

如果你想给别人留下良好的形象，你首先得树立良好的自我形象。一个具有失败自我形象的人永远无法在别人面前树立成功者的形象。这种人也许能够暂时蒙蔽一些人，但他糟糕的自我形象最终不可能使别人对他产生好感。从古至今，一些伟大的哲人说过：“你认为是什么样的人就是什么样的人”。如果你想给别人留下良好的印象，你自己必须先具有这样的形象，这是非常重要的。

无论你是谁，你拥有的任何有价值的东西都取决于你的自我形象。你的幸福就建立在这一基础之上。人的生命只有一次，为了享受生活，你必须拥有良好的自我形象。既然我们都可以选择如何想象自己，我们就应该尽力往积极、良好的方面去想。在努力塑造良好形象的时候，你必须从自我做起——否则，你致力于塑造的形象只能建立在沙子一样的基础上。

任何一个运动员都会告诉你，要想成为冠军，你必须把自己想成是冠军。对许多人而言，这话听起来含糊其辞，但却蕴含着一个基本的真理。尽管这可运用于生活的方方面面，但我仍将以体育竞技为依据阐述我对自我形象的看法，因为体育竞技需要全力以赴，这样才能如愿以偿。

If you want a winning image with others, your first concern must be a winning self-image. The individual who has a losing self-image will never be able to project a winning image to others. He may be able to fool some people for a while, but his poor self-image will eventually make it impossible for him to relate favorably to others. Throughout the ages, great philosophers have stated, “You are what you think you are.” It is imperative for you to have good image of yourself if you want to create the same impression on others.

No matter who you are, everything worthwhile will depend on your own self-image. Your happiness will be based on it. You will live only one life, and in order to enjoy it, you must have a winning self-image. Since we can all choose how we want to think ourselves, we should try to have positive, winning thoughts. In your own attempt to build a winning image you must begin with the self — otherwise, the image you strive for will be supported by nothing but a sand foundation.

Any athlete will tell you that you must know you're a winner in order to be one. To many, this kind of message will sound like double-talk, but it contains an essential truth. Although you can apply this same message to anything in life, I will use athletics as the basis for illustrating my thoughts about self-images because sports involve physical exertion by which desired results can

be achieved.

亲昵、激情和承诺是斯顿伯格(Sternberg)爱三角中表示暖、热、冷的三个顶点。单独一点或几点组合会产生八种可能存在的爱情关系。第一种是无爱，即三种情感成分皆无，它指的是人际关系中的大多数情况，仅仅是一种随意的交往。

第二种爱是喜爱。斯顿伯格解释说：“如果你仅仅拥有亲昵，那就是喜爱。你可以和这个人交谈，谈论你的生活。但如果仅此而已，那就是我们所说的喜爱的意思。”它指的是在真正的友谊中所经历的感情。喜爱包括诸如亲昵和热情，但它不包括强烈的激情或承诺。

如果你仅仅拥有激情，这就称之为痴爱，也就是一见钟情，它瞬间即来，同样瞬间即逝。它会使人产生高度的亢奋，但不是亲昵和承诺。

空爱是缺乏亲密和激情的承诺，是有时候在维持了三十年的婚姻中看到的那种缺乏生气的情感。这对夫妻曾经亲密过，但他们不再卿卿我我。他们曾经有过激情，但如今消逝殆尽，所剩下的只是与对方长相厮守的承诺。斯顿伯格指出，在包办婚姻的社会中，空爱可能先于其他形式的爱出现。

Intimacy, passion, and commitment are the warm, hot, and cold vertices of Sternberg's love triangle. Alone and in combination they give rise to eight possible kinds of love relationships. The first is non-love — absence of all three components. This describes the large majority of our personal relationships, which are simply causal interactions.

The second kind of love is liking. “If you just have intimacy”, Sternberg explains, “that’s liking. You can talk to the person, tell about your life. And if that’s all there’s to it, that’s what we mean by liking.” This refers to the feelings experienced in true friendships. Liking includes such feelings as closeness and warmth but not the intense feelings of passion or commitment.

If you just have passion, it’s called infatuated love — “love at first sight”, which can arise almost instantaneously and dissipate just as quickly. It involves a high degree of physiological arousal but not intimacy or commitment. It’s the 10th — grader who falls madly in love with the beautiful girl in his biology class but never gets up the courage to talk to her or get to know her.

Empty love is commitment without intimacy or passion, the kind of love sometimes seen in a 30-year-old marriage that has become stagnant. The couple used to be intimate, but they don’t talk to each other any more. They used to be

passionate, but that fire has died out. All that remains is the commitment to stay with the other person. In societies in which marriages are arranged, Sternberg points out, empty love may precede the other kinds of love.

