

论“心理学的现代概念”

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卢军宏教授太平绅士在哈佛大学演讲
Prof Richard Lu JP speaks at Harvard University.



2017年应邀在新加坡国立大学发表演讲
Prof Richard Lu JP is invited to give a speech at National University of Singapore, 2017.



2017年，8万人出席卢军宏教授的新加坡慈善演讲
80,000 people attend Prof Richard Lu's speech in Singapore, 2017.



2018年卢军宏教授太平绅士应邀在联合国教科文组织发表主题演讲
Prof Richard Lu JP is invited to give a keynote speech
at UNESCO, 2018.

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序 言

卢军宏太平绅士，现任世界心理健康联盟董事局主席、澳洲东方传媒弘扬佛法慈善机构董事局主席、澳洲东方传媒报业广播电视集团董事长，是澳大利亚高级心理辅导师，拥有澳洲心理学高级文凭，并荣誉担任意大利锡耶纳大学荣誉客座教授、受聘著名国际佛教大学荣誉教授、英国西苏格兰大学佛学与哲学讲师，具有 25 年心理辅导经验，宣讲心理学与佛学理论至世界 125 个国家与地区，拥有一千万佛学与心理学的学习者与追随者。

本书为卢军宏太平绅士近年来在心理学研究中的论述编著而成。多年来，卢军宏太平绅士在心理学的理论应用与实践积累了丰富的经验，并有独到见解，为人类心理问题的解决提供了积极和创新式的解决方案，为现代心理学的发展增光添彩。

值此 2019 年 2 月 24 日“澳华心理学

专家高级论坛”举办之际，谨以此书献给本次心理学论坛活动，以期与广大心理学专家学者，共同关注21世纪人类心理问题，推动心理学的研究与知识的普及，惠及社会民众，促进人类心理健康。



Foreword

Professor Richard Lu JP currently serves as the Chairman of Mental Health International, Australia Oriental Buddhist Charity Association and the Australia Oriental Media Group. He is a senior counsellor, holding an Advanced Diploma in Counselling and Psychology (Australia). Professor Lu has also been appointed as an Honorary Visiting Professor by the prestigious University of Siena, Italy; Honorary Professor by an international Buddhist university; and Lecturer in the area of Buddhism and Philosophy at the University of the West of Scotland, UK. With 25 years of experience in counselling, Professor Lu has given lectures in psychology and Buddhist theory in 125 countries and regions. Currently, there are 10 million people studying and following his psychological and Buddhist practices.

This book is a compilation of Professor Lu's

psychological research over the years. Professor Lu has abundant experience from many years of applying and practising psychology. His unique insight also provides positive and innovative solutions to mental health issues facing people today, adding lustre to the development of modern psychology.

In conjunction with the "Australian Chinese Mental Health Professionals High-Level Forum" taking place on 24 February, 2019, this book is to be presented to the forum as an appeal to the community of mental health experts and researchers to enhance the wellbeing and mental health of the public by focusing on the health issues of the 21st century, encouraging psychological research and sharing the relevant knowledge and findings.

达到自我超脱境界

Reaching a state of transcendence

1



1 达到自我超脱境界 Reaching a state of transcendence

现代人在心理上一直有一种恐惧和害怕情绪，所以现代人必须要学会心理的放松、训练来对抗自己的焦虑与恐惧性。要学会小压力马上消除，大压力慢慢消除，更要学会“交叉消除法”——小压力在大压力出现前先消除，这样才能重新拥有自己的自信。

在生活中对自我进行放松和自信的心理来对抗焦虑情绪，犹如用行为疗法来开发自我健康的认知系统，简单讲就是经常给自己一种鼓励，所以要经常鼓励自己，每天试着给自己鼓励三次：我今天做得很好，我今天心里没有压力，我今天很放松非常好，我在跟别人说话的时候表现得非常自然等这种正面行为模式来拒绝自己心中的负面行为模式，

通过大量的强化思维健康行为，来削弱负面行为。这种在心理学上称之为自我调节 (Self-regulation)。

其实现实当中要让病患者拥有自我意识，扮演自己有信心有能力战胜任何环境下所出现问题的角色。心理辅导老师要让患有恐惧心态的人（病人）让他们自己以一种低调态度协调自己对社会上所有事情的认知，要让病人刺激自己脑垂体的焦虑情绪，不让它产生消极反应，而产生一种既定思维：经常思维“这是任何人都能做到的，我当然也能做到的，”从而达到一种自我超脱境界，这就会有有效的帮助他们克制自己心中的忧郁成分，这种系统的方法在心理学上称为“脱敏疗法”。

1 达到自我超脱境界 Reaching a state of transcendence

People in modern society tend to experience feelings of fear. Thus, they must learn to relax and train to combat their own anxiety and fear. They should not only learn to immediately eliminate the small stresses and gradually eliminate the big stresses, but also learn the “cross elimination method”: eliminate the small stresses before the bigger ones appear. By doing this, they can reclaim their confidence.

In our daily lives, we can relax and tackle anxiety with confidence. For example, we use behavioural therapies to develop a healthy cognitive system. Simply put, we should often give ourselves encouragement. Try to encourage yourself three times a day by saying, “I have done a good job today, I did not feel stressed, I did a good job relaxing myself today, and as

I communicate with others, I can do so in a natural way”, etc. These positive behavioural patterns can help us reject negative behavioural patterns within ourselves. Eliminating negative behaviours through strong reinforcement of healthy mental and behavioural patterns is called “self-regulation” in psychology.

We ought to help patients increase their self-awareness and have them play the role of a confident and competent person who can overcome the obstacles in their lives. Counsellors need to help those patients who struggle with fear to adjust their perceptions of everything in society with a low-key attitude. Allow patients to trigger the anxiety coming from their pituitary gland, preventing them from being passive, and thus forming a kind of

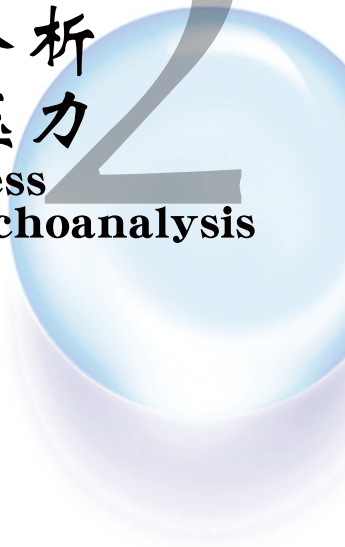
1 达到自我超脱境界 Reaching a state of transcendence

habitual thinking. They should frequently adopt a mindset of: ‘Anyone can make it, I can make it too’. They will thus arrive at a state of transcendence, helping them effectively control the depressed part of themselves. This systematic method is called “desensitisation” in psychology.



通过精神分析 舒缓心理压力

Alleviating psychological stress
through psychoanalysis





2 通过精神分析舒缓心理压力 Alleviating psychological stress through psychoanalysis

精神的探索一直被现代人认为是深不可测的，实际上在心理学中，把精神分成无意识和有意识两种。无意识是由于心理对外环境不适应所产生的不良反应，也就是将置于思维中已存在意识和突发的无意识心理状态所引起的冲突；有意识的精神所产生的意识，那是一种以依赖没有顾虑的心理防御机制，这两种意识会揭露你心中自我性格发生变化的精神层面条件，无意识会疏导自己的情绪，有意识会有压力过大、防御混乱的行为模式。

我认为，最重要的是将这些意识不要在自己精神上形成冲突，当人的意识进入个体的有意识认知中，具体的行为表示就是，对精神经常有意识模式产生

的人，我们不要去鼓励他自我表露，否则他会因考虑大多数的外界环境或一些重要人员在它的环境中，而产生一种对抗意识，要学会梳理他们的情绪，依靠情感转移，使他们处理好自己的强迫意识和失去理智的行为，并要他们学会控制焦虑，这样他们就会拥有本身的精神分析，达到自我意识的重新认知。

