

# 中华武术 ⑤ 传统文化

Chinese

Wushu and Traditional Culture

乔凤杰 著



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## 摘 要

本书把人的全部行为按其方向或性质界分为经验心之建构和超验心之彰显两种类型，阐述了经验心之建构与超验心之彰显的意义以及两者之间的关系，然后以此为线索分别在建构经验心和彰显超验心的层面上探讨了中华武术与传统文化之主流形态兵家、道家、佛家、儒家等的内在关系，并对传统文化影响下中华武术的复合理性进行较为深入的理论剖析。

在导言中，笔者认真强调了研究中华武术与传统文化的必要性，提供了研究中华武术与传统文化的方法，分析了传统文化之所以能够影响中华武术的原因，确立了会通中华武术与传统文化的基本思路，并以经验心之建构和超验心之彰显为线索，论述了传统文化对中华武术的总体影响。作者认为，在中国古人的心目中，经验心之建构只是现实追求，超验心之彰显才是终极目标，且超验心之彰显的方式有两种，即由经验心向内展开的直接以消除经验心为手段来彰显超验心的专门性修炼和在建构经验心、实现自我价值的基础上再超越经验心、消除经验心的生活性修炼。传统文化的影响，乃是使中华武术把彰显超验心作为了自己的终极目标，为习武者建构经验心之技战术方法和

道德规范提供了诸多方法论的参考与思想原则的指导，为习武者提供了诸多的专门性的彰显超验心的内功功法和在武术实践中彰显超验心的运动训练指导思想。

兵家对超验心之彰显的关注不太明显，而把主要的精力放在了对建构经验心之方法的说教上。兵家对武术的影响，乃是通过对习武者之技战术思想的影响而为习武者经验心之建构作出贡献。在第一章，作者认为，武术与兵家的理性架构，均是复合的“正出而谲用”。笔者以培养作战勇气、掌握对抗主动权、因敌而制胜等战略战术为突破口，分析讨论了武术与兵家的共同之处和兵家对武术的潜在影响。

道家对武术的影响是广泛而深远的，对习武者建构经验心和彰显超验心的方法理论与思想原则均有较大的贡献。道家对道这一超验心的崇尚，对于传统武术训练终极目标的确立，无疑是有积极意义的。就建构经验心之方法理念与思想原则而言，道家之“反动与弱用”的方法论，被一些拳种采纳而成为其重要的战略战术。就彰显超验心的方法理论与思想原则而言，道家之“复归于无极”的基本思路，完全可以被作为传统武术之超级心理训练的根本原则；作为其“复归于无极”的彰显超验心的专业方式，道家的养生技术与养生理念，分别被某些拳种吸收改造造成了内功功法与技战术训练的指导理论，从而使武术与养生在体系结构上产生了交融与互动。这是第二章的主要内容。

武术与佛家的融合，乃是一个不容置疑的历史事实。武术与佛家相互亲近的出发点并不相同，但是，不难看出，虽然佛家不会把武术功夫的提高作为目的，武术的习

练者也未必十分虔诚地信仰佛教的全部教义，可无论是从武术还是从佛家的角度看，武术与佛家之融合对双方都是有益的。佛家修行以经验世界为虚幻并以经验理论为方便说法，表明了其对经验心之建构的价值轻视，同时也显示了其对超验心之彰显，的坚定态度。佛家对武术造成的影响，主要表现在佛教为习武者彰显超验心之方法理论与思想原则提供了较好的方法论的参考与思想原则的指导。这是第三章的主要内容。

在中国古代，儒家思想融原生文化形态与国家意识形态为一体，具有极强的价值统摄力量。这就是其对传统武术能够产生影响的根本原因。儒家对武术的影响，涉及建构经验心之模式与彰显超验心之模式两个层面。就其对习武者建构经验心之模式的贡献而言，儒家对武术之影响的主要表现，即是按照儒家的礼仪与礼义，建构了传统武术的价值理念与行为规范，从而形成了传统武术的武德系统。就其对习武者彰显超验心之模式的贡献而言，儒家对武术之影响的主要表现，即是以儒家的“无极而太极”，为习武者提供了一种在有形的武术运动实践中开发自身潜能的训练新思路。这是第四章的主要内容。

