



英汉对照

超越困境

解惑篇

天津人民出版社

[美] 卡内基 著

韦荣臣 译



DALE

CARNEGIE

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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。

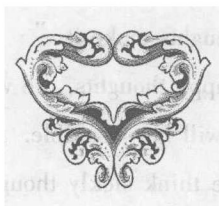
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**THIS BOOK
SHOWS YOU
HOW TO
START LIVING**



CHAPTER ONE

EIGHT WORDS THAT CAN TRANSFORM YOUR LIFE

A few years ago, I was asked to answer this question on a radio program: "What is the biggest lesson you have ever learned?"

That was easy: by far the most vital lesson I have ever learned is the importance of what we think. If I knew what you think, I would know what you are. Our thoughts make us what we are. Our mental attitude is the *X* factor that determines our fate. Emerson said: "A man is what he thinks about all day long." . . . How could he possibly be anything else? *

I now know with a conviction beyond all doubt that the biggest problem you and I have to deal with – in fact, almost the *only* problem we have to deal with – is choosing the right thoughts. If we can do that, we will be on the highroad to solving all our problems. The great philosopher who ruled the Roman Empire, Marcus Aurelius, summed it up in eight words – eight words that can determine your destiny: "Our life is what our thoughts make it. "

Yes, if we think happy thoughts, we will be happy. If we think miserable thoughts, we will be miserable. If we think fear thoughts, we will be fearful. If we think sickly thoughts, we will probably be ill. If we think failure, we will certainly fail. If we wallow in self-pity, everyone will want to shun us and avoid us. "You are not," said Norman Vincent Peale, "you are not what you think you are; but what you think, you are. "

第一章

能使你的生活改变模样的一句话

几年前，我在广播电台做节目时被问到这个问题：“到现在为止你学到的最重要的一条教训是什么？”

这问题不难回答。我学到的最重要的一条教训是：我们怎样思想非常重要。如果我知道你想什么，我就会知道你是什么样的人。我们的思想决定了我们是什么样的人，我们的思想态度是决定我们命运的X因子。埃默森说：“一个人是什么样的人要看他整天想什么……他怎么可能不是他的思想的产物？”

据我所知，我们必须处理的最大问题——事实上，几乎是我们必须处理的惟一问题——是选择正确的思想，我对这一点深信不疑。如果我们能做到这一点，那我们就找到了解决所有问题的更佳途径。曾统治罗马帝国的伟大哲人马库斯·奥里利厄斯用一句话总结了这条道理——可以决定你的命运的一句话：“我们的生活如何，我们的思想使然。”

说得对，要是我们想的是令人愉快的事，我们会感到愉快；要是我们想的是令人不愉快的事，我们会感到不愉快；要是我们想的是使人害怕的事，我们会感到害怕；要是我们老想着自己这儿有病、那儿有病，那我们可能会真的病倒；要是我们想的是失败，那我们一定会失败；要是我们沉溺在自怜之中，那别人都会避开我们，都会不愿意和我们接触。诺曼·文森特·皮尔说：“你并不是你以为你是的那种人，而是你的思想造就的那种人。”

Am I advocating an habitual Pollyanna attitude toward all our problems? No, unfortunately, life isn't so simple as all that. But I am advocating that we assume a positive attitude instead of a negative attitude. In other words, we need to be concerned about our problems, but not worried. What is the difference between concern and worry? Let me illustrate. Every time I cross the traffic-jammed streets of New York, I am concerned about what I am doing – but not worried. Concern means realizing what the problems are and calmly taking steps to meet them. Worrying means going around in maddening, futile circles.

A man can be concerned about his serious problems and still walk with his chin up and a carnation in his buttonhole. I have seen Lowell Thomas do just that. I once had the privilege of being associated with Lowell Thomas in presenting his famous films on the Allenby-Lawrence campaigns in World War I. He and his assistants had photographed the war on half a dozen fronts; and, best of all, had brought back a pictorial record of T. E. Lawrence and his colorful Arabian army, and a film record of Allenby's conquest of the Holy Land. His illustrated talks entitled "With Allenby in Palestine and Lawrence in Arabia" were a sensation in London – and around the world. The London opera season was postponed for six weeks so that he could continue telling his tale of high adventure and showing his pictures at Covent Garden Royal Opera House. After his sensational success in London came a triumphant tour of many countries. Then he spent two years preparing a film record of life in India and Afghanistan. After a lot of incredibly bad luck, the impossible happened: he found himself broke in London. I was with him at the time.