我们要调节每一位病人的生活阻力和压力，并给他们翻译梦境，让他们自由联想，然后可以知道他们精神出问题的原因所在，这种方法就是通过自我认知的意识，而改变他们对外界环境的认知意识。这种形式一般要持续好几年，最重要的就是经常疏导、分析、解释，这样才能使他们性格发生质的变化。

2 通过精神分析舒缓心理压力 Alleviating psychological stress through psychoanalysis

我要重申一点，要让他们处理好压力自我解决的方法，让他们懂得，人有本我、自我和超我，本我是无意识形态下被环境的喜怒哀乐所驱使，自我是日常生活中有意识创造环境的部分，超我是道德、理想、人格结构中的管理所产生的一种冥想意识。所以希望每一个人能够懂得精神分析，你就会加强对自身心理压力的舒缓。

The mind is often seen as an enigma by people in modern society. Psychology divides the mind into the unconscious mind and the conscious mind. The unconscious mind houses unconscious negative responses to psychological maladjustment to the external environment; this is a conflict caused by an existing consciousness embedded in your thinking and an abrupt unconscious mental state. The consciousness from the conscious mind is a kind of mental defence mechanism that you depend upon without reservation. These two types of consciousness will reveal the condition of your spiritual health when it comes to changes in your personality. The unconscious mind can relieve our emotions, whereas the conscious mind will reveal behavioural patterns that link to great stress and confusion of the defences.

2 通过精神分析舒缓心理压力 Alleviating psychological stress through psychoanalysis

I believe that the most important goal is to prevent these consciousnesses from creating a conflict in our minds. When the human consciousness enters an individual entity's awareness, particularly in those who generate conscious awareness, we would not want to encourage them to self-disclose. This may cause them to develop a kind of resistance in their consciousness as they consider the many variables in external circumstances or important people in their environment. Thus, they need to learn how to manage their emotions and use transference techniques so that they can manage their compulsive thoughts, control their irrational behaviours and learn to control their anxieties. By doing so, they can analyse their own psyche and gain new self-awareness.

We want to help every patient regulate the stresses and obstacles in their lives. We can perform dream interpretations for them and have them perform free association so that we can find the source of their mental health issues. This method uses a person's self-awareness to change their cognitive awareness about their external environment. While this may take several years, the most important thing is to often do counselling, analysis, and provide explanations so that they can change the nature of their personality.

I want to emphasise that it is important to help patients manage their stress themselves and to educate them about the id, ego, and superego. The id is our unconscious self, motivated by the emotions brought on by their environment. The ego is our conscious

2 通过精神分析舒缓心理压力 Alleviating psychological stress through psychoanalysis

self, creating an environment in our daily lives. The superego is our moral self, an ideal, a kind of meditative awareness generated from the regulation of personality structures. Hence, I hope that everyone can understand psychoanalysis, as you will be able to better alleviate your own mental stress.





用心理学方式
克服焦虑不安

Overcoming anxiety with psychology

3 用心理学方式克服焦虑不安 Overcoming anxiety with psychology

心理学上讲，人要在精神上学会抑制自己焦虑的记忆和残留的感情沉渣，其实这是自我意识之外的保护让精神不被外界所困扰的一种手段。用我的个人观点来讲，我们对这些心理的沉渣、烦恼、欲望，必须主动的去把它遗忘，这叫主动性遗忘，能够很快的舒缓你的精神压力和抑制你感情的波动。

人都有一种混乱的欲望，这种欲望其实存在于你无意识的境界中，因为你不知道这些烦恼已经进入了你思维的深层意识，所以当你碰到一些外界对你的烦恼拥有刺激性的思维行动和深层欲望意识碰撞，你就会出现一种强烈的心理压抑的反弹，甚至这些反弹的作用可以在梦中出现，造成恶梦和抑郁，造成现

实临床的表现是：口误、行为失误和精神异常等病理状态。这些在心理学上被称为“Chaotic desires”（混乱的欲望）。

对于一个经常不能控制自己欲望和感情的人来讲，实际上他已经犯了心理学上的焦虑不安症，这种症状很难短时间去除，一般延续一天到一个星期左右。怎样来克服？在心理学上来讲，就要把自己心中生出来的愤愤不平之气从一个人身上转移到另一个人身上——这就是为什么很多人生气之后跟别人争吵的原因。但这种方式会间接性的伤害到别人的正常的思维，也反射出另外一种不健康的负面思维，影响本人内心的安定，造成你更加的烦躁。虽然这样满足了你当时一种心理和思维上的烦躁欲望的宣

3 用心理学方式克服焦虑不安 Overcoming anxiety with psychology

泄，但是他的不理智的负能量往往取而代之的是间接的又伤害到自己。这是一种不太正常的思维转移法。

真正的用正能量来转移自己的不安情绪，需要将这些内心深层自己不能解脱的负能量心情加以控制，把自己的兴趣转移到平时特别能够让自己引起兴趣的某一种物质和人的思维上，这样才能平安的转移。这在心理学上称为 Displacement。

According to psychology, we need to learn to repress the memories and residual emotions that make us anxious. In fact, this is a form of protection that is outside of our self-consciousness, a method that prevents our minds from being disturbed by external circumstances. In my personal opinion, we need to actively forget our residual emotions, frustrations, and desires. This is called motivated forgetting, which can help you quickly relieve your mental stress and inhibit the fluctuation of your emotions.

Humans tend to have a kind of chaotic desire. This kind of desire is actually stored in your unconscious mind. Since you do not know that these afflictions have entered the deep layers of your mind, you will experience a strong bout of repression when you encounter external stimulants

3 用心理学方式克服焦虑不安 Overcoming anxiety with psychology

that trigger your worries or that clash with the desires in your deeper consciousness. These bouts of repression can appear in your dreams, causing nightmares and depression. The clinical expression of this includes slips of the tongue, errors in behaviours, or psychopathological symptoms. In psychology, these are called “chaotic desires”.

A person who often cannot control their desires and emotions likely has anxiety, which is difficult for them to recover from within a short period of time. It usually persists for a day to roughly a week. So how to overcome it? According to psychology, anxiety can be resolved by displacement of anger from one person to another. This is why there are so many people getting into arguments with others when they get angry.

However, this will indirectly hurt another person's normal thinking and reflects another kind of unhealthy and negative thinking, therefore affecting your calm state of mind, causing you to become even more anxious. Even though this can gratify the immediate wish of reducing your anxiety, your irrational and negative energy will indirectly harm you again. Hence, this is not a useful method of displacement.

The most effective and positive way to displace your disturbing emotions is to increase your control over your deep-seated negative emotions and shift your interest to the things or people that you are usually interested in. This is a safe form of 'displacement' in psychology.



以共情同理心
达成心理认同

**Gaining trust and understanding
through empathy**

4

4 以共情同理心达成心理认同 Gaining trust and understanding through empathy

心理辅导，在心理学当中是一个至关重要的过程。因为心理对人类的行为和精神产生了一系列的正面和负面的作用，所以在心理辅导模式上，也要把它分为几个种类来辅导病人。一般的说，从病人的行为和认知，以及其个人的文化及心理分析，来了解和治疗。所以，在心理学上主要是对那些产生行为以及付诸于情绪和意识上的行为，进行重叠性的环境和意识行为的正确辅导。

在医生对这些病人进行辅导的过程当中，首先就必须抱有同情心和理解心。最主要的是能够分享他们的感受，几乎等于换位思考，让他能够理解，你现在是用他的观点在和你沟通，你就能够挖掘他深层的意识而改变他现有的意识。

另外作为一个心理学专家，你必须训练他的“共情”，也就是说必须持续被病人的情况和观点所感动，同时不要掺杂自己的个人观点，只是不停的从他所叙述的事情当中，让他感同身受，不断的让他感到你能接受他的情绪和观点。

在心理学方面，共情就是训练反射力。举个简单例子，治疗师要像镜子一样，这个病人说：某某某让我抓狂，我就想打他。治疗师就要说：是啊，这种事情很生气，如果是我的话，我可能也会这么做。然后这个病人说：但我不知道该怎么结束。这个时候治疗师也应该说：这个事情让你很困惑，是的，如果换成我，我也会感到一种挫败感和结束感。然后

4 以共情同理心达成心理认同 Gaining trust and understanding through empathy

当你得到对方的认同之后，他们对你所讲的话更能宣泄他们的感受。这个时候，你才可以在这种反射的方式下，让他们感受这个世界很容易理解，因为这个世界当中这些因素早就存在，佛学中就称为“随缘”。

今天跟大家讲的共情、同理心，英文为 Empathy。一般不断的用共情辅导，接受同理心，这就是临床心理学反复沟通产生的思维重叠，这样才会让被治疗者在同一个感情心理的层次上拥有正常的心理视觉。



Counselling is an important process in psychology. As what we think has a series of positive and negative effects on our minds and behaviours, the counselling model is thus divided into different types of counselling for patients. In general, the patient is treated by understanding the patient's behaviour, cognition, culture and by analysis of their minds. Hence, in psychology, doctors mainly provide multifaceted counselling for behaviours, including those related to emotions and consciousness.

