

洗心岛 之梦

自性化与感应心法

Dreaming of Xixindao:
the Island for washing of the Heart

申荷永 著



广东人民出版社



广东科技出版社 (全国优秀出版社)

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• 广州 •

图书在版编目 (CIP) 数据

洗心岛之梦：自性化与感应心法 / 申荷永著. —广州：
广东科技出版社，2011.5

ISBN 978-7-5359-5493-0

I. ①洗… II. ①申… III. ①心理分析 IV. ①B841

中国版本图书馆 CIP 数据核字 (2011) 第 057928 号

策 划：陈 兵 严奉强

责任编辑：刘 耕 谢志远

装帧设计：传欣设计

责任校对：杨峻松 陈杰锋

责任印制：罗华之

出版发行：广东科技出版社

(广州市环市东路水荫路 11 号 邮编：510075)

E-mail: gdkjzbb@21cn.com

http: //www. gdstp. com. cn

经 销：广东新华发行集团股份有限公司

印 刷：佛山市浩文彩色印刷有限公司

(南海区狮山科技工业园A区 邮编：528225)

规 格：787mm×1092mm 1/16 印张 14 插页 1 字数 280 千

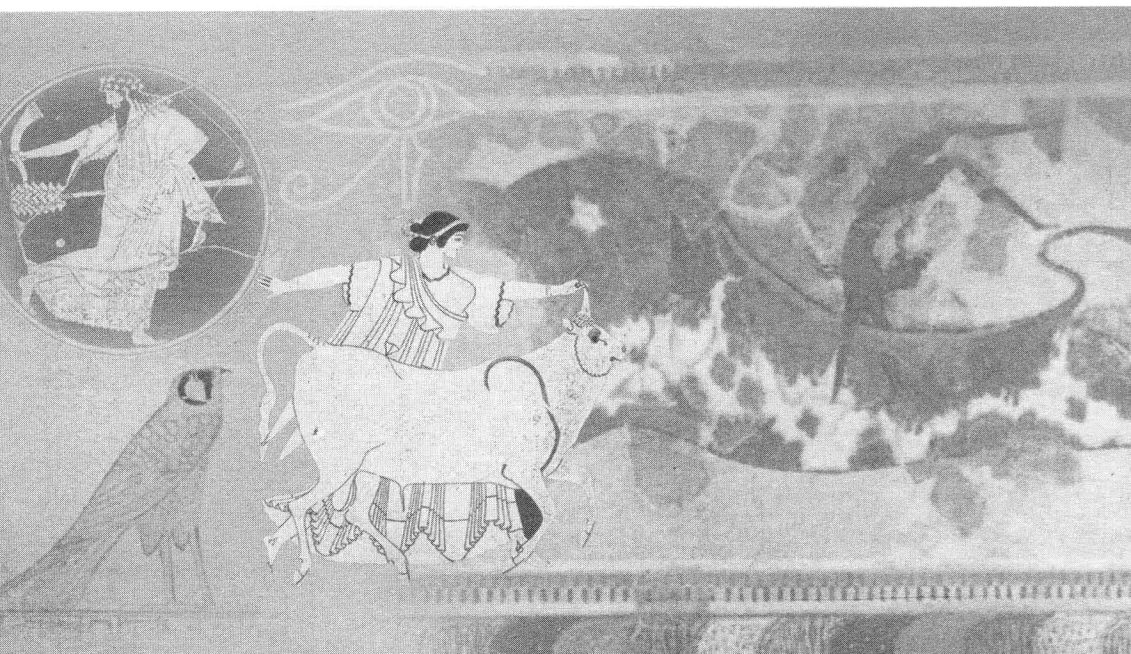
版 次：2011 年 5 月第 1 版

2011 年 5 月第 1 次印刷

定 价：28.00 元

如发现印装质量问题影响阅读，请与承印厂联系调换。

谨以此书献给我梦中的老师，
作为对“洗心岛”的感谢



【序言一】

洗心——寻梦的激情

伯尼克

10 多年前，那时我们已成朋友，申荷永把我带去了泰山。当我们步上云端之际，我感觉到，这东岳泰山之麓，看上去酷似中国水墨画中的描绘。顿然，在云端之上，悠现一轮太阳的光彩和一座寺院，远远传来美妙的诵经声。当我们循声走近寺院的时候，始发现这诵经声由录音机传出。我与荷永谈起，此与当代中国的象征性寓意，中华儒家精神圣地的神圣之音，也已被电子化了。我们也能感觉到，传统文化精神并未消失，只是如何在这“录音装置”之外重新找寻到她。我为荷永讲述的有关他父亲与泰山的梦深深感动，10多年前的梦境恍若眼前，依然栩栩如生，具有生命。这也是我的真实的洗心体验，我与荷永共同拥有这寻梦的激情。