我是在主张对我们所有的问题惯常地采取盲目乐观的态度吗？不，因为不幸的是，生活并非简单地到那个地步。我主张的是我们应该采取积极的态度，而不是消极的态度。换句话说，我们必须关注我们的问题，但我们不必忧虑。关注和忧虑之间区别何在呢？让我举例说明。在纽约市，我每次横穿交通堵塞的街道时，我挺关注当时我横穿街道这一行动，但我并不忧虑。关注意味着意识到问题是什么，并以平和的心态逐步想办法解决这些问题；而忧虑意味着发疯似地、毫无成效地在原地不断打转转。

人可以在关注他面对的严重问题的同时依然在上衣钮孔中插着一枝康乃馨、扬着下巴走路，我曾亲眼目睹洛厄尔·托马斯就是这样做的。我曾有幸与他合作共事，我们干的工作是推出他制作的、后来名闻遐迩的纪录片，片子的内容与第一次世界大战的艾伦比-劳伦斯战役有关。他和他的助手拍摄了六个前线战场的战况，最值得骄傲的是，他们从前线带回来了 T·F·劳伦斯和他的多姿多彩的阿拉伯部队的战地实录照片以及艾伦比的部队攻占圣地巴勒斯坦的纪录影片。托马斯的演讲配有照片和影片做说明，演讲的题目是《艾伦比在巴勒斯坦和劳伦斯在阿拉伯》。他的若干次演讲在伦敦轰动一时，也轰动了整个世界。伦敦的“歌剧季”后延了六个星期，以便他能在考文特花园皇家歌剧院继续讲他那扣人心弦的冒险经历和演示他的影片和照片。在伦敦取得轰动一时的成功之后，他接着去了好几个国家做巡回演讲和演示，结果也非常成功。后来，他花了两年时间制作一部反映印度和阿富汗生活情况的纪录片。但是，一连串令人难以置信的坏运气降临到了他的头上，最后，似乎不可能出现的情况出现了：他发现自己破产了。那时他在伦敦，我和他在一起。我现在还记得

I remember we had to eat cheap meals at the Lyons' Corner House restaurants. We couldn't have eaten even there if Mr. Thomas had not borrowed money from a Scotsman – James McBey, the renowned artist. Here is the point of the story: even when Lowell Thomas was facing huge debts and severe disappointments, he was concerned, but not worried. He knew that if he let his reverses get him down, he would be worthless to everyone, including his creditors. So each morning before he started out, he bought a flower, put it in his buttonhole, and went swinging down Oxford Street with his head high and his step spirited. He thought positive, courageous thoughts and refused to let defeat defeat him. To him, being licked was all a part of the game – the useful training you had to expect if you wanted to get to the top.

Our mental attitude has an almost unbelievable effect even on our physical powers. The famous British psychiatrist, J. A. Hadfield, gives a striking illustration of that fact in his splendid 54-page booklet: *The Psychology of Power*. "I asked three men," he writes, "to submit themselves to test the effect of mental suggestion on their strength, which was measured by gripping a dynamometer." He told them to grip the dynamometer with all their might. He had them do this under three different sets of conditions.

When he tested them under normal waking conditions, their average grip was 101 pounds.

When he tested them after he had hypnotized them and told them that they were very weak, they could grip only 29 pounds – less than a third of their normal strength. (One of these men was a prize fighter; and when he was told under hypnosis that he was weak, he remarked that his arm felt "tiny, just like a baby's.")