A doctor should have both sympathy and empathy in the process of counselling their patients. The most important thing is to be able to feel what they feel, to 'walk in their shoes', so that the patient understands that you are communicating with them

4 以共情同理心达成心理认同 Gaining trust and understanding through empathy

from their perspective. Thus, you are able to uncover their inner consciousness and change their present awareness.

In addition, as an expert in psychology, you must cultivate empathy. This means that you need to continually be sensitive to the patient's circumstances and perspective and at the same time refrain from expressing your personal opinions. Continually make them feel that you empathise with how they feel during their session and let them feel that you can accept their feelings and perspectives.

In psychology, empathy trains your reflection skills. To give a simple example, the therapist is like a mirror. When the patient says, "This person makes me crazy, I feel like hitting him," the therapist

can then say, “Indeed, this situation is maddening, if I were you, I would probably do the same”. The patient then says, “But I do not know how to end this”. At this point, the therapist should say, “This situation makes you feel confused. Indeed, if I were you, I would also feel a sense of defeat”. After you have gained the trust and understanding of the patient, your words will have a greater cathartic effect on their emotions. At this point, through the process of reflection, you can help them feel that this world is easily understood because these situations have long since existed in this world. In Buddhism, this is known as “acting in accordance with karmic conditions”.

Today, I have talked about empathy. Continually using empathy in counselling

4 以共情同理心达成心理认同 Gaining trust and understanding through empathy

and accepting empathy in return is, in clinical psychology, the multifaceted thinking brought about by back-and-forth communication. Only then can the doctor and the patient share points of view on an emotional level.



如何有效运用心理折中法

How to use the eclectic
approach effectively

5 如何有效运用心理折中法 How to use the eclectic approach effectively

心理学家和心理医生除了要严格遵守某一件特定的理论，而且要学会在面临各种不同情况和案例中寻找一个更直接、更能解决问题的方法，这在心理学上称为折中法（Eclectic approach）。

心理医生可以遵照心理学的一些特定理论来开导病人，但是有时候患者会从不同侧面折射出他们的思维导向，比方说忧郁症患者往往同时患有恐慌症，而有时候有恐惧症的人同时又有自闭症，如果单单根据某一个客观报告和评估对他进行某一项治疗，不一定有效，所以对忧郁症的病人和对恐惧症的病人必须要有不同的方法医治。

尤其很多心理医生对治疗效果没有

自己真实的感应和信心，所以对病人难以产生一种引导性的正确评估；对很多病人的心理困扰，难以直接取得治愈这些病的有效证明。所以对心理医生来讲，本来自己对治疗方面存在非常大的心理差距，所以折中法就是一边听病人的诉说，一边想办法判断和决定用何种方法来训练和辅导病人，能够更有效的解决病人的心理问题。

我曾经在辅导一个心理恐惧病人时用过折中法，就是对他所讲的家庭问题，一半予以肯定，一半予以否定，然后将肯定的放在一边，对于否定的方面，用他能够理解的心理困扰，对他采用一些使他感受到差异性非常大的关键因素，使他慢慢理解到自己做错的原因，来改

5 如何有效运用心理折中法 How to use the eclectic approach effectively

变自己对问题原有的看法。

其实折中法是对心理学医生的一种考验，需要有经验和有效的心理辅导技能，才能不断的提升对病人思想问题得到解决的方法，这是至关重要的。



Besides strictly adhering to a specific theory, psychologists and psychiatrists also need to learn how to find a more direct and effective approach to solving problems found in various cases. In psychology, this is called the eclectic approach.

Psychotherapists can follow a specific theory in psychology to counsel the patient. However, at certain times, the patient will manifest thought processes from different angles. For example, a patient with depression will usually also have panic disorder, and sometimes a patient with phobia may also have autism. Treatment that follows an objective report and evaluation may not be effective, so different methods should be employed to treat patients with depression and phobia.

5 如何有效运用心理折中法 How to use the eclectic approach effectively

As there are many psychotherapists who do not have confidence and a sense of ‘gut feeling’ toward a treatment’s effect, they have difficulty developing an accurate and guiding evaluation of their patients. In dealing with the patients’ psychological distress, they also have difficulty directly gaining evidence of a treatment’s effectiveness. Hence, the psychotherapists themselves have a gap in their approach to treatment. The eclectic approach is the process of listening to the patient while determining which approach to follow while counselling the patient. This can help the patient resolve their psychological distress more effectively.



I once counselled a patient with phobia using the eclectic approach. While listening to his family problems, half the time I expressed my acknowledgement, and the other half I expressed my scepticism. After that, I mentally placed the part which I agreed with to one side. As for the part which I was sceptical of, I employed methods which caused the patient to see a huge disparity, allowing him to understand where he had done wrong and to change his perception of the problem.

The eclectic approach is actually a challenge for psychotherapists. A professional needs experience and effective counselling skills to be able to continuously upgrade their problem-solving skills for their patients. Such is the most crucial element of the profession.





从心理学角度分析 “科学信仰”与“宗教信仰”(一)

Analysing “scientific belief” and “religious belief”
from the perspective of psychology (1)



心理学当中有一个“智慧设计论”。在心理学中有些学者认为，每一个人的智慧和聪明都有一个演变过程，并不是完全来自于自然选择。

在心理学上讲，演化论是被人类探索的科学领域，就犹如成年人会拒绝一些已经被社会公认的直观信念和基本常识。因为很多青年人认为，世界上可靠和值得信赖的并非是科学的替代解释，实际上人完全可以依赖自己的设计来达到智慧和自然实体的存在。

所以在心理学认为，人有强力的信仰，主要有两种：一种是科学的信仰，一种是宗教的信仰。这两种信仰特点，都是对自己主流信仰的理解，而对其中的一种信仰认识不足，或者没有最好的

解决办法，会使人产生相信科学信仰会拒绝宗教信仰，而很多拥有宗教信仰的人会否定科学赖以激进的理论和实践信仰。所以当一位心理学家能够了知这些思维上对其他宗教存在的不同特点，那么你可能就会消除宗教信仰和科学信仰两种抗拒对立的思维，更多的选择简单、有依据可以信赖的自身信仰环境。

其实科学思想崇尚的是发展观，而宗教信仰是社会世界观；科学是理解物理世界，而宗教是理解因果及因缘的内心世界，所以当两者的信念和理论基础处于人对社会 and 事物做出自主反应的时候，才会有着不能相互沟通和对不同环境所产生的负面情绪反应。

直觉世界是信仰科学一个基础的概

6 从心理学角度分析“科学信仰”与“宗教信仰”（一） Analysing "scientific belief" and "religious belief" from the perspective of psychology (1)

念；宗教信仰是让我们能够理解目前所拥有的因果报应涵盖的现象，以及对一些传统物质现代意识的认知。科学信仰是对过去发生事件的研究、系统的总结和解释；而宗教信仰是一个让人对已有现象替代的框架概念。

In psychology, there is a theory known as “intelligent design”. Some scholars in psychology believe that the wisdom and intellect of a person go through a process of transformation, and not just through natural selection.

