

英汉对照

超越困境

排忧篇

天津人民出版社

[美] 卡内基 著

韦荣臣 译

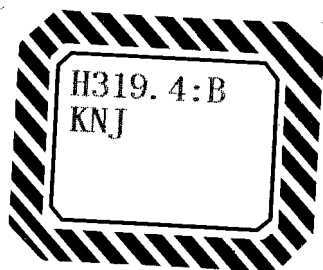


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图书在版编目(CIP)数据

超越困境. 排忧篇 / (美) 卡内基著; 韦荣臣译.

天津: 天津人民出版社, 2005

ISBN 7-201-05026-5

I. 超... II. ①卡...②韦... III. 成功心理学—通俗读物 IV. B848.4-49

中国版本图书馆 CIP 数据核字(2005)第 029645 号

天津人民出版社出版

出版人: 刘晓津

(天津市西康路 35 号 邮政编码: 300051)

邮购部电话: (022) 23332446

网加: <http://www.tjpm.com.cn>

电子邮箱: tjpm@public.tpt.tj.cn

天津新华印刷三厂印刷 新华书店经销

*

2005 年 5 月第 1 版 2005 年 5 月第 1 次印刷

850 × 1168 毫米 32 开本 6.75 印张

字数: 110 千字 印数: 1—3,000

定 价: 9.50 元

作者简介

戴尔·卡内基 (Dale Carnegie) 1888 年生于美国密苏里州, 1955 年病逝于纽约市, 作家兼演说家。在做过短暂的推销员后, 他前往纽约, 并于 1912 年开始在基督教青年会教授演说课。最后, 他扩展了他的课程, 教导他的学生如何由宁静、专心致志及自信来获取成功。

从 1912 年卡内基在纽约办学起, 卡内基教程——一项伟大的事业诞生了。这项事业的意义不仅是使卡内基享誉全球, 并为他带来丰厚的收益, 其伟大之处在于指导、改变了数以千万的听众和读者的人生。

近百年来的每一天, 在地球上的某处, 总会有某人的生活因为卡内基的影响而发生变化。

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THIS BOOK
SHOWS YOU
HOW TO
STOP WORRYING



CHAPTER ONE

LIVE IN "DAY-TIGHT COMPARTMENTS"

In the spring of 1871, a young man picked up a book and read twenty-one words that had a profound effect on his future. A medical student at the Montreal General Hospital, he was worried about passing the final examination, worried about what to do, where to go, how to build up a practice, how to make a living.

The twenty-one words that this young medical student read in 1871 helped him to become the most famous physician of his generation. He organized the world-famous Johns Hopkins School of Medicine. He became Regius Professor of Medicine at Oxford – the highest honor that can be bestowed upon any medical man in the British Empire. He was knighted by the King of England. When he died, two huge volumes containing 1466 pages were required to tell the story of his life.

His name was Sir William Osler. Here are the twenty-one words that he read in the spring of 1871 – twenty-one words from Thomas Carlyle that helped him lead a life free from worry: "*Our main business is not to see what lies dimly at a distance, but to do what lies clearly at hand.*"

Forty-two years later, on a soft spring night when the tulips were blooming on the campus, this man, Sir William Osler, addressed the students of Yale University. He told those Yale students that a man like himself who had been a professor in four universities and had written a popular book was supposed to have "brains of a special quality." He declared that that was untrue. He said that his intimate friends knew that his brains were "of the most mediocre character."

What, then, was the secret of his success? He stated that it was owing to what he called living in "day-tight compartments." What did

第一章

生活在“日日相隔的舱室”中

1871年春，有位男青年随手拿起本书读了起来，他在书中读到的一句话对他的未来产生深远的影响。那时他是蒙特利尔医院的实习生，正面临着能否顺利通过毕业考试、毕业以后怎么办、去哪儿、怎样开办诊所、怎样谋生等问题的困扰，因而愁绪满怀。

这位年轻的医科学生在1871年读到的那句话帮助了他，使他成了他那一代人中最著名的内科医生。他创办了世界知名的约翰·霍普金斯医学院，他成了在牛津大学做钦定讲座的医学教授——这是大英帝国从事医学的人所能获得的最高荣誉，他被英国国王封为爵士。他去世之后，多达一千四百六十六页的两卷巨著被用来记载他的生平事迹。他就是威廉·奥斯勒爵士。下面就是1871年春天他读到的那句话，帮助他摆脱忧愁过日子的那句话出自托马斯·卡莱尔，他说：“我们的主要任务不是眺望远方隐隐约约的前景，而是干手头明明白白地摆着的事情。”

