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01 心理分析碩士在職專班師生與工作坊講師合影
Analytical Psychology Master's Program cohort and speakers

日本榮格分析師講座： 我們生命中的夢與心靈意象

徐碧貞 | 心理分析碩士在職專班助理教授

在漫長的疫情趨近尾聲之際，心理分析碩士在職專班與臺灣榮格學會於 2023 年 2 月邀請二位日本資深榮格分析師河合俊雄及田中康裕來臺，分享他們在榮格分析心理學的臨床實務與學術研究經驗。河合俊雄教授為國際分析心理學會 (IAAP) 前主席、京都大學教授及日本沙遊治療學會副理事長，其研究領域為臨床心理學、心理治療的文化與歷史脈絡、心理治療與當代意識等。近年來，他的研究也納入文學的調查與研究，以找尋超越敘事的研究方法。田中康裕教授則為國際分析心理學會前秘書長、京都大學教授、日本榮格分析心理學會 (AJAJ) 理事暨學術委員會委員長、日本沙遊治療學會常務理事兼秘書長，其

近期研究領域為跨文化的夢研究及心理治療中多元面向的他者 (otherness)。在接連二日的演說及課程中，兩位分析師兼顧學術研究及臨床實務討論，帶領與會的師生及心理專業人士探討榮格分析師的核心能力、分析心理學的研究、心理治療中的「他者」概念及夢在臨床與個人生活中的運用。

以象徵的態度進入症狀

在學生學習心理分析的過程中，腦中浮現的第一個問題就是心理分析與其他治療模式的差異。深度心理分析所關注的對象主要為精神官能症症狀，其表現在於進退不得的內在衝突狀態，那些不為自

我(ego)情結所接納的部分自己就成為個體極力要排除的「他者」。透過課程及工作坊的學習，學生得以看見榮格分析的目標並不在於擺脫或解決掉這些非我族裔的「他者」，而是要引領患者進入症狀、與他者對話，並「去經驗症狀對個人生命的意義、理解症狀所要教導我們的以及症狀的意圖」(榮格全集第10卷第361段)。這樣的觀點，引導學生得以重新調整對於疾病的看法，進而理解個體之所以生病，其實是本能天性試圖要帶出靈魂的療癒，而學生也重新看待治療的目的，乃是在於重建與本真自性的關係(Self-relation)及自知(self-knowledge)。在一學期的訓練課程之後，學生熟悉心靈意象表徵的能力，也更重視夢境及想像，而這些面對意象、象徵、想像的態度就成為分析訓練的核心能力。

以補償及擴大的觀點進入夢

二位來訪的分析師以自身經驗與學生分享夢的工作，榮格分析的夢工作就是將主觀意識帶入與心靈意象的交流。河合俊雄教授在課程中整理摘要從古至今東西方對於夢的態度及作為，在遠古社會中，夢境與王室社稷及宗教儀式有深遠的關聯，人類作夢通常都會是與公眾群體相關的「大夢」，也因此夢是需要部落中被公開分享的，而我們當今在治療中與夢工作，就是將夢從公領域轉移至私領域，從巨觀轉移至微觀，但是不變的是「將夢分享」的態度。在分析關係中，分析師與病患共同檢視夢的故事及象徵，從

補償的角度，經驗意識生活中所欠缺或丟失的個人內在元素及那些被排除的「他者」。在此同時，分析師與病患也將夢擴大從客觀意象的角度理解夢，並允許未知事物(另一種他者)的湧現(emergent)，這樣的湧現可說是從靈魂角度的詩意語言。河合俊雄教授也提醒學生夢工作的限制，像是自閉症類群障礙症或是身心症的病患通常會帶來冗長充滿重複性的夢境，而這些夢實際上是無意義的。而心理創傷的病患也可能帶來創傷再現的意象，這些意象就不適合以象徵的角度理解，因為創傷事件是外在的發生，與受創病患本身的內在心理無關。

在二天的課程中，學生都深刻體會二位分析師在實務工作與學術研究的整合，河合俊雄教授整理京都大學的Kokoro研究中心(Kokoro Research Center)過去與近期的研究計畫，藉此啟發與會學生對於分析心理學研究的想像，以及心理分析與其他領域合作可能性。未來心理分析碩士在職專班也將持續帶領學生從意象與象徵的角度理解人類心靈，並累積臨床實務及從事相關研究與發展。■

