



意象对话心理学丛书

朱建军 著  
苑 媛 译



# 来自 东方的心理疗法

—— 意象对话心理治疗（中英文对照）

The Psychotherapy From The Orient:  
Imagery Communication Psychotherapy

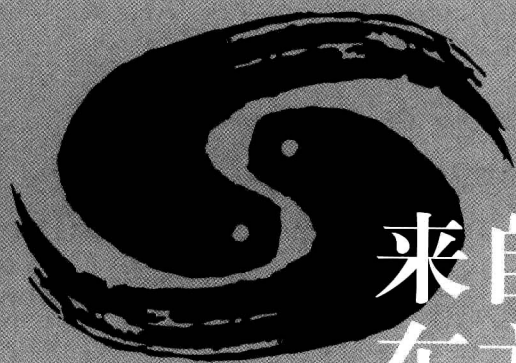


安徽人民出版社  
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## FOREWORD

### Regarding Imagery as a Form of Characters: The Psychotherapy of Chinese

Human being share the same spirit, which can be from the fact that all of the people equally need love, achievement, security, pleasure and happiness and are mortally afraid of loneliness, death, misfortune and sadness. However, the ways of expression for feelings, emotions, thoughts and desires are distinct in different nationalities and ethnic groups. Therefore, it is difficult sometimes for the people of distinct nations to understand each other.

Have you ever been to China? I have been—I have been to China since my birth and have been living here—because I am a Chinese. I keep in memory that I read a book written by Europeans with my rather poor English when I was eight or nine years old, when the book seemed to be an ancient one in which YOU was written as THOU and the description of China was not true.

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## 前 言

### 以意象为文字——中国人的心理疗法

全世界的人心灵是一样的,都一样地需要爱,需要成就,需要安全,需要快乐和幸福,也一样地害怕孤独,害怕死亡,害怕不幸和悲哀。但是,表达心情、感受、思想和欲求的方式,不同民族是不完全一样的。因此,不同民族的人相互理解,有时是有些困难的。

不知道你是否去过中国?我去过——我从一出生就去过中国,至今还生活在这里——因为我是一个中国人。记得在我八九岁的时候,借助我非常可怜的一点



Thereby, I came to realize that the Europeans do not really understand China.

It is not surprising that China and the West differs immensely over the long history, and the differences between China and the west have a long history. For example, Chinese use pictograph in their language in which words stem from some meaningful pictures. Thus, the Chinese people's way of thinking, is different from that of the West. Chinese people tend to employ imagery rather than concepts to express feelings, emotions, thoughts and desires.

Imagery Communication Psychotherapy, (as a) method of psychological counseling and psychotherapy, which is invented in China and has exerted tremendous impact on psychological studies, is closely related to imagery.

I believe that it is admittedly difficult for people of different nationalities to understand each other, but it is not so difficult that no mutual understanding can be gained. After all, human nature is similar to some extent, and Westerners also employ the image thinking. Jung's psychology tries to understand the humanity with the support of imagery. The creation of imagery communication psychotherapy benefited a lot from Jung's studies. As a result, I believe that

002 英语读过一本欧洲人写的书，好像是一本古老的，里面的 YOU 好像是写成 THOU 的，我发现他们写的中国并不是我生活的中国。于是我知道，欧洲人并不很了解真正的中国。

这也不奇怪，因为中国和西方有很大的区别，而且这些区别历史悠久。比如，中国的文字是象形文字，字的来源是一些表达意义的图画。因此，中国人的思维方式也和西方人不同，中国人更多的是用形象思维。中国人更擅长于用意象，而不是概念，来表达自己的心情、感受、思想和欲求。

在中国诞生的并产生了巨大影响的心理咨询与治疗方法，也注定是一种和意象关系密切的方法——意象对话心理疗法。

我想，不同民族的相互理解，固然会有困难，也并非难到不可能。毕竟人性还是相通的，而且，西方人也运用形象思维。荣格的心理学就借助意象去

Westerners are capable of understanding imagery communication therapy.