梦体现着深远的智慧。如今，除了求梦以占卜未来，我们已很少能发挥这一丰富人类资源的作用。实际上，对于占卜和预测，梦像我们清醒的心智一样束手无策。用梦去预言未来，要比对股市的准确预测更加困难。

那么，为什么还要如此执著于梦呢？申荷永教授为我们做出了解读。他在其《洗心岛之梦》中告诉我们，他的寻梦激情如何改变了他的生活，引导着他将其梦中的收获带入现实，带进当今中国的社会。由于他的梦想，许多四川震区受难的孩子获得了心理复原的机会；由于他的梦想，许多孤儿院的孩子也拥有了“心灵花园”的滋养。从2007年开始，申荷永带领他的团队在中国大陆的孤儿院，以及四川震区和玉树震区，建起了23个心灵花园以帮助孤儿的心理成长，为灾区受难者提供心理援助。在3年中建立起100个心灵花园正是他的梦想。我为他对梦之治愈意象的发挥和实践，为他所做出的一切努力而深深感动，心存感激。

中华精神已有千万年之久，历久弥新。这种精神在普通人的梦中延续着，这些普通人和他们的梦具有无限的价值。

西方心灵的伟大先驱之一卡尔·荣格发现，意象的世界与物质世界一样真实，只是截然不同。这一世界将其自身作为物质形式呈现于梦者确信的眼睛，使得梦者确信自己的清醒。由于物质的世界，人们便不能正确对待梦中表现的物质性。于是，许多光怪陆离的戏剧不时在梦中展开。

探寻这一真实意象世界的规律，以及与其中的心智重建联结，自从1900年弗洛伊德出版其巨著《梦的解析》便已成为科学。从此之后弗洛伊德的技艺——精神分析也已传遍了世界。但是，意象的科学依然固守于其原发的状态。

一种维也纳或瑞士的梦之意象探索，只能是部分地适合中国，并且还不能保证这部分的适合是否适当。中国需要发展自己的当代意象科学，发展自己对于中国之梦中心智的特殊理解。

随着神经系统科学的到来，梦的价值以及其临床的作用已经重新成为关注的前沿。现在我们已经了解了做梦的大脑机制。但是，梦并非仅仅是大脑的活动。梦中的世界聚集着我们整个生命的历程以及我们的存在。最近的研究显示，我们每天夜里至少做梦3个小时以上，累计起来几近于我们生命的八分之一，超过10年。梦中的世界充满宝藏和智慧的结晶，犹如心灵的金矿。

唯物主义与梦也已不再对立。我们现在知道，精神总是有待体现，这种精神体现对于人类的意义直接影响着我们的健康。科学一再证明了这一不争的事实。我们正处于这样一个新的时代，物质和精神都属于一种延伸体现的持续性过程。对于这新的世界，那些将他们的世界观遗留给了我们的古代人全然不知，由物质包裹的当代精神的电子化声音，也应能够学习新的唱诵，包含与传达其新的意义。未来便是现在。

申荷永先生引领着中国心理分析之道，我们都能从其努力中获益，也为此心存感激。

伯尼克 (Robert Bosnak)
国际意象体现学会创办会长
国际梦之研究学会前任主席
于美国加州圣塔芭芭拉

2010年6月

Shen Heyong
Dreams of Xixindao
An introduction by Robert Bosnak

Washing the heart: A Passion for Dreams

Ten years ago, early on in our friendship, Shen Heyong took me to Tai Mountain. As we went up through the clouds I realized that the mountain actually looks the way it is portrayed in Chinese brush paintings. Suddenly, above the clouds, there was sun and a monastery. We heard the monks chant. When we followed the sound towards the temple we realized it came from a recording. We spoke how symbolic this was for current China, that the sounds of the Chinese spirit on the sacred mountain of Confucius were electronic. We spoke of the Cultural Revolution and the dramatic attempt to alter the course of cultural history. We spoke how the ancient spirit had not died and about where to re – find it, besides in a recording from past spirit. I was moved to hear my friend tell me the dream of his father, still vividly alive after over a decade. It washed over my heart. We share a passion for dreaming.