When Captain Hadfield then tested these men a third time,

我们那时只能在莱昂斯街角屋餐馆吃廉价的饭菜，而且，要是托马斯先生事前没从詹姆士·麦克贝这位有名的苏格兰裔画家那儿借了些钱的话，我们甚至连去那家低档餐馆吃饭都不可能。下面是托马斯故事的关键之点：即使在洛厄尔·托马斯面对巨额债务和严重挫折时，他也没有忧虑，虽然他对自己的处境甚为关注。他知道，如果他让自己被挫折击倒，那么对包括他的债主在内的每一个人来说，他就会成了毫无价值的人。因此，每天早晨他出发办事之前，他先买来一枝花插在上衣的钮孔中，然后昂首阔步、大摇大摆地走在牛津街上。他毫不气馁，而是从积极的角度思考问题，他拒绝让已经遭受的失败把他击垮。在他看来，失败无一例外都只是比赛的一个组成部分，如果你想夺魁，你必须期待这种有益训练的出现。

我们的思想态度甚至会对我们的体能产生几乎令人难以置信的作用，知名的英国精神病医生J·A·哈德菲尔德在他那本写得十分出色的五十四页小册子《力量心理学》中举了一个令人惊讶的实例。他写道：“我请了三个人来接受实验，检测思想暗示对他们的力量的作用，力量的大小通过握测力计来测得。”他要他们尽全力握测力计，他安排他们在三种不同的情况下做这件事。

当他们在正常的清醒状态下被测试时，他测到的他们三人的平均握力是一百零一磅。

他使他们进入催眠状态，并告诉他们很虚弱。在这种状态下，他测到的他们的平均握力只有二十九磅，这连他们正常握力的三分之一还不到（这三人中有一位是个职业拳击手，在催眠状态下，当他被告知他的身体很虚弱时，他说他感到他的胳膊“很细小，就像婴儿的胳膊似的”）。

当哈德菲尔德这位催眠指挥者对处于催眠状态下的

telling them under hypnosis that they were very strong, they were able to grip an average of 142 pounds. When their minds were filled with positive thoughts of strength, they increased their actual physical powers almost five hundred per cent.

Such is the incredible power of our mental attitude.

To illustrate the magic power of thought, let me tell you one of the most astounding stories in the annals of America. I could write a book about it; but let's be brief. On a frosty October night, shortly after the close of the Civil War, a homeless, destitute woman, who was little more than a wanderer on the face of the earth, knocked at the door of "Mother" Webster, the wife of a retired sea captain, living in Amesbury, Massachusetts.

Opening the door, "Mother" Webster saw a frail little creature, "scarcely more than a hundred pounds of frightened skin and bones." The stranger, a Mrs. Glover, explained she was seeking a home where she could think and work out a great problem that absorbed her day and night.

"Why not stay here?" Mrs. Webster replied. "I'm all alone in this big house."

Mrs. Glover might have remained indefinitely with "Mother" Webster if the latter's son-in-law, Bill Ellis, hadn't come up from New York for a vacation. When he discovered Mrs. Glover's presence, he shouted: "I'll have no vagabonds in this house"; and he shoved this homeless woman out of the door. A driving rain was falling. She stood shivering in the rain for a few minutes, and then started down the road, looking for shelter.

Here is the astonishing part of the story. That "vagabond" whom Bill Ellis put out of the house was destined to have as much influence

三个人说他们非常强壮，并第三次对他们进行测试时，他们的平均握力达到了一百四十二磅。当他们的头脑充满了有关力量的积极想法时，他们的实际体能提高到了消极想法时的体能的 500% 稍差一点。

这说明了我们的思想态度能产生令人难以置信的力量。

为了给思想的神奇力量提供例证，让我给你们讲讲美国编年史上最令人震惊的故事之一。我可以把这个故事写成一本书，不过，还是让我们讲得简单一些吧。南北战争之后不久，在 10 月份的一个严寒的夜晚，有个无家可归、贫穷潦倒的女人——她差不多就是世上那些流浪者之一——敲响了韦伯斯特“妈妈”家的门，后者是一位已退休海轮船长的妻子，家在马萨诸塞州的埃姆斯伯里。

韦伯斯特“妈妈”打开门，看到面前站着一个身体羸弱的小个子女人，她的“皮肤和骨头好像都抽缩在一起，体重也就是一百磅多一点点”。来的这位陌生人是格洛弗太太，她解释说她在找一处像家那样的安身之所，在那儿她可以思考和解决一个日日夜夜吸引了她全部注意力的大问题。