In psychology, evolution is an area in science that is explored by people in the same way that adults reject some of the intuitive beliefs and common knowledge that is accepted by society. Many young people believe that what is dependable and trustworthy in this world is not substitute for science, but rather mankind can wholly depend on their own design to achieve wisdom and their natural existence.

Hence, in psychology, there are two types of belief: scientific belief and religious

6 从心理学角度分析“科学信仰”与“宗教信仰”（一） Analysing "scientific belief" and "religious belief" from the perspective of psychology (1)

belief. The shared feature of these two types of belief is that they are an understanding of one's own overarching belief. When dealing with another belief with inadequate knowledge or without a way to resolve the disparity, people will usually believe in science and reject religion. On the other hand, many people who have religious faith reject science, which depends on radical theories, and choose to take a religious path. So, when a psychologist understands the differences in thinking among existing religions, they can eliminate the opposing views of religious and scientific beliefs and choose a belief system for themselves that is simple, dependable, and has a strong base.

In truth, science advocates a development viewpoint while religious belief emphasises

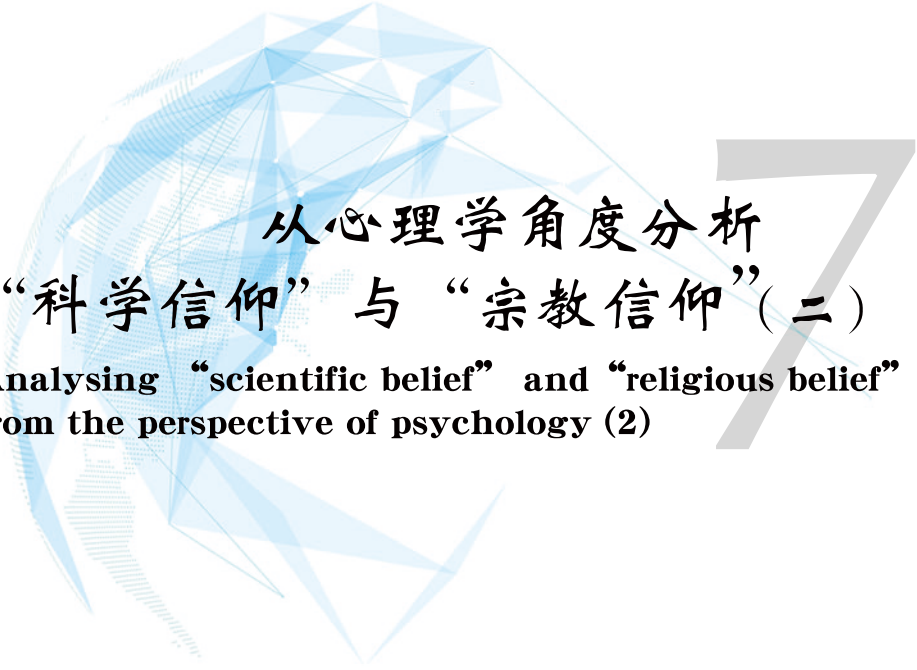
society and a global view. Science is about understanding the physical world, whereas religion is about understanding the principle of cause and effect and conditions in the inner world. So, when people from the two different belief systems respond automatically based upon their respective beliefs and theories to an event in society, they cannot communicate with each other. As a result, negative emotional reactions will emerge towards different circumstances.

The intuitive world is a basic concept for scientific belief, whereas religious belief allows us to understand the phenomena that occur according to the law of cause and effect alongside the modern meaning of some traditional materials. Scientific belief is about conducting research on what happened in the past and offering

6 从心理学角度分析“科学信仰”与“宗教信仰”（一） Analysing "scientific belief" and "religious belief" from the perspective of psychology (1)

systematic summaries and explanations. Religious belief, in contrast, offers an alternative conceptual framework for existing phenomena.





从心理学角度分析
“科学信仰”与“宗教信仰”(二)

**Analysing “scientific belief” and “religious belief”
from the perspective of psychology (2)**

所以真正研究心理学，必须要对直觉认识和虚拟的认识，拥有正常的认知感，因为这两者都是前后有联系的。这就是为什么很多宗教的行为让科学来验证，而很多科学已经验证的概念又以宗教来作解释。

我们在学心理学的时候，对人的天赋可以被追逐到动物和人的起源，让人的思维自发的、自然的、有倾向的，提出这个自然演化过程，对世界的认知点有一个更好的解释。所以整个世界各种人和动物的演化过程，在心理学上来讲就是二元论：认为思维根本不同于大脑，每个人自然有信念，只是思维的运作，而引起大脑在精神层面的认知是运用大脑的活动能量，来解决信念和欲望的问题。

有很多人对于心理学二元论有强烈的不同意见，二元论认为一个动物的欲望和人的欲望在精神生活所产生的负面情绪与大脑无关，因为这是外界的变化对思维引起的转变过程，这是种惊人说法。对此我认为，在人的肉体 and 思维方面，精神的体现就是产生拥有生命灵魂的躯体对思维认知的改变，这就是我们在心理学上，所认为的一种思维和有思维的机体。因为人的大脑、精神并不能和身体分开，所以意识思维一定和大脑、神经科学都有深刻的相通之处。

所以心理学认为，人是一个整体概念，不能抽象的把任何一个人体的基础部分拿出来与另外一个机体抗衡。从这个原则上来讲，二元论直观地认为信念

7 从心理学角度分析“科学信仰”与“宗教信仰”（二） Analysing "scientific belief" and "religious belief" from the perspective of psychology (2)

和人肉体的欲望是应该分开的学说，是不平衡的解说。从这一点可以看到，人在宗教与科学之间，其实本身就有一个一体法的思维环境和精神的身体。

Those who are truly doing research in psychology need to have a good understanding of what is intuitive and what is imagined, because there is a relationship between the two. This is also why science is used to examine the many behaviours of religion, and why the concepts verified by scientists can be explained by religion.

In learning psychology, the talents of mankind can be traced back to the origins of animals and man, and this leads man to be spontaneously and naturally inclined to propose the process of evolution as a better way to explain the world. The evolutionary process of the animals, human beings, and the world is actually represented by dualism in psychology, the argument that minds are fundamentally different from brains. People have beliefs naturally. It is just that the

mental process, the cognition of the brain at the spiritual level, uses energy from brain activity to resolve the problem of beliefs and desires.

Many people hold very different views about dualism in psychology. Dualism contends that the negative emotions created by the desires of animals and men have nothing to do with the brain because they are the transformative processes of the mind caused by external change. This is a shocking explanation. I would argue that, in terms of the physical and mental parts of mankind, the manifestation of spirit is a change of cognition from an inspired body. This is what we refer to as minds and minded bodies in psychology. As the brain and spirit cannot be separated from the body, the consciousness and the mind must

share a deep interconnection with the brain and neuroscience.

According to psychology, the concept of the person is holistic. You cannot abstractly take out a foundational part of the human and use it to fight against another part. From this principle, dualism is an unbalanced argument as it claims that belief and corporal desires should be separated. From here one can find that, between religion and science, a person is inherently an integrated whole with mental qualities and an inspirited body.