Dreams embody profound intelligence. In our current day we make little use of this dramatic human resource, beyond asking them to foretell our future, a task they are as ill equipped to accomplish as is our waking mind. Dreams foretelling the future are even rarer than a correct prediction of the future of the stock market.

Why be involved with dreams? Professor Shen explains this to us. He tells how his passion for dreaming has changed his life and has guided him in directions that have carried their fruits far into Chinese society. Without his dreams, many of the young victims of the Sichuan and Yushu earthquake would not have had a chance to find their way back to resilience. Because of his dreams, many orphans in China were nourished in a “Garden of the Heart & Soul”. Since 2007 his dream has helped create such “Gardens of the Heart & Soul” to help the psychological development of the orphans in 23 cities in the mainland of China. His dream calls for 100 cities by 2013! I have been deeply touched by his efforts to reach out by way of the healing imagination of dreaming.

The spirit of China has been vividly alive for thousands of years, long before the current version of Chinese society. It lives on in contemporary dreams of ordinary people, unsuspecting of the treasures they carry within.

One of the great pioneers of the Western psyche, C. G. Jung, found that the world of images is as real as the world of matter. Just very different. This world presents itself as physical to the unsuspecting eye of the dreamer who is fully convinced that he is awake. So he mistakes the apparent physicality of dreaming for the physical world. And so the many bizarre dramas of the dream world unfold.

Finding out the laws of this real world of imagination, and reconnecting to its intelligence has been a science in the West since 1900, when Sigmund Freud wrote his momentous book on dreams. Since then his craft, psychoanalysis, has spread the world over. But the science of imagination is bound to the place where it evolves.

A Viennese or Swiss exploration of the dreaming imagination will fit China only partially, and not very well even at that. China needs to develop its own contemporary science of imagination, its own particular understanding of the intelligence of Chinese dreaming.

With the arrival of neuroscience, the value of dreaming and its clinical value has come back to the foreground. We know now how dreaming is lived by the brain. But dreaming is more than just brain activity. Dreaming is a world that surrounds us entirely for more than 10 years of our lives, while we dream our existence. The latest dream research shows that we may be dreaming more than 3 hours every night, 1/8 part of our whole lives, more than 10 years! It is world of rich minerals, veins of intelligence that can be mined like gold.

No longer is materialism and dreaming at loggerheads. We now know that spirit is always embodied and that the meaning response in humans has a direct effect on our health. Science increasingly bears this out. We are in a new era in which matter and spirit belong to an ongoing process of continuous embodiment. In this new world—utterly unknown to the people who lived long before us and who bequeathed us their world views—the electronic voice of the contemporary spirit encased in matter can learn new chants to contain its new meanings. The future is now.

Shen Heyong leads the way in China. And we are all grateful for his efforts.

Robert Bosnak

Past president of the International Association for the Study of Dreams
Founding president of the International Society for Embodied Imagination
Santa Barbara, California, June 2010

[序言二]

梦中的源泉与教化

约翰·比毕

如

同教师渴望能有实际的机会教导与提高学生。作为心理咨询师，则总是选择大众中的少数人，要为那些仍未获得教育资源的少数人服务，希望其热忱、耐心和关怀，能够促进对这些人内在需要的理解，引导其生活。即便人性使然，即使其成长并非是由于如此的辛苦努力。

尽管如此，但有时，作为心理医生，命中注定也要将治愈本身扩展，使其利益深远。《洗心岛之梦》的作者——申荷永教授，正在做出这样的贡献。他是目前中国心理分析的引领者，正值其 50 周岁。他在此书中所呈现的广博，如同他本来所具有的深刻，犹如中国的一条大河。他与心灵的沟通和联结，为许多人提供了一种途径，能使他们的生活也从善如流，前提是他们愿意关注倾听此书中的要旨。

像许多中国的传说一样，他的导师是一位前辈，这位前辈的教诲并没有被遗忘，反而历久弥新。这位前辈就是伟大的瑞士心灵分析师卡尔·荣格。在其前辈教诲的基础上，申荷永教授推陈出新，阐发己见。他知道，当我们的生活与心灵失去了联系，心灵若不能赋予我们生活意义的时候，从梦中获取原动力是何等的重要。