Imagery communication psychotherapy is influenced by psychoanalysis, Jungian analytical psychology and other Western psychological theories significantly, and those who are acquainted with the above-mentioned theories will be able to understand it easily and clearly. However, ICP is not only a derivative of method from Jungian psychology, but also an infiltration of traditional. Imagery communication is in perfect harmony with the spirit of Taoism and Buddhism. For example, the intervention in imagery communication is actually the so-called "effortless action" by Taoism, as well as the so-called "rejectionless and attachmentless" in Buddhism. The attitude of treating imagery itself in imagery communication also adopts the Buddhist view that the nature of imagery (form/ lakana) is the "emptiness" and we achieve the forms because of our hearts. By visualizing these images (form/~), we can gain insight into the cause and effect of psychological events, reflection cause and effect and get transcendence which makes imagery communication different from the western psychotherapies, including psychoanalysis and analytical psychology. Perhaps it will be not easy for Westerners to understand it, which, however, pro-

理解人性。意象对话疗法的创立得益于荣格心理学研究。我相信西方人还是可以理解意象对话疗法的。

意象对话疗法,受到精神分析、荣格的分析心理学等西方心理学很多影响,这些影响很显著,熟悉那些理论的人会很容易而且清晰地看到。但是,它并不仅仅是荣格心理学衍生出的一个方法而已,实际上它还更多地渗入了东方传统文化中的要素。意象对话中融合了道和佛的精神。例如,意象对话的干预方式,实际上是道家的所谓“无为”,以及佛家的所谓“不拒不纳”。而意象对话对待意象本身的态度,也是采纳佛家的观点,认为这些意象(相)本性为“空性”而因我们的心得到形式,通过观想这些意象(相),我们可以洞察到心理事件的因果,获得对因果的领悟,从而得以超越。这些使得意象对话不同于西方的心理疗法,包括精神分析和分析心理学。也许西方人了解这些会有困难,但也因此更具有探索新的精神领域的趣味。

vides westerners with more interest of exploring a new spirit area.

By just adopting the principles of Taoism and Buddhism and integrating them into ICP theory, ICP is not intended to spread Taoism or Buddhism. The truth does not just belong to Taoism and Buddhism, but to the whole mankind. I believe that it is useful to demonstrate the truth and new applications in their psychological counseling and psychotherapy to readers by the approach that is comprehensible to modern westerners.

I am grateful to the English translator Yuan Yuan (E-mail: yuan 5701 @yahoo.com.cn) and the editor Du Guoxin whose diligent and conscientious work making this book travel on the sea to your hand.

The book is specially dedicated to the western readers and I hope you like this gift from China.

**Zhu Jianjun (E-mail: zhuqiande@sohu.com)**

**Beijing**

**March 11, 2008**

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意象对话疗法并非有意识地去传播道教或者佛教,而只是发现并把道家 and 佛家中的真理融合于自己的心理治疗。这些真理不仅仅属于道家或者佛家,而是属于全人类的。用现代人包括西方人能够理解的方式,展示这些真理以及他们在心理咨询和治疗中的新的应用方式,我相信对各位读者是有用的。

感谢本书的英文译者苑媛 (E-mail: yuan 5701 @yahoo.com.cn)、编辑杜国新勤勉而认真的工作,使得它能够漂洋过海到各位读者的手中。

真诚地把这本书献给各位西方的读者,希望你们喜欢这个来自中国的礼物。

**朱建军 (E-mail: zhuqiande@sohu.com) 于北京**

**2008年3月11日**

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# CHAPTER ONE Psychology as the Basis of Imagery Communication

## SECTION ONE Psychological Reality

### I .Psychological Experience

The first basic proposition in our theory is: psychological experience is the basis of any mental activity.

The so-called psychological experience refers to the psychological contents that we have perceived, but not carried out any further information processing.

Psychological experience does not mean "objective material world", but means our psychological contents. And the things in the objective material

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## 第一章 作为意象对话基础的心理学

### 第一节 心理现实

#### 一、心理经验

我们理论的第一个基本命题是:任何心理活动的基础是心理经验。

所谓心理经验,指的是我们觉察到的,但是还没有对之进行任何进一步的信息加工的那些心理内容。

心理经验,并不是指“客观物质世界”,而是指我们的心理内容。客观物质世界中存在的事物,如果没有在我们的心理世界中产生任何影响,那么对心理学来说,

world exerting no impact on our psychological world don't make any sense in terms of psychology.

Moreover, theoretically speaking, psychological experiences must be perceived by people. What is totally unperceived cannot be called psychological experience, some of the factors have an impact on our behavior, but we are not always aware of them, such as the automatic adjustment of the blood circulation, the increasing secretion of sweat when we feel hot, or the erection and trembling of hair when it is cold. These are not psychological experience when people have no awareness of these activities.