心理学上的直观反映

Intuition from a psychological perspective

8



在心理学上，人的很多意识都被认为是不自然的非直观，因为生活中这些直观的科学，显然已被现代人所认识和理解，但是大多数人对这种直观的意念总认为是真实的感受而去接受。实际上任何直观和难以理解的事物都是由微小粒子组成的，成为大脑中的微细直观，因为通过直观，人本身具有的能量就会通过自身的生理反映过程和精神感应联系在一起，但心理学认为，正常的心理对这些直观的印象并非是生理和思维感应的关系，而是精神思维产生的一种抽象感觉。

当一个人对人间事物进行直观分析和理解时，因为人的大脑会处理各种不同种类的信息，如果这些信息原本不属



于你意念中的藏识，通常你不能认为自己的直观是对的，而只是一种从意义上的理解；当一种事物感观存在于你思维意念中，再一次信息储存碰撞，无疑会让你感受到这种意识直观的能量所产生出的一种认知，你必然认为你所在意识中的直观是正确的，所以从心理学角度来讲，人们的思维其实没有什么特别之处，只是因为你从一种直观意识，认为看到的是一种自然的显现，其实这种过去不自然的潜意识早已存在于你的思维当中，你会在以后的一些特定环境中，再一次对它原有的思维产生心理和储存思维碰撞，然后就会在你的思维中产生一种断言式的表达，就是相信它的存在和认清它的存在。

因为一些不知不觉的“常识”犹如我们平时生活当中的电流和细菌一样，潜移默化的存在于你的身体和意识当中，所以你就很难直接评估这种断言式资讯的真伪。然而这些断言式事件的真伪也有一定缺陷，就犹如很多人对某个事情的看法，有他们固定的理论基础，有他们特定的现实意义，但其实这些论断在一些有自闭思维人的头脑中，只是自以为是一种正确的推断，致使他们用压抑的记忆来推断某件事对它所产生的结论。所以我们要懂得一个人对信息的来源和人本身已存的断言式的信息，以及真正对这些信息理解的重要性，其实认识非直观，就是要在思维当中产生意念分工法，要有足够的资源去将自己得到的不自然和非直观认识加以重新评估。

In psychology, many kinds of human consciousness are seen as unnatural and unintuitive. Because of this, intuitive sciences have already been recognised and understood by modern people. However, most people regard these intuitive thoughts as true feelings and accept them. In reality, everything that is intuitive and hard to comprehend is made up of tiny particles which then form fine perceptions in the brain. Through direct perception, a person's innate capabilities will be connected by the body's own physical and mental response. However, psychology holds the view that the intuitive impression of a normal mindset is not part of the relation between physical and cognitive response. Instead, it is an abstract sense created by the mind.

When a person analyses or tries to understand

an object or event intuitively, the brain is managing a variety of information. If this information does not belong to your storehouse-consciousness, you will tend to not believe that your intuition is correct. You will only understand it from its meaning. When a perception exists in your consciousness and collides with the stored information, you will undoubtedly feel the energy of intuition that gives rise to a kind of cognition. You will then believe your intuition is correct. Hence, from a psychological point of view, there is nothing special about the human mind. It is simply a kind of intuition that makes you believe that what you see is a natural occurrence. However, these past and unnatural sub-consciousnesses have long been stored in your mind. So when, under specific conditions, you feel a psychological

collision between the original perspectives and your stored perspectives, it leads you to develop an asserted impression in your mind. In other words, you believe and recognise that it exists.

As some “common knowledge” exists in your body and consciousness without our knowing it, just like electricity and germs exist in our lives, it is very hard for you to directly evaluate the veracity of asserted information. However, there are some flaws to the authenticity of an asserted event. Just as how different people view a specific event differently, some views are grounded in a fixed theoretical basis. Such views have their own specific practical meaning to them. However, to the people who have a closed mindset, such views are simply a kind of presumption that they believe to be

correct. This will lead to a kind of evolution of assertiveness, meaning they use their suppressed memories to make inferences about the event.

Hence, we need to understand the importance of a person's source of information, their pre-existing asserted information, and how they truthfully comprehend this information. To recognise the unintuitive is to divide cognitive labour. One needs to have sufficient resources to re-evaluate the information they acquire, whether unnatural or unintuitive.





行为主义
Behaviourism

在心理学上有一种观点叫做“行为主义”，它有三个极为接近和有趣的概念：首先是行为主义高度重视学习，第二是它认为人没有真正的人性，第三个概念是认为人具有无限的可塑性。

在斯金纳的精神分析行为主义中，他倡导的这些概念认为，只要几个身体正常的健康婴儿在他指定的世界中成长，任何一位都可以保证被培养成任何类型的专家、医生、艺术家、商人，甚至乞丐或小偷。他的行为主义认为，无论一个人的祖先的才华、爱好、倾向、能力、职业、种族如何，都对行为主义没有影响。斯金纳认为，这是极其平等的观点，他认为人性也是一种培养出来的个性，并且家庭背景对后天的培养没有任何的

影响力，所以只需用一种特殊方式培养就可以创造出这种方式的一个成功之人。

行为主义是反唯心主义的，它认为人的愿望、目标、情感等内部心理状态并不科学，这些无形模糊的东西不能形成科学依据。行为主义者要开发一门没有什么是无法观察的科学，只是用心理和有形世界相互刺激，反应加固概念或适应环境等。所以行为主义实际上并不考虑一个人的基础，认为动物之间没有太大的区别，只是有关联思维能力差异；认为人和老鼠不一样，在于人比老鼠生活在更丰富的环境。这种理论延伸出一种方法论，这就是动物都是差不多，可以通过研究动物的方式继续研究人类生活的方式。

9 行为主义 Behaviourism

针对斯金纳在心理学的行为主义，实际上心理学界一直对他抱有负面的反对。



In psychology, there is a viewpoint called “behaviourism”. It has three similar and overarching concepts: First, behaviourism puts a strong emphasis on learning; second, it states that there is no real human nature; third, it sees people as infinitely malleable.

According to Skinner’s behaviourism, if a dozen healthy infants are brought up in a single specified world, he will guarantee that any one of them can be trained to become any type of specialist, whether it be doctor, lawyer, artist, merchant, chief, or even beggar-man or thief. His behaviourism argues that it is true regardless of their ancestors’ talents, penchants, tendencies, abilities, vocations or race.

Skinner believes that this is an extremely egalitarian point of view, that human nature is a personality that is cultivated, and that



9 行为主义 Behaviourism

the family background of a person does not influence the acquisition and cultivation of skills. Hence, the success of a person can be cultivated by simply using a specific method.

Behaviourism is opposed to mentalism. It argues that internal mental states like desires, goals, emotions and so on, are unscientific. These invisible, vague concepts cannot form the basis of a serious science. Behaviouralists wanted to develop a science that there is nothing that's unobservable. They make mental and the tangible worlds stimulate each other, using notions such as response and reinforcement and adapting to an environment.

Behaviourism does not take into account a person's fundamental building blocks. It

believes that there is not much difference between species except for a disparity in associative powers. Behaviourists would say the difference between a human and a rat lies in the fact that humans live in a richer environment than rats. This theory then informs a kind of understanding in which all animals are more or less the same, so studies on humans can be undertaken by studying animals.

There have been backlashes against Skinner's behaviourism in the field of psychology.





心理学的习惯
Habituatation

在心理学上，“习惯”被很多心理学界认为是一种简单的学习形式。心理学认为在技术上这种习惯，其实是由于反复接触熟悉事物的刺激和反应，因而形成思维麻木下降的趋势，所以当这个习惯形成，实际上就是精神对这件事情麻木的开始，也就形成了一个很自然的习惯。

其实习惯非常重要，而且还是非常有用的自我适应机制，保持对新世界对象的反应。所以当习惯遇到新事物，从心理学上首先会判断它是否会伤害你，应不应该，让它在这个生长环境当中，通过时间和注意力，去改变已有的思维方式。如果能够改变，他就不称为习惯；如果你常去做这件事情，而到了一定时

间没有在意识上造成循环的刺激，也就是这件事情已经证明了是环境的一部分，所以你的习惯就会成立，你的深层意识就不会注意。所以心理学家以习惯论来研究怎样与人交谈和行为心理分析的思维方式，还有很多心理学家以不同方式，用习惯法研究幼儿的大脑思维。

习惯性的条件反射是受到大脑皮层的刺激。大脑的刺激（Stimulus），是一个术语，指的是环境中的事物、气味、声音、视觉也是一种学习的条件和无条件的反应。其实这种习惯受到刺激的反应，就犹如有人用棍子戳你，你受痛大叫，棍子和你的大叫是在无条件刺激引起无条件的反应，只是你接触到棍子之后的一种无条件的反应。因为无条件带来的

10 心理学的习惯 Habituation

刺激会让你产生无条件的自然心理反应，所以有条件刺激是真正引起心理反应的重点。

心理学的概念就是，任何能够引发你思维变化，都是受到外部强力刺激的配对，加上你反应逐步的削弱(Extinction)，每天不停的去做，每天都在削弱思维，一旦成为一种自发性的恢复(Spontaneous recovery)，就被称为习惯。



In psychology, “habituation” is often seen as a simple form of learning. Technically, this is formed through repeated exposure to a stimulant so that the tendency to respond to it declines due to mental numbness. So, when habituation occurs, the mind is numbed towards a particular event, thus forming a habit.