在其《洗心岛之梦》中，申荷永教授挑战了人们关于梦的传统观念，梦不是用来算命的借口，梦也并非仅仅是失调的征兆。在申荷永教授看来，梦并不只是我们弱势心理功能的反应，尽管这些弱势功能很容易受到如此阴影的诱惑。弗洛伊德自己不是曾经告诉我们，梦只是欲望的伪装吗？作为中国人不是常常被告知，以不现实的渴望来建筑自我之塔是很危险的吗？申荷永教授对此有着不同的见解，梦并非来自不安灵魂的虚空，而是心灵的充实。“鸣鹤在阴，其子和之，我有好爵，吾与

尔共弥之。”^① 申荷永的《洗心岛之梦》，犹如流溢的生活之泉，可用其觉悟、智慧以及时有的谨慎，灌溉所有人的心田。他理解，所有意识性进步的努力，都必然具有更为深层的背景，这使得他身体力行，实践自己的信念和理想，并没有太多的心理学家能够如他这般执著笃行。但是，这同样使得他保持谦卑。他知道，即使是拥有大其心的胸怀，仍然需要被指示，而这种指示也包括了早晨起来记下自己梦的仪式。这便是申荷永教授的《洗心岛之梦》，他梦中的源泉，梦中的教化。

申荷永教授谦逊地约我来做序言，这是我的荣幸。任何人，任何能够感受心灵通过梦向其传达消息的人，都将高兴聆听申荷永教授将我们生活中的梦与心灵做如此生动的叙说。他完成了一部不会让你发狂，但会使人明智的著作。我将其推荐给中文读者，你们也定将会使其传向西方。

约翰·比毕 (John Beebe)

美国荣格心理分析师

美国旧金山荣格学院前任院长

《荣格杂志》期刊创办人

2011 年 1 月

^① 约翰·比毕此处用的是《易经》中的“中孚”之“九二”。“中孚”被翻译成英文的时候，用的是“内在真理”或“内在真实”(Inner Truth)。

Foreword

The Dream Fountain, Education and Transformation

Like a teacher who aspires to make education a better experience for the students he or she actually has a chance to work with, a psychological counselor is usually someone who chooses to provide a service to a few individuals in the large community of the still uneducated, and lets it go at that, hoping that devotion, patience, and care will suffice to promote the kind of understanding that people need, to lead their lives, even if the possibilities of human nature are not especially expanded by such worthy efforts.

Occasionally, though, it is the fate of a psychological doctor to expand the circle of healing itself, so that it can benefit people far and wide. The author of this book on dreams, Professor Shen Heyong, is making such a contribution. At fifty, he is the leading teacher of analytical psychology in China, but in this book he proves himself to be as deep as he is broad. Like one of China's great rivers, his connection to psyche provides many people a way to make their own lives flow forward, if only they will listen to his essential message.

Like many another Chinese person, his teacher and mentor is an ancestor, whose lessons have not been forgotten – in this case, the great Swiss analyst of the soul, Dr. C. G. Jung. From this ancestor, whose teaching Professor Heyong Shen has made his own, he has learned how important it is, in trying to live a life that the psyche will not find irrelevant, to “proceed from the dream outward.”

Within the pages of his book—*Dreaming of Xixindao*, Dr. Shen challenges long-held views that dreams are a form of fortune telling, or merely a symptom of imbalance – either way, something that could only interest the inferior side of all of us, which is so eas-

ily tempted by such shadows. Did not Freud himself tell us that dreams are nothing but wishes in disguise, and haven't the Chinese learned again and again of the dangers of building their pagodas on that sort of sentimental ambition? Dr. Shen has another view; that the dream comes not from the emptiness of a restless soul, but from the fullness of the heart – mind, a “good goblet” that is overflowing with what it can share about life, to irrigate anyone's growing field with insight, wisdom, and timely warnings. His understanding that there is a deeper context in which all conscious efforts to better oneself must be occurring has helped him shape his own life of service in as practical and focused a way as any psychologist has been able to do. But It has also kept him humble, knowing that even a large soul must allow itself to be instructed, and that such instruction is on offer in the morning ritual of remembering one's dreams. This is a practice that has served professor Shen himself well, his Dreaming of Xixindao, his dream fountain, education and transformation.

He is too modest to recommend it for everyone, I am very honor to write this foreword, but anyone who has a living soul that speaks to them through dreams will be glad he has granted this part of our lives such a respectful hearing. He has written a book that will not drive you crazy, and that just may make you sane. I commend it to the Chinese reader, who will surely recommend it to the West.