In practice, however, most of psychological experience is beyond the field where we can perceive by the day-to-day consciousness. It may seem contradictory. This contradiction is just the question raised by philosophers when the psychoanalysis theory was initially put forward: If we cannot perceive the subconscious, why can it be called mental activities? However, the psychoanalysis theory poses that people indeed have some subconscious mental activities that can show a clear motivation and direction under the circumstances

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它就没有任何意义。

而且在理论上说,心理经验必须是被人觉察到的。完全没有被觉察到的,不能成为心理经验。有些因素对我们的行动有影响,但是我们常常对它们没有觉察。比如,血液循环的自动调节、热的时候汗液分泌增加、冷的时候毛发竖起并发抖……当人对这些活动完全没有意识的时候,都不是心理经验。

但是,实际上,心理经验大多在我们的日常意识所觉察的领域之外。这看起来似乎有矛盾。这个矛盾也正是精神分析理论刚刚提出的时候,哲学家提出的质疑:如果潜意识是我们不能意识到的,它为什么可以称作心理活动?而精神分析理论提出,人的确可以有一些潜意识的心理活动,可以在自己没有意识到(也就是没有觉察)的情况下,表现出有明确动机和指向性的行动。这个假设也已经得到了实证的心理学研究的部分证实。这怎么解释?

of unconsciousness or not being perceived. This assumption has been confirmed partially by the empirical psychology study. How to explain this?

Humanistic psychologist Rogers also discusses the existence of such a problem. He stresses that "to open to our own experience" is the key to mental health, and pointing out that "most of the treatment process is that clients continuously find that he is experiencing those past emotion and attitude he has not been able to realize, that these are part of his own".<sup>[1]</sup> The question is whether the composition of experience is a necessary component of emotion and attitude. If this person has not been conscious of its presence, how can we call these things as "emotion and attitude"?

Like Freud, Rogers admitted that we would distort or suppress some certain "experiences constituting a threat to the self". How can we know they will be "a threat to the self" without full realization?

In the authors' standpoint, the most reasonable explanation is that people have a low level of awareness of these "subconscious activities" or "experiences constituting a threat to the self", just because of the low level of

人本主义心理学家罗杰斯的论述中也存在着同样的问题。他强调“对自己的经验开放”是心理健康的要素,提出“大部分的治疗过程是当事人不断地发现他正在体验到此前他一直没能意识到的、没能作为自身一部分所拥有的那些情感和态度”。问题是,体验的成分是否情感和态度的必要组成部分吗,如果这个人一直没能意识到,这些东西怎么能说是“情感和态度”?

罗杰斯和弗洛伊德一样,承认我们会扭曲或压抑某些“对自我构成威胁的经验”。但是,如果对它们完全没有意识,我们怎么可能知道它们将“对自我构成威胁”?

在作者看来,最合理的解释是,对这些“潜意识活动”或“对自我构成威胁的经验”,人是有低水平的觉察的,只不过因觉察的程度很低,或者因受到压抑,这些低水平的觉察不能进入我们日常的意识主体。只是对于我们日常的意识主体来说,



awareness, or due to the suppression, these low level of awareness is unable to enter into our daily awareness subject. Only for daily awareness subjects, they are "subconscious". Therefore, the psychological experience is still perceived potentially.

## **II. Perception: Can it go through without information processing?**

Our definition of psychological experience is that it has not gone through further information processing. Preliminary information processing can be completed actually before the materials enter the psychological field. For example, the light has been processed in the structure of eyeball. No further information processing means that they will not receive information processing after getting into the psychological field.

Nevertheless, is this possible? May we perceive the psychological experience itself directly without processing?

People in the oriental culture argue that this is possible in that the psychological experience itself can be directly perceived but not described by any means. Because description entails information processing. And those being

004 它们是“潜意识的”。因此，心理经验还是被（潜在）觉察到了的。

### **二、觉察可以不通过信息加工吗**

我们的心理经验定义是说它还没有经过进一步的信息加工。初步的信息加工实际上可以在材料进入心理领域前就完成。比如，在眼球的结构中，已经对光线进行了加工。我们所说的没有进一步的信息加工，是说它们进入心理领域之后没有接受信息加工。

但是，这可能吗？我们有可能不加工而直接觉察心理经验本身吗？

在东方文化中，人们认为这是可能的。只不过我们直接觉察到的心理经验本身，是不可以用任何方式来言说的。因为有言说就是有信息加工，被加工后的就不再是直接的心理经验了。

作者同意这样的观点，即使没有信息加工，人们也一样可以觉察。觉察是一