Not only is habituation important, but it is also a very useful adaptative mechanism as it preserves the responses toward new events in the environment. When you notice something new, you first assess if the stimulus is harmful to you, whether it should be allowed to stay in your living environment and whether you should change your existing mental functions by way of time and attention. If the behaviour can be changed, then it

is not a habit. If you often do something and this action has stopped causing a cycle of stimulation in your mind after a certain period of time, then this shows that the event has become a part of your environment and you have formed a habit. Your deeper consciousness will not pay it any attention. Hence, psychologists tend to use the theory of habituation to research human communication and the mental processes behind a person's behaviour and psychology. Alongside this, many psychologists also use this theory to study the minds of babies using various methods.

Classical conditioning occurs through the stimulation of the cerebral cortex. Stimulus is a term that refers to events, smells, sounds and visions in the environment. It is also a condition of learning through an unconditional response. For example,

habitual responses toward a stimulus is seen when a person uses a rod to hit you. You yell out in pain. The rod is an unconditioned stimulus that brings about your cry, an unconditioned response. The unconditioned stimulus causes you to develop an unconditioned and natural psychological response. Thus, the conditioned stimulus is the true cause of the psychological response.

The key concept of psychology is that anything that can cause a change in your mental process is influenced by strengthened conditioned stimulus. Your responses are gradually reduced through repeated action (Extinction) day after day. As a result of this gradual mental reduction, once a spontaneous recovery is formed, this is habituation.



心理学中对恐惧症的分析和治疗

**The psychological analysis and
treatment of phobia**

心理学对恐惧有习惯性条件反射和被动性恐惧的心理。一般分成两种：有一些人的恐惧症是对条件的变化产生恐惧，犹如对这个地方不熟悉、对所有人的行为产生疑虑，就会产生一种直射的恐惧；还有一种恐惧，犹如怕狗、怕动物，看见和自己所思维的条件形成不一致，就会产生一些恐惧。如果曾经被狗咬过，会产生一种无条件的反射刺激，因为曾经产生的疼痛会加重自身无条件反射的反应，产生痛苦和恐惧。

所以有条件的反应就是看到了产生恐惧的因素，无条件的恐惧是对一些自然事物或者想象中的自然条件反应，所以心里的恐惧症也会分成有条件刺激和无条件刺激两种。犹如看见箱子里都是

活的蛇，会害怕他们爬出来；又犹如箱子吊在建筑物上方晃来晃去，会产生有条件的刺激，怕摔下来，导致有条件的恐惧。

临床心理学认为，要消除这些恐惧，必须让刺激自己恐惧的心理变为柔和，去除恐惧的条件。比如告诉他装蛇的箱子钉的严严实实，不可能让蛇出来，又例如箱子虽然吊在建筑物上方晃来晃去，但是钢缆足以让它永远也不会掉下来。所以恐惧症的治疗，比较文明的方法就是，提供造成恐惧有条件刺激和对刺激反应不良关联的想象，用系统减敏法（Systematic desensitization）就是让恐惧症患者把导致恐惧事物的联想暴露出来，在同一时间以正确的事物取代习惯性恐

惧的反应，让患者放松，相信事实不会发生。系统减敏法，有时令患者服用一些药物，但我认为心理治疗比药物治疗更具有文明感。

总的来讲，恐惧是因为对事物的不理解，对大脑中枢神经刺激所产生的有条件的辐射反应。只要能够去除使自己恐惧的条件，消除恐惧的心理，使恐惧成为一种非异常状态（Normal），经常让使自己恐惧的事物出现在大脑非紧张状态大脑神经细胞源中，你才会有系统的减少对恐惧事物的敏感，才能消除恐惧症。



Psychology views phobia as a conditioned reflex and a psychological state that is passive and fearful. Phobia can be divided into two types. The first type is when the person develops fear toward a change in conditions, such as being in a foreign environment, or feeling suspicious towards the behaviour of others. These instances will lead to the development of direct fear. The other type of fear occurs when what one sees and what one thinks do not match each other, such as being fearful of dogs and animals. If one was bitten by a dog in the past, this will develop into an unconditioned reflex, because the pain of the past will aggravate the response of unconditioned reflex that we have, creating fear and pain.

Hence, the conditioned response is a result

of having seen the factors that cause fear, while the unconditioned fear is the natural response that we have towards natural factors or our own imagination. Hence, phobia can be divided into conditioned stimulus and unconditioned stimulus. For example, when seeing a box of living snakes, one may be afraid that they will slither out of the box. Seeing a box that is dangling from a building and swaying left and right will be a conditioned stimulus and the fear that it will drop down is a conditioned fear.

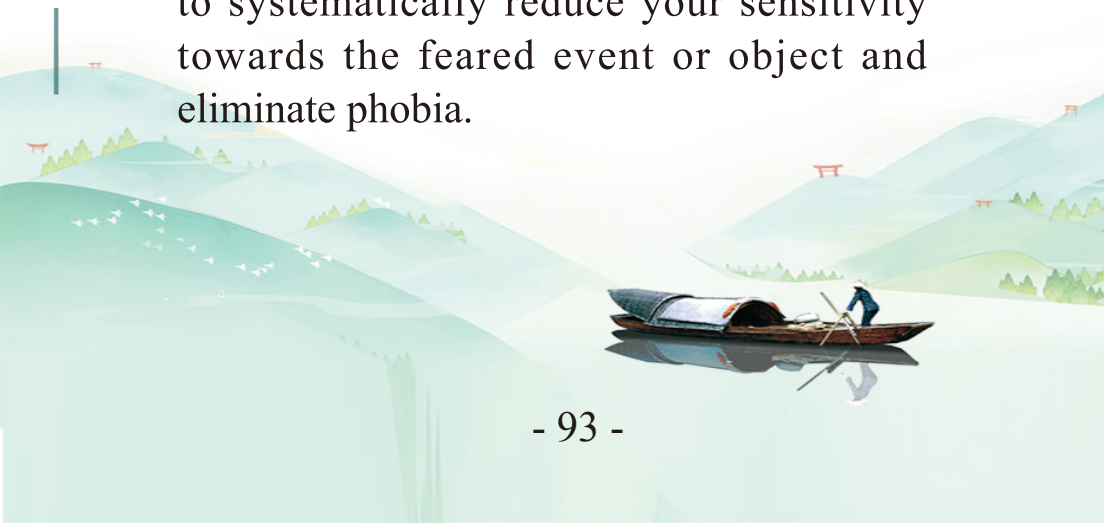
Clinical psychologists believe that in order to eliminate this fear, one must allow one's fearful state to ease and eliminate the conditions of the fear. For example, a psychologist can tell the person that the box which contains the snakes is hammered

shut and nailed tightly, so the snakes cannot possibly come out, or that even though the box that is dangling from the building is swaying left and right, the steel cable attached to it is such that it would never allow the box to drop.

A better way of treating phobia is to use systematic desensitisation toward the conditioned stimulus that causes the fear and on the imagination that is related to the response. This means that the patient with phobia will be exposed to the associations of the feared event and the habitual fear response will be replaced with a more accurate view of the situation, allowing the patient to become more relaxed and believe that the feared event will not happen. During systematic desensitisation, sometimes the patient is

prescribed medication, however, I believe that psychological treatment is a more appropriate way to treat a patient than medication.

All in all, phobia occurs due to a lack of understanding about the feared event and is a reflexive response toward the stimulation of the brain's central nervous system. As long as you can eliminate the conditions of fear and eliminate the fearful psychological state, turn fear back into a normal state, and frequently encounter the feared event or object when the brain cells are not under a state of tension, you will be able to systematically reduce your sensitivity towards the feared event or object and eliminate phobia.