John Beebe

Jungian Analyst

Past-president of the San Francisco C. G. Jung Institute

Founder editor of the Jung Journal

January 2011

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[引子]

洗心岛之梦与梦中的洗心岛

在广州北郊龙洞凤凰山的幽深处，有宁静怡人的天麓湖。天麓湖汇聚自然山泉，随心所欲形成了一个自然的湖心岛，那就是我梦寐以求的洗心岛……

1994年的春天，一个偶然的机会，我来到了广州北郊的天麓湖。当时的我，只知道附近有龙洞和凤凰山，并不知道有这幽然的别样洞天，竟似梦中的洗心岛。

仍然记得，那是一次雨后，漫步在天麓湖的竹林小道上，格外的清新逸致，心中的意象依稀如梦……10年后，2004年秋季的某一天，那也是我几度漂泊于异国他乡的10年后，再次漫步来到这天麓湖，似乎是听到了她遥远的呼唤，想寻回那一份不能忘怀的心影。

已是10年的经历，如今不期而遇。

走过两棵百年老榕树，它们一左一右守护在林中小道的入口两旁。繁茂的枝叶相互攀缘，犹如天然的门户；凸起的树根很像是门槛，垂下的树须酷似门帘……由此穿越一条长满茂密花草的弯曲小桥，便来到了洗心岛的大门。

大门的左边盛开着橘红色的扶桑花，右边又是数棵百年老树，前面是一处清静简朴的院落……恍惚之中，我已身处我梦中老师所住的地方。

这里是天麓湖的湖心岛，龙洞的幽深处，凤凰山的养息地。

“洗心岛”之名源自《易经》。当初来到这里的时候，是一些友人相聚，约我讲《易经》。子曰：洁静精微，易之教也。《易经·系辞》中有“圣人以此洗心，退藏于密，吉凶与民同患，神以知来，知以藏往”的垂示。先哲的教诲声声入耳，

洗心之意境油然而生。我随兴撰写了一副对联：洁静精微以洗心，退藏於密以感应。

《易经》之洗心与洁静精微，易之能研诸虑能说诸心，正是我为之倾心的缘故。即使单从字面，也不难看出其中所包含的心理学意义。

易经的心理包含着至精至神的道理，始终是我们心理分析与中国文化的纲要。

是以君子将有为也，将有行也，问焉而以言，其受命也如响，无有远近幽深，遂知来物，非天下之至精，其孰能与于此。

易学家刘大钧先生曾反复启迪我“易之无心之感”，并将我最初为洗心岛撰写的对联“洁静精微以洗心，退藏于密以致远”改为“洁静精微以洗心，退藏于密以咸悔”。我深知其意，时隔10年，也终于能够感受那“无心之感”的意境。

读易见天心。“易无思也，无为也，寂然不动，感而遂通天下之故，非天下之至神，其孰能与于此。”（《易经·系辞》）

在这至精与至神的基础上，顿显圣人“极深而研几”的功夫。

易与心通。“夫《易》，圣人之所以极深而研几也。惟深也，故能通天下之志；惟几也，故能成天下之务；惟神也，故不疾而速，不行而至。”（《易经·系辞》）

于是，我们就有了以中国文化为基础的心理分析基本原理：洁静精微，极深而研几；探赜索隐，钩深致远。

汉字的“岛”中本来有“鸟”的意象，其中已触及我与洗心岛的因缘。引我来洗心岛的，本来是与“鸟”和“岛”有关的梦境。

据说，鸟是太阳的信使。在洗心岛，清晨常常是被鸟儿的叫声唤醒的。我一向早起工作，书桌面对的，正是太阳升起的方向。每当太阳升起，我也总是想起我梦中的老师。

洗心岛的湖泽上，常可看到清纯的翠鸟、喃喃倾情的燕子。

夜深人静的时候，洗心岛也显得格外的安宁。在这里，你是可以数星星的。于此，你可以感受哲人们所说的璨若星辰与内在秩序。

在太阳升起的地方，也会看到清澈皎洁的月亮。

月光下的洗心岛，常有青蛙的身影，记得我曾告诉朋友，这里的青蛙是可以爬树的。也会有习习的丁香，醉人的桂花飘逸，还有沁溢的栀子花香，托起太阳的扶桑。