与武术性质最为接近的作为“做事之智慧”的兵家思想对中华武术的主要贡献，在于培养习武者的对抗意识与作战谋略，从而强化了中华武术的工具理性；而作为“做人之智慧”的道家、佛家、儒家的思想，则为习武者提供了它们不尽相同的人生目标与生活模式，从而为习武者确立了可供选择的价值理性。儒家、道家、佛家之彰显超验心的思路方法，毫无疑问地是一种价值理性，然而，由于这种价值理性指向的是对人的潜能的开发与彰显，所

以，它在客观上也就同时具有了提高武术之专业能力的工具理性的意义。虽然，在彰显超验心这一终极训练的意义上，中华武术之工具理性与价值理性是合一的，然而，我们又不难发现，其在建构经验心的层面上，经“理性的复合”而完成的“复合的理性”，却是一对异常明显的相互对立的指导理性——诡道与圣道。在第五章，对武术之复合理性的成分、来源、关系、要求等展开了积极的探讨，并对与其相关的人格与功夫、统制与僭越、公德与私德等重大问题进行了深刻的思考。

在结语，笔者对中华武术的文化传统进行了现代的阐释，并对武术之当今发展进行了现实的思考。笔者认为，既追求超验心之彰显，又重视经验心之建构，并在方法论系统上完全开放，乃是中华武术的一个重要的思想文化传统。经验心的建构与超验心的彰显不一不异，“立”与“破”、“经验”与“超越”，是在同一种形式下完成的。传统武术的功能优势，并不是表现在技击、表演、健身、养性、自娱中的某一个别方面，而是表现在其所具有的技击、表演、健身、养性、自娱等各种功能的复合性，从而使传统武术的习练者能够在相对简捷的运动中一举多得；传统武术的精神魅力，并不在于其对所谓的“高、难、美、新”等技术规格的人为设计，而是在于其简单朴实的动作运动中所内含的文化蕴涵与宗教魅力。

## Abstract

The author takes the construction of consciousness in experience and appearance of spirit exceeding experience as clues to elaborate the effects of tradition culture to Chinese Wushu.

In the introductory remarks, the author analyses why traditional culture can affect Chinese Wushu seriously, establishes the basic train of thought to master Chinese Wushu and traditional culture and expounds the general effects of traditional culture to Chinese Wushu taking the construction of consciousness in experience and appearance of spirit exceeding experience as clues. The author believes, the effects of traditional culture to Chinese Wushu have provided references of methodology and instructions of thoughtful principles for the construction of Chinese Wushu practitioners' consciousness in experience, that is, the construction of Chinese Wushu's techniques and tactics and moral standards. They also offer Chinese Wushu practitioners many special methods of internal work and sports-training guiding ideologies to the appearance of spirit exceeding experience in Wushu practices.

Military strategies don't focus on the appearance of spirit exceeding experience. However, they pay more attention to preachiness of methods of the construction of consciousness in experience. Military strategies have mainly affected the thoughts of techniques and tactics and made their great contributions to the

construction of Wushu practitioners' consciousness in experience. In Chapter 1, the author points out that rational combination between Chinese Wushu and military strategists is generally compound "common attacks with crafty intent". At the same time, the author also analyses and discusses something in common between them and potential effects of military strategists to Chinese Wushu by talking about such techniques and tactics as the training of courage to fight, the mastering of confrontational rights to take initiative and taking actions suited to enemies in order to subdue them.

The extensive and profound effects of Taoism to Wushu contribute greatly to Wushu practitioners' construction of consciousness in experience and appearance of spirit exceeding experience. Taoists' worship to Taoism, a kind of spirit exceeding experience, has established an extremely attractive ultimate aim for the training of traditional Chinese Wushu and made Wushu practitioners feel very confident about their potential supernormal energy. In term of the construction of consciousness in experience, Taoism's methodology of "operation backward and weak usage" has been used by some boxing schools as their important techniques and tactics. Similarly, in terms of the appearance of spirit exceeding experience, the basic thought of "return to origin" can be fully used as the fundamental principles of super psychological training of traditional Wushu. Being the special pattern of the appearance of spirit exceeding experience of "return to origin", techniques and ideas of keeping in good health in Taoism are absorbed and transformed to methods of internal work and guiding theories of technical and tactical training respectively. As a result, Chinese Wushu and perseverance of good health are combined and interacted in systematical structure. This is the main content of Chapter 2.