02 河合俊雄教授
Professor Toshio Kawai



03 田中康裕教授
Professor Yasuhiro Tanaka





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工作坊活動盛況

A view of audience participation

Visiting Jungian Analysts from Japan: Lectures on Dreams and Psyche Images in Our Lives

Hsu Pi-Chen (徐碧貞)

Assistant Professor in the Master's Program of Analytical Psychology

As the end of the COVID-19 pandemic is in sight, the Master's Program of Analytical Psychology, in collaboration with the Taiwan Society of Analytical Psychology, hosted a weekend lecture series on Jungian analytical psychology in February 2023. We invited two senior analysts to visit Taiwan offering lectures on clinical work and research in Jungian psychology. The two visiting analysts are Toshio Kawai (河合俊雄) and Yasuhiro Tanaka (田中康裕) from Japan. Dr. Kawai is Professor of psychology at Kyoto University, Vice President of the Japanese Association

of Sandplay Therapy, and former President of the IAAP (International Association for Analytical Psychology). His research interests include clinical psychology, cultural and historical contexts of psychotherapy, and contemporary consciousness in psychotherapy. He is also interested in the internal reading of literature and religious studies. Dr. Tanaka serves as Professor of psychology at Kyoto University, Director and Chairman of the Academic Committee of the AJAJ (Association of Jungian Analysts, Japan), Executive Director and Chief



Secretary of the Japanese Association of Sandplay Therapy, and former Chief Secretary of the IAAP. Professor Tanaka's major research interest lies in cross cultural dream analysis and the concept of otherness in Jungian psychology. In the weekend long lecture series, the two senior analysts combined clinical practice and researcher findings to facilitate students and other participants in exploring core competencies, current research, and "otherness", and dream work in Jungian psychology.

Understanding symptoms through symbolic attitude

In the journey of learning analytical psychology, the most common question posted is "how is it different from other therapy approaches". The main focus of analysis is neurosis. In Volume 10 of Jung's Collected Works, Jung points out that "neurotic symbolism is ambiguous, pointing

at once forward and back, downward and up. The whole task of his personality lies in the very thing he sought to avoid" (par. 360). If we combine this concept with the idea of "otherness", one could say that the symptom manifests the internal conflict of the neurotic patient. Parts of self being excluded which are not accepted by the ego complex are "otherness". Different from other approaches, the goal of Jungian analysis is not "try to get rid of a neurosis, but rather to experience what it means, what it has to teach, what its purpose is" (CW 10, par. 361). Thus, the aim of analytical psychology is self-relation and self-knowledge. After one semester's training, students are more familiar with the psyche's capacity for symbolic representation, and they pay more attention to dreams and images. Our attitude toward image, symbol and representation becomes the core competency for analytical training.



05 呂旭亞博士為工作坊開場
Dr. Sara Shiuya Lih (呂旭亞) gives a welcome to the visiting analysts.

Understanding dreams through compensation and amplification

In the workshop, the two visiting analysts also shared with students their clinical work with dreams. Jungian dream work brings subjective consciousness into images. Professor Kawai summarized the use of and the attitude toward dreams in history. In ancient times, dreams were deeply linked to kingship and religious rituals. Dreams that were discussed and recorded were mainly “big dreams” which were related to the public domain, and they were supposed to be shared in public and with the clan. Our contemporary work with dreams brings dreams into the private domain, which is a transition from macrocosm to microcosm. The constant is the attitude of “sharing dreams”. In the therapeutic relationship, analyst and patient collaborate in examining the content and symbols of dreams. Through the perspective of compensation, the patient brings “otherness” into his/her consciousness and experience it with awareness. Meanwhile, the analyst assists the patient to amplify images and allow the unknown to emerge. The emergence of otherness can be said to

be a mythopoetic language. Professor Kawai also reminded participants on the limits of dream work. Some ASD patients and psychosomatic patients can bring in long and repetitive dreams, which do not carry symbolic meanings. Traumatized patients can also bring in upsetting dreams and nightmares about the trauma event. These dream images should not be interpreted through a symbolic lens because trauma events are external occurrences and have nothing to do with the psyche strata.

During the two-day lectures, both analysts demonstrated how clinicians can integrate clinical works with academic research. Professor Kawai also shared the past and current research projects of the Kokoro Research Center at Kyoto University. Students gained inspiration on potential research projects and on conducting interdisciplinary research projects in the future. The program is devoted to assisting students in applying image and symbolic attitude to understand the psyche, accumulating clinical work and doing research. ■