“为什么不待在这儿呢？”韦伯斯特太太回答说，“这座大房子就我孤零零地一个人住。”

要是韦伯斯特太太的女婿比尔·埃利斯没从纽约来这里度假，格洛弗太太也许会无限期地待在韦伯斯特太太家里。当他发现格洛弗太太在这里住着时，他喊了起来：“我不想让流浪者待在这房子里。”随后，他便把这无家可归的女人连推带搡地轰出了大门。天正下着瓢泼大雨，她在雨中站立了几分钟，她的身体打着冷战，然后就沿着道路走了，去寻找栖身之所。

下面说的是故事令人震惊的部分。被比尔·埃利斯轰出大门的那个“流浪者”命中注定会对世人的思想产生极

on the thinking of the world as any other woman who ever walked this earth. She is now known to millions of devoted followers as Mary Baker Eddy – the founder of Christian Science.

Yet, until this time, she had known little in life except sickness, sorrow, and tragedy. Her first husband had died shortly after their marriage. Her second husband had deserted her and eloped with a married woman. He later died in a poorhouse. She had only one child, a son; and she was forced, because of poverty, illness, and jealousy, to give him up when he was four years old. She lost all track of him and never saw him again for thirty-one years.

Because of her own ill health, Mrs. Eddy had been interested for years in what she called “the science of mind healing.” But the dramatic turning point in her life occurred in Lynn, Massachusetts. Walking downtown one cold day, she slipped and fell on the icy pavement – and was knocked unconscious. Her spine was so injured that she was convulsed with spasms. Even the doctor expected her to die. If by some miracle she lived, he declared that she would never walk again.

Lying on what was supposed to be her deathbed, Mary Baker Eddy opened her Bible, and was led, she declared, by divine guidance to read these words from Saint Matthew: “And behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus. . . said unto the sick of the palsy; Son, be of good cheer; thy sins be forgiven thee. . . . Arise, take up thy bed, and go unto thine house. And he arose, and departed to his house.”

These words of Jesus, she declared, produced within her such a strength, such a faith, such a surge of healing power, that she “immediately got out of bed and walked.”

为重大的影响，其影响之大可以比得上古往今来曾活在这个世界上的其他任何一位女子。现在，成百上千万虔诚的追随者都知道这位玛丽·贝克·埃迪——基督教科学派的创始人。

不过，直到那个时候为止，生活对她来说差不多只是意味着疾病、哀痛和悲痛。她的第一个丈夫在他们婚后不久就去世了；她的第二个丈夫抛弃了她，和一个已婚女人私奔，最后死在一家贫民院里。她只有一个孩子，是个儿子，由于贫穷、疾病和妒忌，在他四岁时，她不得不抛弃了他，对他后来的情况，她一无所知，她已经有三十一年没见过他了。

由于她自己的健康状况不佳，埃迪有好几年时间一直对她称之为“思想治疗学”的那种东西感兴趣。不过，真正能被称作她一生中富有戏剧性的转折点出现在马萨诸塞州的林恩那个地方。有一天，天很冷，当她在闹市区走着的时候，她脚下一滑倒在了覆盖着冰渣的人行道上，而且摔得失去了知觉。她的脊柱伤得不轻，全身不住地痉挛抽搐着。甚至连大夫都认为她活不了；他明确地说，如果出现奇迹，她能活下来，她也永远不能再走路了。

躺在被认为她会死在上面的那张床上，玛丽·贝克·埃迪翻开了她的《圣经》。据她说，这时候好像冥冥之中有神引导着她，让她读了圣徒马太说的下面的话：“看哪，有人用褥子抬着一个瘫子到耶稣跟前来，耶稣……对瘫子说：‘小子，放心吧，你的罪赦了……起来，拿着你的褥子回家去吧。’那人就起来，回家去了。”

她说耶稣的话使她自身产生了巨大的力量、坚定的信念和冲击波似的治疗力，结果是她“马上就从床上起来，下地走了起来”。