The mixture of Wushu and Buddhism is an undoubtedly historical fact. The starting points are different for the combination between Wushu and Buddhism. It's easy to get that Buddhists don't concentrate on the improvement of Wushu techniques and Wushu practitioners also don't worship all the doctrines of Buddhism completely or honestly. But their mixture has mutual benefits to each other whether we treat it from the point of Wushu or Buddhism. Actually the effect of Buddhism to Wushu is chiefly that Buddhism has provided better methods of training and guiding thoughts for Wushu practitioners' appearance of spirit exceeding experience. All above is the essential content of Chapter 3.

In ancient china, having combined the original cultural pattern with the national ideology, Confucianism has strong *controllable strength about value*. This is the essential reason why it can affect traditional Wushu. The effects of Confucianism to Wushu *involve two aspects of the construction of consciousness in experience and appearance of spirit exceeding experience*. In terms of its contributions to Wushu practitioners' construction of consciousness in experience, the effects of Confucianism to Wushu remarkably display in valuable ideas and behavioral standards. This has formed the moral systems traditional Wushu according to Confucianism's etiquette and its meaning. In terms of its contributions to Wushu practitioners' appearance of spirit exceeding experience, the effects of Confucianism to Wushu mainly display in providing new thoughts of training to explore Wushu practitioners' potentials for Wushu practitioners in practical activities in the light of "No Ultimate but Supreme Ultimate" of Confucianism. This is what Chapter 4 will talk about.

A couple of exceedingly obvious and mutually contrary guiding reasons which are crafty method and sacred morality,

indeed exist in the Chinese Wushu, that is the construction of techniques and tactics and moral standards under the influence of traditional culture. In Chapter 5, the author analyses deeply about components, relationships and requirements and so on of Wushu's profound reason and thinks carefully about such important issues as personality, morality and rules etc connected with it.

In conclusion, the author elaborates cultural tradition of Chinese Wushu in modern view and analyses seriously about Wushu's development in modern society. Now we know that the so-called construction of consciousness in experience involves specific knowledge and techniques and it is a process of combining advantages of one hundred schools of thought, accumulating knowledge and practicing. However, the so-called appearance of spirit exceeding experience refers to potential wisdom or instinct and is actually a process of super psychological training based on experiential activities. The construction of consciousness in experience and appearance of spirit exceeding experience have some similarities and differences. "Maintain" and "Break", "Experience" and "Exceedance" can be finished under the same pattern. The functional advantage of traditional Wushu doesn't display in some aspect among attack and defense, performance, fit-keeping, discipline of temperament and self-entertainment. By contrast, it displays in the complexities of their functions. This can make traditional Wushu practitioners benefit a lot from the relatively simple Wushu practices. In fact, the spiritual charm of traditional Wushu lies in culture implication and religious doctrines contained in the simple movements instead of human design of technical standards of so-called "complication, difficulty, grace and newness".

# 序

20世纪80年代以来，“中国功夫”因《少林寺》等影片而名扬天下。之后，海内外又出了许多与佛教、道教有关的电影、电视，武术与中国古代宗教乃至传统文化的关系日渐为人们所熟悉。但对于绝大多数人来说，恐多属“外行看热闹”。当然也不排除能窥其“门道”之“内行”者在，乔凤杰博士也许就是其中的一位。

乔凤杰出生于武术世家，自幼酷爱武术，既接受过传承明晰的传统家庭训练，又接受过系统严格的现代专业训练；后任教于河南大学，教学之余，尤热衷于传统文化的研究。也许得益于把武术与传统文化有机结合起来的缘故，无论是其自身的武术功夫，还是对武术文化内涵的研究，乔凤杰博士都有很深的造诣。有鉴于“武林中人”多不太熟悉传统文化，而多数“文化人”又不懂武术，乔凤杰决心在这二者之间搭一座桥——较深入系统地探讨一下中华武术与传统文化之间的相互关系——这也许就是他报考南京大学中国哲学专业博士生的初衷。