四十二年之后的一个春夜，夜色温柔，在耶鲁大学校园里，郁金香正展蕊吐馨，这位威廉·奥斯勒爵士给该校学生做了演讲。他对他们说，有人以为像他这样一个曾担任四所大学的教授和写过一本畅销书的人会具有“特殊性质的大脑”。他宣告说这不符合事实。他说他的亲密朋友都知道，他的大脑属于“性质极为一般”的那种类型。

那么，他之所以成功，其秘诀是什么呢？他说他的成功应归因于他称之为“生活在日日相隔的舱室中”的那种生

he mean by that? A few months before he spoke at Yale, Sir William Osler had crossed the Atlantic on a great ocean liner where the captain, standing on the bridge, could press a button and – presto! – there was a clanging of machinery and various parts of the ship were immediately shut off from one another – shut off into watertight compartments. “Now each one of you,” Dr. Osler said to those Yale students, “is a much more marvellous organization than the great liner, and bound on a longer voyage. What I urge is that you so learn to control the machinery as to live with ‘day-tight compartments’ as the most certain way to ensure safety on the voyage. Get on the bridge, and see that at least the great bulkheads are in working order. Touch a button and hear, at every level of your life, the iron doors shutting out the Past – the dead yesterdays. Touch another and shut off, with a metal curtain, the Future – the unborn tomorrows. Then you are safe – safe for today! . . . Shut off the past! Let the dead past bury its dead. . . . Shut out the yesterdays which have lighted fools the way to dusty death. . . . The load of tomorrow, added to that of yesterday, carried today, makes the strongest falter. Shut off the future as tightly as the past. . . . The future is today. . . . There is no tomorrow. The day of man’s salvation is now. Waste of energy, mental distress, nervous worries dog the steps of a man who is anxious about the future. . . . Shut close, then, the great fore and aft bulkheads, and prepare to cultivate the habit of a life of ‘day-tight compartments.’ ”

Did Dr. Osler mean to say that we should not make any effort to prepare for tomorrow? No. Not at all. But he did go on in that address

活方式。他这话是什么意思呢？来耶鲁做演讲的几个月之前，威廉·奥斯勒爵士曾乘坐远洋巨轮横渡大西洋。在那艘船上，站在驾驶台上的船长可以按下某个键钮，转眼之间，船上的机械装置就会咣当咣当地运行起来，使船的各个部分即刻进入关闭状态，不再相互连通——即关闭成相互之间水泄不通的舱室。奥斯勒医生对聆听演讲的耶鲁大学学生说：“你们中的每一个人，比起那条远洋巨轮来，都拥有奇妙得多的组织结构，要行驶的航程也要长得多。我想鼓励你们去做的，是要学会控制那种机械装置，让‘日日相隔的舱室’为你提供最靠得住的手段，来确保你在生活的航程中安然无恙。走上驾驶台，确定起码各个硕大的隔舱壁门开闭自如、没有故障。在你生活中的各个阶段，触压一个按钮，听着铁制的隔舱壁门把过去——即已经死去的昨天——关在外面；触压另一个按钮，用金属帘门把未来——即尚未降临的明天关闭在外。这时你就安全了——今天你会安然无恙……把过去关闭在舱门外！让业已死亡的过去把死去的東西自行埋葬……把昨天关在外面，昨天会为蠢人照亮通往坟墓之路……如果你在今天不仅背着昨天的负担，还背着明天的负担，那么即使你的身体极其强壮，走起路来也会步履蹒跚。把未来像过去一样关闭在舱门外，一点儿都不让它进来……未来就是今天……没有什么明天。拯救人类灵魂的日子就是现在，谁要是为将来而担忧，那么随之而来的就是精力的浪费、思想的痛苦以及内心的焦虑不安。所以，把硕大的前、后隔舱门紧紧关上，做好准备，培养起生活在‘日日相隔的舱室’里过日子习惯。”

奥斯勒医生想要说的是“我们不该为明天努力做准备”吗？不是，绝对不是。不过在那次演讲中，他的确接着说

to say that the best possible way to prepare for tomorrow is to concentrate with all your intelligence, all your enthusiasm, on doing to-day's work superbly today. That is the only possible way you can prepare for the future.

Sir William Osler urged the students at Yale to begin the day with Christ's prayer: "Give us this day our daily bread."

Remember that that prayer asks only for today's bread. It doesn't complain about the stale bread we had to eat yesterday; and it doesn't say: "Oh, God, it has been pretty dry out in the wheat belt lately and we may have another drought—and then how will I get bread to eat next fall – or suppose I lose my job – oh, God, how could I get bread then?"