多数人的生活取决于他们周围的环境。他们有的屈从于命运的捏弄，有的甚至心甘情愿。他们犹如电车，颇为自得地在自己的轨道上行驶；而对于那些匆忙驶过车流而后轻驰在旷野上的廉价车却不屑一顾。我尊重这些人；他们是好公民、好丈夫、好父亲，可是，我并不觉得他们使人振奋。另有些人把生活掌握在自己手里，似乎在按照自己的意愿创造生活，尽管这样的人屈指可数，他们却深深地吸引了我。也许我们没有所谓的自由意志，但不管怎么说，它确实存在于我们的幻想之中。每逢站在十字路口，我们好像能在左右两条道路中任选其一，可一旦选定之后，却很难认识到那实际上是世界历史的整个进程左右了我们的人生选择。

The lives of most men are determined by their environment. They accept the circumstances amid which fate has thrown them not only with resignation but even with good will. They are like streetcars running contentedly on their rails and despise the sprightly flivver that dashes in and out of the traffic and speeds so jauntily across the open country. I respect them; they are good citizens, good husbands, and good fathers, and of course somebody has to pay the taxes; but I do not find them exciting. I am fascinated by the men, few enough in all conscience, who take life in their own hands and seem to mould it to their own liking. It may be that we have no such thing as free will, but at all events we have the illusion of it. At a cross-road it does seem to us that we might go either to the right or the left and, the choice once made, it is difficult to see that the whole course of the world's history obliged us to take the turning we did.

幽默感被公认为是人的性格中最有价值的东西。它是与生俱来的，但也需要后天的培养。如果一个人没有幽默感，就像春天没有花朵，一盘菜没有调料。从某种意义上来说，你的个性来自你的幽默感。

幽默能够增强我们的身心健康。它能够帮助我们减轻压力、缓解紧张、笑对挫折、放松身体、化解日常生活中数不清的琐事和愤怒。随着一声玩笑，我们所有的苦恼、悲伤和疲劳都会烟消云散，我们再次充满了生机和活力。此外，幽默还有助于我们与他人和睦相处。有了它，你就会时常与他人保持良好的关系。

培养幽默感的一个途径就是对众多的话处都要具有广博的知识。有了广博的知识才能懂得含义微妙的幽默；否则，我们在面对别人的幽默时就会不知所措。另外，培养幽默感时，关键的一点就是要有丰富的想象力。缺乏想象力则会置幽默于死地。

幽默感是我们放松和自我娱乐的途径之一。幽默可能因事而异，但至关重要的是要有幽默感，而且应该积极培养，让生活更加丰富多彩。

A sense of humor is universally considered the most valuable asset in a person's personality. It is born within every person's heart, but it has to be cultivated. A person without a sense of humor is just like a spring without flowers or a dish without seasoning. In a sense, your personality lies in your sense of humor.

Humor can enhance physical as well as mental well being. It helps us relieve pressure, reduce tension, helps us overcome our frustrations, relax our muscles, and dissolve countless trifles and irritations offered by day to day life. With the cracking of a joke, all of our worries, sadness and fatigue disappear like mist and we are full of vigor once again. Besides, humor helps us live in harmony with others. With it you can always stay on good terms with others.

One way to cultivate a sense of humor is to have a wide range of knowledge about many topics so that the slightest differences in meaning of a joke can be fully understood; otherwise we would be simply at a loss in such a situation. Another crucial point in developing a sense of humor is to have a rich imagination. Nothing can be worse than the lack of imagination to kill an otherwise funny joke.

A sense of humor is one of the ways in which we relax and recreate ourselves. The things we find humorous may vary, but to have a sense of humor is very important and should be cultivated to get the most out of life.

人在 18 岁至 22 岁这一年龄段，其任务是在同龄人中定位，确定自己的性别角色，预测自己未来的职业以及确立自己的意识形态或世界观。因此，我们逐渐积蓄力量，以便离开家庭，同时又逐步培养个性，在情感上也开始脱离家庭。

即使部分自我想成为独立的个体，但另一部分自我又渴望与他人融合，重新获得安全感和舒适感。因此在这段时间里最流行的一种神话是：我们可以通过依附于强者而推动自我发展。但是，在这个阶段结婚的人却往往会延长与家人和亲戚在经济上和感情上的联系，而这种联系妨碍了他们自立。

这个阶段所经历的一波三折可能会有助于成人阶段生活周期的正常发展。假如一个人在这一点上没有性格认同危机的话，那么这种危机也将会在日后的转变期中爆发出来，到那时他所遭受的惩罚可能会更加难以忍受。

The tasks of the ages between 18 to 22 are to locate ourselves in a peer group role, a sex role, an anticipated occupation, an ideology or world view. As a result, we gather the impetus to leave home physically and the identity to begin leaving home emotionally.

Even as one part of us seeks to be an individual, another part longs to restore the safety and comfort of merging with another. Thus one of the most popular myths of this passage is: we can push ourselves forward by attaching to a stronger one. But people who marry during this time often prolong financial and emotional ties to the family and relatives that impede them from becoming self-sufficient.

A stormy passage through these years will probably facilitate the normal progression of the adult life circle. If one doesn't have an identity crisis at this point, it will erupt during a later transition, when the penalties may be harder to bear.