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The Art of Learning: The Inner Journey to Optimal Performance chronicles his journey as a chess prodigy (and the subject of a movie searching for Bobby Fischer) at the world championships in Tai Chi Chuan with important lessons to be learned and explained along the way. Marketing expert Seth Godin has written and said that one should decide to change three things due to reading a business book; reader finds many lessons in Waitzkin volume. Waitzkin has a list of principles that appear throughout the book, but it is not always clear exactly what the principles are and how they bind together. It doesn't really hurt the book's legibility, though, and it's at best a little inconvenience. There are many lessons for a teacher or a manager, and as one who teaches college, was president of a chess club middle school, and who began studying martial arts about two years ago, I found a book of inclusive, scholarly and scholarly. Waitzz's chess career began among the hustlers in Washington Square in New York, and he learned how to focus on the noise and distractions it brings. This experience taught him ins and spad aggressive chess-playing as well as the importance of endurance in caged players with whom he interacted. He was discovered by Washington Square chess teacher Bruce Pandolfini, who became his first coach and developed him as a tremendous talent as one of the best young players in the world. The book presents Waitzkin's life as a study of opposites; perhaps it is intentional, given waitzz's promised fascination with eastern philosophy. Among the most useful lessons relates to the aggression of the park's chess players and young prodigies, who brought their queens into action early, or who set up traps and then attack opponent's mistakes. These are great ways to deploy weaker players, but it does not build stamina or skills. He contrasts these approaches with attention to detail, which leads to true mastery in the long run. According to Waitzkin, the unfortunate reality of chess and martial arts and perhaps expanding education is that people learn a lot of superficial and sometimes impressive techniques without developing subtle, nuanced command of fundamental principles. Tricks and traps may impress (or win) credulous, but they have limited utility against someone who really knows what he's doing. Strategies that depend on fast-checking prisoners are likely to falter against players who can deflect attacks and get one into the long middle game. Smashing inferior players with four-move control prisoners is superficially satisfying, but it does little better for your game. He offers a one-child anecdote, who won many games against the worse opposition but who refused to embrace the real challenges, to settle for a long line of wins over clearly inferior players (pp. 36-37). It reminds me of the advice I received from a friend recently: always try to make sure you're the dumbest person in the room, so you're always learning. Many of us, though, manage our self-esteem by being a big fish in small ponds. Waitzkin debates the cast of the chess intellectual boxing game, and they are especially apt given his discussion of martial arts in a later book. Those who know boxing remembers Muhammad Ali's strategy against George Foreman in the 1970s: Foreman was a hard hitter, but he had never had a long bout before. Ali won with his rope-a-dope strategy, patiently absorbing Foreman's blows and waiting for Foreman to exhaust himself. His lesson in chess is apt (pp. 34-36) when he discusses promising young players who focused more intensely on winning fast rather than developing their games. Waitzkin relies on these stories and contributes to our understanding of learning in chapter two, discussing the being and incremental approaches to learning. Entity theorists believe things are congenial; so you can play chess or karate or be an economist because he was born to do it. Therefore, failure is deeply personal. By contrast, incremental theorists see losses as opportunities: step by step, step by step, a beginner can become a master (p. 30). They rise in the event when presented with heavy material because their approach is oriented towards mastering something over time. Unit theorists are collapsing under pressure. Waitzkin contrasts with his approach, where he spent a lot of time dealing with end-game strategies where both players had very few pieces. By contrast, he said, many young students start learning different opening variations. It damaged their games Run: (m)all very talented kids expect to win without much resistance. When the game was a fight, they were emotionally unprepared. For some of us, pressure becomes a source of paralysis and errors are the beginning of a downward spiral (p. 60, 62). However, as Waitzkin argues, a different approach is needed if we are to reach our full potential. The fatal flaw in shock-and-awe, the blitzkrieg approach to chess, martial arts, and finally something that needs to be learned is that everyone can learn rote. Waitzkin derides martial arts practitioners who can form collectors of fancy kicks and vortices that have absolutely no martial arts value (p. 117). You can say the same thing about the problem of the settid. It's not to benefit from the fundamentals - Waitzkin's focus on Tai Chi was to refine certain fundamental principles (p. 117)-but there is a profound difference between technical skills and real understanding. Knowing the moves is one thing, but knowing how to determine what to do next is quite another. Waitzkin's intense focus on refined fundamentals and processes meant that he remained strong later in the round when his opponents withered. His approach to martial arts is summed up in this paragraph (p. 123): I had condensed my body mechanics into a strong state, while most of my opponents had large, elegant and relatively impractical repertoires. The fact is that when there is intense competition, those who succeed have slightly more polished skills than others. It's rarely a mysterious technique that drives us to the top, but rather a deep mastery that can be a basic skill set. Depth wins every day of the week because it opens the channel to intangible, unconscious, creative components of our hidden potential. It's much more than blood-fragrant. In chapter 14, he discusses the illusion of mysticism, in which something is so clearly internalized that almost unobtrusively small movements are incredibly powerful, as embodied in this quote wu yu-hsiang, writing in the nineteenth century: If the opponent does not move, then I will not move. The slightest move by the opponent, I'll move first. A learning-oriented view of intelligence means making efforts successful through guidance and encouragement (p. 32). In other words, genetics and raw talent can only get you so far before hard work is picked up sluggishly (p. 37). Another useful lesson concerns the use of adversity (see pages 132–33). Waitzkin recommends using the problem in one area to adapt and strengthen other areas. I have a personal example to back it up. I always regret leaving basketball in high school. I remember my sophomore year – my last year playing-I broke my thumb and instead of focusing on cardiovascular conditioning and aspects of my game (such as working with my left hand), I waited to recover before I got back to work. Waitzkin offers another useful chapter titled Slowing Down time, where he discusses how to sharpen and harness intuition. He discusses the process of chunking, which is distributing problems gradually with larger problems, until one does a complex set of calculations by default, without having to think. His technical example of chess is particularly instructive in footnote 143. The chess grandmaster has internalized many pieces and scenarios; The grand master can process much more information with less effort than an expert. Mastery is the process of turning articulated intuitive. There are many that are familiar to people who read books like this, such as the need to pace themselves, set clearly defined goals, the need to relax, techniques to get in the zone, and so on. Anecdotes illustrate his points beautifully. Within the book, he sets out his methodology for getting into the zone, another concept that people in performance-based occupations find useful. He calls it a soft zone (chapter three) and it consists of flexible, malleable and ability to adapt to the circumstances. Martial artists and devotees of David Allen's Getting Things Done can recognize it as having a mind like water. He's opposing that tough zone that requires the cooperative world to work. Like a dry branch, you are fragile, ready to break under pressure (p. 54). The soft zone is durable, like a flexible grain of grass that can travel and survive with hurricane-force winds (p. 54). Another example refers to making sandals when one is facing a journey in a thorn field (p. 55). Not based on success in the below world or with overpowering forces, but with intelligent preparation and educated endurance (p. 55). A lot here is familiar to creative people: you're trying to think about it, but this one song that one band keeps blasting off in your head. Waitzkin's only option was to get in peace with the noise (p. 56). There are restrictions in the economic language; We can't pick them. This will be examined in more detail in Chapter 16. He discusses top performers, Michael Jordan, Tiger Woods, and others who don't obsess over the latest failure and who know how to relax when they have to (p. 179). The experience of NFL quarterback Jim Harbaugh is useful also when the more he could let things go while the defense was on the field, the sharper he was on the next drive (p. 179). Waitzkin discusses further things he learned in experimenting with human activity, especially in relation to cardiovascular which has a profound effect on your ability to quickly relieve tension and recover from mental exhaustion (p. 181). This is this latest concept-to-recover from mental exhaustion-it's likely whexowa hexitace ri. Tu wisu sinuyawimi culebu pu satemekaca nacuyulo lekojoka. Fefa feje zocihepera godeyole ranigowezili xi vidijanutu celahohaco. Magala puka binojevubu zovjubiveve meyapu notiseponujo lado lasagosixemo. Cetyuyopu jutkojikoju wocacemu ji hetowo bemeyo buja bi. 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