

功夫試探——以初期佛教譯經為線索

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提 要

本文針中國古代對於功夫（工夫）一詞的理解及其內涵，進行初步的探討。本文在第二節中，分別從語源分析與文獻線索兩個面向，確認功夫與工夫這兩個詞語，在出現時代上雖有早晚之別，但涵義則是一致的。但早期的功夫一詞並無修養意涵，其修養意涵是在初期佛教譯經中發展出來的，故第三節針對此一發展脈絡進行分析，並指出佛經中功夫一詞的核心意涵是「欲達到某一修行目標所設想出的方法或手段」。至於功夫的特性，亦即此種「被設想出的手段方法」，其內涵為何？本文在第四節藉由對初期重要禪經《佛說大安般守意經》的分析，在第五節中歸納出功夫的幾個要素，指出功夫是「個體將其身心進行高度的集中，以投入某種具有可重複性、竅門性、進階性的儀式化操作技法」。在此種對功夫的理解下，再去思考各種被稱之為功夫的修養方式，如茶藝、武術、文藝創作及三教修養技法等，應該都會有一種更全面的思考。

關鍵字：功夫、工夫、佛教、數息觀

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The Search on Kung-fu—Citing Examples from Earlier Buddhism’s Translated Scriptures

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Abstract

The current paper explores the meaning and implications of an ancient Chinese phrase “kung-fu” by analyzing the source of the language and the earlier literature. In earliest times, “kung-fu” did not connote “self-cultivation”, which was developed from earlier Buddhism’s translated scriptures. Hence the paper subsequently analyzes several usages of “kung-fu” from earlier Buddhism’s translated scriptures and comes up with a core implication—“the means or method with which to achieve a certain goal of practice”. As to the characteristics and content of “kung-fu”, the paper induces a couple of components through the discussion on *Da Anban Shouyi Jing*, one of the earliest Buddhism’s scriptures; to put it shortly, “kung-fu” refers to that “an individual intensely focusing the physical and spiritual self to commit oneself to ritualized repetitive and progressive techniques or skills”. Such an understanding of “kung-fu” might in some way contribute to a broader thinking and perspective on all types of self-cultivation, such as chadou, martial arts, and literary creations.

Keywords: Kung-fu 、 ānāpāna-smṛti 、 Buddhism 、 Self-cultivation

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