No, this prayer teaches us to ask for today's bread only. Today's bread is the only kind of bread you can possibly eat.

Years ago, a penniless philosopher was wandering through a stony country where the people had a hard time making a living. One day a crowd gathered about him on a hill, and he gave what is probably the most-quoted speech ever delivered anywhere at any time. This speech contains twenty-six words that have gone ringing down across the centuries: "Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof."

Many men have rejected those words of Jesus: "Take no thought for the morrow." They have rejected those words as a counsel of perfection, as a bit of Oriental mysticism. "I must take thought for the morrow," they say. "I must take out insurance to protect my family. I *must* lay aside money for my old age. I must plan and prepare to get

到过，为明天做准备的可能存在的最佳方法，是今天把你的全部智力和全部热情集中起来，把今天的工作做得非常出色。这是你为将来做准备的惟一可能的方法。

威廉·奥斯勒爵士力劝耶鲁大学的学生在开始新的一天时，要吟诵一句祷文。这句祷文是基督在教诲众人应该怎样祈祷时所说的祷文中的一句：“我们日用的面包，今日赐给我们。”

要记住，这句祷文祈求上帝赐给的，仅是今天的面包；它没对我们昨天吃了的走了味的面包发牢骚；这句祷文也不是：“啊，上帝啊，近来那边产小麦区气候相当干旱，我们或许会遭遇又一次旱灾——那样的话，过些时候秋天来到时，我怎样才能弄到面包吃呢——或者假如我有朝一日失业了——啊，上帝啊，那样的话，我怎样才能弄到面包呢？”

那句祷文没这样说，它教我们祈求上帝赐给的只是今天的面包。你可能会吃到的面包只有一种，即今天的面包。

许多年前，有位身无分文的哲人在一个贫穷的国度流浪，那里的人民生活困苦，日子很难过下去。有一天，他站在一座小山上，人群聚集在他的周围，他对他们做了一次演讲。这次演讲很可能是世界上古往今来的所有演讲中被引用次数最多的一次演讲。演讲词中有一句振聋发聩的金玉良言，多少个世纪以来，它一直回荡在世人的耳际。这句金玉良言是：“所以，不要为明天考虑，因为明天自有明天的考虑，一天的难处一天当就够了。”

许多人对耶稣说的“不要为明天考虑”这句话不以为然。对这句至理名言，对这句带着点东方神秘主义色彩的箴言，他们听不进去。他们说：“我必须为明天做打算；我必须为我的家庭投保，以防万一；我必须存钱防老；我必须为

ahead."

Right! Of course you must. The truth is that those words of Jesus, translated over three hundred years ago, don't mean today what they meant during the reign of King James. Three hundred years ago the word *thought* frequently meant anxiety. Modern versions of the Bible quote Jesus more accurately as saying: "Have no anxiety for the tomorrow."

By all means take thought for the tomorrow, yes, careful thought and planning and preparation. But have no anxiety.

During the war, our military leaders planned for the morrow, but they could not afford to have any anxiety. "I have supplied the best men with the best equipment we have," said Admiral Ernest J. King, who directed the United States Navy, "and have given them what seems to be the wisest mission. That is all I can do.

"If a ship has been sunk," Admiral King went on, "I can't bring it up. If it is going to be sunk, I can't stop it. I can use my time much better working on tomorrow's problem than by fretting about yesterday's. Besides, if I let those things get me, I wouldn't last long."

Whether in war or peace, the chief difference between good thinking and bad thinking is this: good thinking deals with causes and effects and leads to logical, constructive planning; bad thinking frequently leads to tension and nervous breakdowns.

I recently had the privilege of interviewing Arthur Hays Sulzberger, publisher of one of the most famous newspapers in the world, The New York Times. Mr. Sulzberger told me that when the Second World War flamed across Europe, he was so stunned, so worried about the future, that he found it almost impossible to sleep.

