，因为我一直在寻找正确的通道，让我的想法走出我头脑中的迷宫，进入你们的头脑。

朱迪-卡拉布雷斯是我所希望拥有的最出色的助手，她总是热情、快乐、积极，并耐心地对待我在过去12年中的事业、生活和精神上的每一次转折。如果没有Mentora研究所的团队以及他们为推进我们的方法、服务我们的客户和建立一个令人惊奇的数字平台所做的集体贡献，我在这一旅程中将一事无成。

我从自我实现联谊会和Yogoda Satsanga协会的僧侣和尼姑那里得到的爱和理解是无声的力量，它培养了我，激励了我的工作。

Much of this book took form during immersive spells of writing at some of my favorite cafés—Chalait, Irving Farm, and Daily Oven in New York City; Intelligentsia, Copa Cafe, and Republik Coffee Lounge in Pasadena; and Society Café in Bath, UK. I'm so grateful to their teams for having adopted me.

My parents inspired many of the ideas in this book through the precepts they chose to direct their lives. "I knew very early, I am quite sure of it, that through them another Being concerned himself with me and even addressed himself to me." Jacques Lusseyran's sentiments for his parents ring true to me for my own.

Through our animated discussions, Mrinalini helped me sharpen and extend my thinking on several topics to arrive at a deeper understanding of human nature, and its full potential. She and Renu showed infinite grace in giving me the time to work on this endeavor, shared astute critiques of draft materials I read to them, and challenged me to go beyond codifying and teaching the principles in this book to coming a bit closer to living them.

这本书的大部分内容是在我最喜欢的一些咖啡馆--纽约市的Chalait、Irving Farm和Daily Oven；帕萨迪纳的Intelligentsia、Copa Cafe和Republik Coffee Lounge；以及英国巴斯的Society Café--进行的沉浸式写作中形成的。我非常感谢他们的团队接纳了我。

我的父母通过他们选择的指导他们生活的戒律激发了本书中的许多想法。"我很早就知道，我非常肯定，通过他们，另一个存在关心我，甚至对我说话。"Jacques Lusseyran对他父母的感情对我来说是真实的。

通过我们生动的讨论，Mrinalini帮助我加强和扩展了我对几个主题的思考，以达到对人性及其全部潜力的更深理解。她和Renu在给我时间从事这项工作方面表现出无限的优雅，对我读给他们的材料草稿进行了精明的批评，并挑战我超越编纂和教授本书中的原则，更接近生活。

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Chapter 8: Living with Growth

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