

2026 年度 常葉大学大学院 健康科学研究科 修士課程
＜臨床心理学専攻＞
社会人入試 I 期 【英語】

問題 次の全文を和訳しなさい。

In our story, we find the mysterious triad to be the basis for the “nothingness” or “non-ego” on earth. Composed of the old man, young woman and the little boy, this triad has a kind of “structure.” As you have seen, these figures often contact humans on earth. We have especially focused on the way the young women behave: struggling to make contact with people on earth, repeating failures, or enduring so much. In a sense, this triad tries to establish senex consciousness or female consciousness in the non-ego world on earth. Isn’t it a kind of compensation? This activity endeavors to bring “structure”—a kind of consciousness—into the world of nothingness, and it is utterly antagonistic to nothingness.

In the spiritual history of Christianity, people came to face the task of including the female principle, and the symbol of quaternity appeared to integrate the opposites; then the symbolism of the *mysterium coniunctio* came to have special value. In contrast to that, the effort to unite the underwater triad with the world of nothingness on earth should be made in Japan.

C.G. Jung’s quaternity was attacked so fiercely by theologians because it appeared to oppose Christian dogma. Jung stated that he might have been “burned at the stake” if he had lived in earlier centuries, so fierce was the battle. One of his disciples tried to reconcile this dispute and wrote a paper, but I take Jung’s view.

注 : *mysterium coniunctio* : 神秘的結合

[出典 : Hayao Kawai “*The Japanese Psyche*”, Spring Publications, Woodstock, p.168, 1996 より一部改変]