取得成功而有所计划、有所准备。”

没错，你当然得这样做。实际情况是，耶稣说的这几句话（那是三百多年前译成英语的），在今天的意义并不等同于詹姆士国王当政的那个时代的意义。三百多年前“考虑（thought）”这个词常作“忧虑（anxiety）”讲。当代的《圣经》诸种英译本比较准确地把耶稣的话引录为“不要为明天忧虑”。

对，务必要为将来考虑，而且是仔细考虑、仔细规划、仔细准备；不过，不要为明天忧虑。

在第二次世界大战期间，我们的军事指挥官们为明天制定方案，可是他们担当不起忧虑的代价。指挥美国海军作战的海军上将欧内斯特·J·金说：“我们把我们拥有的最好装备提供给最好的官兵，交给他们精心策划的行动任务，我能做到的，充其量也就是这些。”

金上将接着说：“如果我方有一艘军舰已经被敌人打沉了，我没有本领把它捞起来；如果它即将要沉没，我没有能力阻止它的沉没。比起把时间耗费在为昨天的问题懊恼上，不如把时间用于设法解决明天的问题上，后者对时间的利用要比前者有意义得多。要是我对那些已成往事的问题耿耿于怀，那我挺不住多久就会垮掉。”

无论是在战火纷飞的年代还是在和平的日子里，好的思索和坏的思索的主要区别是：好的思索分析因果关系，最后得到的是合乎逻辑的、建设性的打算；坏的思索常常导致精神紧张和神经衰弱。

不久之前，我有幸采访了世界最知名报刊之一《纽约时报》的出版人亚瑟·海兹·索尔兹伯格。索尔兹伯格对我说，当第二次世界大战的战火蔓延到整个欧洲时，他十分惊愕。他非常担忧未来会是什么样子，以至几乎总是失

He would frequently get out of bed in the middle of the night, take some canvas and tubes of paint, look in the mirror, and try to paint a portrait of himself. He didn't know anything about painting, but he painted anyway, to get his mind off his worries. Mr. Sulzberger told me that he was never able to banish his worries and find peace until he had adopted as his motto five words from a church hymn: One step enough for me.

Lead, kindly Light. . .

*Keep thou my feet: I do not ask to see the distant scene;
one step enough for me.*

At about the same time, a young man in uniform – somewhere in Europe – was learning the same lesson. His name was Ted Bengermينو, of 5716 Newholme Road, Baltimore, Maryland – and he had worried himself into a first-class case of combat fatigue.

“In April, 1945”, writes Ted Bengermينو, “I had worried until I had developed what doctors call a ‘spasmodic transverse colon’ – a condition that produced intense pain. If the war hadn’t ended when it did, I am sure I would have had a complete physical breakdown.

“I was utterly exhausted. I was a Graves Registration, Non-commissioned Officer for the 94th Infantry Division. My work was to help set up and maintain records of all men killed in action, missing in action, and hospitalized. I also had to help disinter the bodies of both Allied and enemy soldiers who had been killed and hastily buried in shallow graves during the pitch of battle. I had to gather up the personal effects of these men and see that they were sent back to parents or closest relatives who would prize these personal effects so much. I was constantly worried for fear we might be making embarrassing and serious mistakes. I was worried about whether or not I would come through all this. I was worried about whether I would live

眠。他常常在半夜里从床上爬起来，拿来一些油画布和颜料筒，看着镜子里自己的模样画起自画像来。他对油画完全是个门外汉，尽管如此，他还挥笔作画，以便能使自己的头脑忘掉烦心事。索尔兹伯格告诉我说，他的忧虑始终挥之不去，内心也始终平静不下来。后来，他把在教堂里唱的一首赞美诗中的一句话——“我看得清眼前的一步就够了”——当作了自己的座右铭，情况这才有了变化。这首赞美诗唱道：

仁慈的光啊，指引道路吧……

把你投射在我的足前：我不要求望见远景；

我看得清眼前的一步就够了。

差不多与此同时，欧洲某地一位穿着军服的年轻人也在吸取同一教训。他的名字是泰德·本格明诺，家住美国马里兰州巴尔的摩市纽霍姆路 5716 号，当时他已经因忧虑、郁闷而成了“战斗疲劳症”的一级病例。

泰德·本格明诺写道：“1945 年 4 月，我因忧虑而出现了医生称之为横结肠痉挛的症状，这种病会使患者感到剧烈的疼痛。要是二战没在它结束的那个时候结束，我敢肯定我整个的身体都会垮掉。

“我感到精疲力竭。我是第 94 步兵师阵亡情况登记科的一个军士，我的工作帮助建立档案，记载官兵阵亡、失踪和住院情况。在盟军和敌军双方的激战中，阵亡的官兵会被匆忙地就地浅埋。我的另一项任务就是得帮助把双方阵亡者的尸体发掘出来。我得把这些死者的个人物品收集起来，确保这些遗物被送回到阵亡者的父母或最亲近的亲属手中，它们对他们来说弥足珍贵。我总是忧心忡忡，担心我们会出令人难堪的严重差错；我担心我是否能把这种工作一直坚持到底；我担心我是否能在战争中幸存下来，能