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心理学中对“恋”的解析

A psychological analysis of “affection”



12 心理学中对“恋”的解析 A psychological analysis of “affection”

心理学认为，人的猜测心理会形成一种习惯性的有条件反应模式，这种模式会影响心理固定模式的形成，包括性欲及恋物癖 (Fetishes)。

这些恋物癖的行为，主要是习惯性，就像男士很喜欢逛电器店，女士很喜欢逛服装店一样。有一些恋物癖就是心理对事物有条件反应的简单工具，犹如有一些好色的男人只要看见高跟鞋，就会在他的情感思维中产生一种有条件反应的快感，这些恋物造成他心中有条件反射性的性行为，自己内心可能会抒发的一种情感，以确定在性方面或习惯性的恋物癖发挥的一定心理的解释作用。

治疗恋物癖，实际上跟治疗恋童癖、强奸犯是同样的一种控制习惯性有条件

的治疗方法。首先要控制他们的幻想，指导他们的思维，让他们离开他所幻想的人和事物，以及对事物、他人产生性暴力的一种幻觉，疏导和减缓他们对这些对象的强烈幻想。例如把那些儿童看成自己的孩子，把强奸的思维看成是一种低级动物的生活模式；让恋童癖患者产生一种厌恶自身思维中拥有自认为是正常人性有条件的反应，塑造他们心里正常人的愿望和兴趣的焦点。

在心理学上，恋是属于一种抒发，它分成暗恋和明恋。正思维和负思维明恋是一种正常人性的抒发，而暗恋是一种非正常内心扭曲的思维，所以很多恋物癖就是因为从物质上的某一个特性而相应了对自己思维的触发与响应，所以

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心理医生必须根据这些人的特点，让她的暗恋能够抒发出来；用心理疏导法，让他理解正常的心理作为，去除阴暗的心理角膜，拥有正能量的爱好。这样才能使病人由一个幻想型的思维，转换成实质性和习惯性条件反射的思维。



From a psychological perspective, conjecture can lead to classical conditioning that will influence the formation of fixed mental patterns, including sexual desire and fetishes.

Fetishes are mainly habitual behaviours, similar to the way men like to visit electronics shops and women like to visit clothing shops. Some fetishes are the result of a conditioned response towards an object in the same way a lustful man experiences pleasurable feelings (the conditioned response) in his emotional thinking as soon as he sees high heels. These objects lead to a conditioned response in his sexual behaviour. He may be experiencing a certain kind of emotion in his inner world leading him to express his psychological response as a sexual or habitual fetish.



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The treatment of fetishists is the same as the treatment of paedophiles and rapists, where the treatment method lies in controlling habitual responses. The first step is to control their fantasies and guide their thoughts so that they will leave behind the object or person of their (possibly violent) fantasies while reducing the fantasies they have about the object. For example, having a paedophile see other children as their own child and to view a rape mentality as a mentality that belongs to low level animals so that they will develop a sense of disgust at their own thinking and develop what they believe to be a normal human being's conditioned response. This will help them shape wishes and desires like those of a normal person.

In psychology, affection is a kind of




expression and is divided into two types: secret affection not made known to the beloved and love openly expressed to the beloved. The positive and negative thinking that accompanies love openly expressed to the person of affection is a normal expression of human nature, while secret affection is a kind of abnormal state with distorted cognition. Fetishism occurs when a characteristic of the object triggers the person's corresponding thoughts and responses. The psychotherapist needs to take into account the person's unique characteristics to help the person express their secret affection. Psychotherapy can then help the person understand what normal psychological behaviour is, remove the mental darkness from the person, and help the person gain positive interests and habits. Only by doing so can the patient

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change their cognition from a fantasy-based model to one that is based upon reality and conditioned response.



用心理学解析
“习惯性的条件反应” (一)

**Analysing classical conditioning
through psychology (1)**

13 用心理学解析“习惯性的条件反应”（一）

Analysing classical conditioning through psychology (1)

今天跟大家谈在心理学中称为“习惯性有条件反应”。习惯性有条件反应，就是自身心理在外界的影响下产生的观点和认知，在每一次当外界事物刺激自身心理的时候，就会产生一种习惯性有条件的反应；随着经常的刺激和习惯性的反应，就会产生无条件和有条件习惯性的二种反应。

习惯性的条件反应是比较强烈的，对两种刺激的反应其实都应该属于是相同的有条件的刺激。一般来说，当接受到的外界事物和内心所产生的意识形态，与上一次发生的具有相同点和相同事物时，就会产生习惯性的条件反应。还有一种是无条件的刺激，无条件刺激已经因为经常性的对某个事物观点理解的偏

差，造成了在内心世界产生一种恐慌和烦恼，所以只要这类事情的发生，他已经不能控制自己的意识，而产生习惯性的无条件反应。

在心理学上有一些专家认为，习惯性有条件反应的重点是准备，因为有些事情即将要发生，你会对某件让你预知这个事情或即将发生，让你产生心理准备，甚至可以做出某些预测。预测哪些是最佳时机，可以让这些习惯性的条件不产生反应感。而我认为，不管是有准备还是无准备，不管是有条件的刺激还是无条件的刺激，其实都是属于一种习惯性的心理条件反应。

举例说明，你天天看到一些食物，看到了就会想到它的味道，而你非常的

不喜欢吃，这就叫有条件的刺激。如果每一天吃的都是很差的菜，已经形成一种感受：不管哪个菜拿上来都不喜欢。这就是无条件的反应。实际上这些已经形成一种心理习惯，而且会刺激你的心理器官产生一种习惯性反感或反应，在心理学上称为“反应退缩”。

Today, I would like to talk about what is known in psychology as classical conditioning. This is the cognition and perceptions that are produced in our own psychological state under external influences. When a situation from the external environment stimulates our psychological being, a conditioned response is produced. With frequent stimulation and habitual responses, two types of responses will arise: unconditioned and conditioned responses.

A conditioned response is stronger. The two types of responses to stimuli should be related to the same conditioned stimulus. In general, when we are influenced by the external environment, an ideology is developed in our inner world, and something similar to a previous event

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occurs, a conditioned response is produced. Another type of stimulus is called an unconditioned stimulus, which occurs when there are frequent misguided beliefs held toward a specific event and they cause a patient to feel fear and frustration in their inner world. Hence, if a similar type of event occurs, the person would not be able to control his own consciousness and develop a habitual unconditioned response.

There are some professionals in psychology who believe that the crucial element in classical conditioning is preparation. When certain events are about to happen and you know beforehand about the occurrence of the event, this can help you make mental preparations and even predict what might happen later on. Predicting correctly can help you refrain from responding to

habitual conditions. I posit that, whether there is preparation or no preparation, whether it is a conditioned stimulus or unconditioned stimulus, it is a kind of habitual psychological response.

To give an example, you might see the same food every day, and every time you see it you imagine its taste. If you dislike it very much, this is a conditioned stimulus. If the food you eat every day is of poor quality every day, this will make you believe that you do not like the food presented, regardless of what dish it is. This is an unconditioned response. In truth, these would have formed a kind of psychological habit which would also stimulate your psyche and then produce a kind of habitual response or disgusted reaction. This is known as “avoidance response” in psychology.

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用心理学解析
“习惯性的条件反应” (二)

**Analysing classical conditioning
through psychology (2)**

反应退缩会产生一种感知，那就是无需准备型，所以才会让一些人对事物的反应产生出无条件被刺激的准备。习惯性有条件反应犹如看一部电影《追捕》，当你一看到片名，习惯性的反应这是杀人电影或犯罪电影。心理学家治疗的方法主要就是由习惯性的让你接受，产生正常的习惯性条件反应。医生通常会让患者服用一些镇静药，使身患重病的身體不要产生剧烈的刺激和敏感，不要让他感受到社会对他内心所产生非常的恶心感。对这些病人进行治疗的时候，不要强迫他去观看和接受一些他所不愿意接受的事物和人的刺激。如果你经常的让他去接受这方面的刺激，就会产生习惯性的条件反应。

这就像很多家庭婚姻破裂一样，一旦想到自己老公做了很多恶心的事情，就会产生很多有条件的习惯性的反应，而这些习惯性的反应造成对先生的厌恶感。医生要治疗她的这些心理问题，首先让她接受心理训练，远离对那些习惯性事物的重视度，尽量放低对某件事物的看法，转移她自己有限的精神凝聚力，去释放自己心中有条件的对自己已经产生的刺激，例如看见这件事情马上就恶心，做了这件事情马上就感到恐惧害怕。让她懂得，习惯性的有条件反应只是一个当时的感受，因为这些感受，我个人认为会在十分钟之内消除，所以不去执著的关注这些对自己心灵所产生刺激的元素，就能有条件的控制好习惯性的反应。







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用心理学解析“习惯性的条件反应”（二） Analysing classical conditioning through psychology (2)

The avoidance response can produce a kind of perception that does not need any preparation, so this will produce an unconditional response to the stimulation in some people. A conditioned response is seen when you watch the movie “Manhunt”; when you see the name of the movie, your conditioned response is to assume that this is a crime or thriller movie. Treatment by a psychologist helps you gain acceptance through habit and develop a normal conditioned response. A doctor will usually prescribe sedatives to their patients, so that the body of a patient who is seriously ill will not undergo strong stimulation and gain sensitivity, and this will prevent them from feeling the strong sense of disgust that they have toward society in their own inner world. When treating this kind of patient, a psychologist should not force them to

perceive and accept things, or to receive provocation from others that they are not willing to accept. If you frequently get them to receive this kind of provocation and stimulation, they will develop a conditioned response.

This situation is seen in many broken marriages and families. As soon as a wife recalls the many disgusting things done by her husband, this will lead to the development of habitual responses, and these habitual responses will lead to feelings of disgust toward her husband. To treat the wife's psychological issues, the doctor's first step is to get her to accept mental training. This will soften the emphasis given to those habitual events to try to lower the intensity of her view towards a certain event and shift her

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concentration away so that she can let go of the conditioned stimuli that are affecting her view. Some examples include feeling disgusted when seeing a certain event, or immediately feeling fear after doing a certain action. The doctor should show her that the conditioned response is just a feeling in that moment. As I would argue that these feelings can be eliminated within 10 minutes, there is no need to cling onto these objects and events which provoke our mind and spirit. By doing so, we can better control these habitual responses.



心理学中的行为主义（一）

Behaviourism in psychology (1)



在心理学上，对于行为主义的基本解释中，行为主义有一些基本的立场认为：一般行为主义是没有先天的知识，但是有承认后天的学习，用行为主义来解释人类的心理，不需要愿望和目标，因为只是一种观念。另外行为主义这些机制，适用于一种对外界条件反射的机制和物种，但其实行为主义的这些基本观点都是一些误区。

行为必定产生于思维，如果仅仅通过后天的学习没有先天的思维基础知识，不可能产生一些正确的行为和失误的行为。此外，解释人类心理，需要愿望和对人类精神观念的一些目标，所以有些对物体和思维产生的精神层面的观念，是产生心理行为对错的一种正确判断。

实际上，有证据显示先天知识和先天欲望确实存在，比方一个人从小学习的语言、家庭对他的倾向性教育，对物质了解的深度，健康心理都有先天和内在的精神系统传导作用，但在这方面心理学上一直有争议。其实先天的遗传基因和后天的知识，及人本来就拥有的欲望，都是属于对行为意识构成的一种成熟，并让他发展成为一种状态。

在心理学上，有人认为，人的内在知识，是先天的；又有人认为，不管你现在学到的哪些知识，都是后天形成的。其实心理状态是否科学，要归纳为一种不可能观察的思想行为，由内部机制和内心表达来解释对人间事物的智能行为，才会产生行为意识。

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人在一种环境中，当面对或进入不能了解和不可能观察的事物当中，他会完全违反心理意识而转为行为意识，就是强化自己去执行某一定向的思维。



In psychology, some basic explanations of behaviourism contend that there is no innate knowledge but recognise learning. To behaviourists, aspirations or goals are not required to explain human psychology because they are just a concept. These behavioural mechanisms could apply to a kind of response mechanism or any species. However, these basic behaviourist ideas demonstrate misunderstandings.

Behaviour originates from minds. Without innate thinking and basic knowledge, mere learned skills cannot lead directly to right or wrong actions. In addition, aspirations and goals are required to explain human psychology. Therefore, some mental concepts about objects and thoughts can produce a correct judgement on the right or wrong mental behaviour.

In truth, evidence shows that innate knowledge and desires do exist, such as language learning, development of preference and understanding of material objects. A healthy mindset has innate and built-in mental systems. However, there has been controversy regarding this issue in psychology. Hereditary genes, learned knowledge and innate desires all facilitate the maturation of the structure of behavioural awareness and can develop into a certain condition.

In psychology, some believe that people's knowledge is innate while others believe that it's learned. However, to understand a mental state scientifically, one needs to resort to unobservable thoughts and behaviours. One can explain intelligent behaviour in terms of internal mechanisms

and internal representations.

When people get into a situation that they can barely understand or observe, they will do things contrary to their mental consciousness. Instead they will turn to behavioural consciousness and reinforce the implementation of certain thinking.

心理学中的行为主义（二）

Behaviourism in psychology (2)

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而一些科学家和心理学家经过研究认为，无论何种解释，行为主义思维总是在心里行为之后所产生的。因为由心理思维后才会产生行为，所以任何人的行为都代表你的心理状态的成熟与否，所以行为并不是简单的一个行动，而是经过你大脑思维而产生的一种结果。

但有的科学家就认为，如果是完全经过思维，那么有些动物对现实中的条件反射又该怎么解释？笔者认为动物会有自然反应，但是这些反应也是在他(它)长期积累的心理成熟状态下所形成的，一个不可预测的下意识的行为其实也是经过心理自然反应才到行为上的。就犹如你训练一个鸽子，在你的长期训练中，不管碰到什么事情，鸽子还是会拿你训

练的程序进行它的行为模式，所以不管动物的何种反应，本质上动物任何的行为模式都是由心理思维所产生的影响，而使它变为积极的行为准则。

行为主义者认为，受刺激反应是你行为自然反射的一种基本要素，就犹如人看到食物马上就想吃一样，是不经过大脑皮层的思维直接就会产生一种食欲。但心理学家和笔者认为，即使你看到任何一种食物，当你产生食欲的时候，也是因为你曾经在心理和行为当中接触过它；如果不是这样，当你看到一个食物如生鱼片，你不会产生一种连接性的食欲，就算你没有智慧，你可能也会知道，这些生鱼片如果没有任何调料，吃了会让你恶心，你会在心里产生对这种食物

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的一种厌恶的感觉——这就是加西亚效应（Garcia Effect），任何DNA的形成过程其实都有思维因素的积累从这个理论上可以认定，任何使你产生欲望的行为，都是经过思维所形成的。

Some scientists and psychologists through their research contend that, regardless of any explanation, behaviour always appears according to mental behaviour. Since thoughts come before actions, people's behaviour represents the maturation level of their mind. Therefore, behaviour is not a simple action, but the result of thought.

Some scientists have raised a question about this argument. If that were the case, how do we explain animals' conditioned responses? The author believes that these animals' natural responses are also based on the long-term maturation of their mental states. Even an unpredictable subconscious behaviour is a result of natural mental response. For example, a pigeon will always adopt the behaviour you trained. Thus, no matter what kind of action an

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Behaviourism in psychology (2)

animal takes, it is fundamentally influenced by thoughts and then develops into an active behavioural norm.

Behaviourists believe that response to stimulus is a basic element of natural response. Just like people's appetite increases when they see food, the appetite is increased without being processed by their thoughts. However, psychologists and the author believe that the appetite increasing at the sight of certain food is a result of contact with the behaviour or object in your mind. Otherwise, people would not have an associated appetite increase when seeing food such as sashimi. It does not take high intelligence to know that sashimi tastes unpleasant without condiments, and you will develop an aversion to this food. This is called the Garcia Effect. Any process of

forming DNA includes the accumulation of an element of thinking. From this theory we can say any behaviour that leads to your desire is formed by thoughts.