在南京大学攻读博士学位期间，乔凤杰较系统研读了作为中国古代传统学术文化代表的儒、释、道三家的有关典籍，搜集了大量武术与传统文化相互关系方面的原始资

料，最后提交的博士论文就是这部《中华武术与传统文化》。

论文以经验心的建构和超验心的彰显为主线，较深入、系统地探讨了传统文化对中华武术的影响，既较系统地剖析了诸如儒家、兵家、道家、道教对中华武术之技战术的影响，又颇为深入地揭示了佛教、道家、道教及儒家的有关思想是如何影响中华武术之终极目标和武术境界的确立，尤其为可喜的是，论文还对传统文化何以能影响中华武术问题进行了理论上的探讨，使论文颇具理论深度，获得参加论文答辩的专家们的一致好评，认为在探讨传统文化与中华武术相互关系方面做了一项颇具开创性的工作。

当然，中华武术与传统文化相互关系是一个大课题，加之，这项研究具有一定的开创性，因此，希望今后有更多的人来进行这方面的研究，更真诚希望凤杰博士以此为新的起点，在今后的工作实践中，继续把这个课题研究不断向纵深推进，为弘扬中华武术和优秀传统文化不断作出新的贡献。

论著付梓之际，凤杰博士要我为该书写个序，我很乐意把它推荐给大家。是为序。

赖永海

2006年5月6日

## 序 二

看过乔凤杰教授的这本《中华武术与传统文化》后，最让我欣慰的，就是论著本身所显示出来的系统与深刻。

在这本论著中，乔凤杰教授把人的全部行为按其方向或性质分为经验心之建构和超验心之彰显两种类型，阐述了经验心之建构与超验心之彰显的意义以及两者之间的关系，然后以此为线索分别在建构经验心和彰显超验心的层面上探讨了中华武术与传统文化之主流形态兵家、道家、佛家、儒家等的内在关系，并对传统文化影响下中华武术的复合理性进行了较为深入的理论剖析。乔凤杰教授以西方哲学和西方体育为参照，通过对中国主流传统文化的思想本质和中华武术的风格特色的深入思考，从比较文化哲学的角度来透视中华武术与传统文化之间的实然关系或应然联系，其研究方法与研究结果，都是极有价值的。

正像乔凤杰教授在其书中所言，在武术界，几乎人人都知道武术是一种文化瑰宝，并且常常高谈阔论武术与传统文化之间的密切联系，但是，却很少能够见到触及问题实质的见解。可以说，在这方面，乔凤杰教授的这本论著，已经有了很大的突破。

当然，突破不意味着全面和深入。中华武术与传统文

化的研究是一个庞大的课题，不可能在短短的几年内全部完成。实际上，除了兵家、道家、佛家、儒家之外，中华武术与传统文化中的子系统或学科，也是有着密切的联系。退一步讲，即使是中华武术与文化大传统之间的关系研究，也仍有进一步深入的必要。但愿乔凤杰教授能够把这项研究持续下去。

乔凤杰教授出身于武术世家，从小习武，长期从事高校武术专业的教学、训练与研究，同时又能获得哲学硕士、哲学博士学位，已使乔凤杰教授具备了多数武术学者无法比拟的知识结构上的优势。作为其博士后导师，我真诚地期望乔凤杰教授戒骄戒躁，刻苦钻研，不断提高学养，站在民族的世界的高度开阔视野，注重继承和创新，为中国的武术事业作出更大的贡献。

邱丕相

2006年5月16日

## Abstract

The author takes the construction of consciousness in experience and appearance of spirit exceeding experience as clues to elaborate the effects of tradition culture to Chinese Wushu.

In the introductory remarks, the author analyses why traditional culture can affect Chinese Wushu seriously, establishes the basic train of thought to master Chinese Wushu and traditional culture and expounds the general effects of traditional culture to Chinese Wushu taking the construction of consciousness in experience and appearance of spirit exceeding experience as clues. The author believes, the effects of traditional culture to Chinese Wushu have provided references of methodology and instructions of thoughtful principles for the construction of Chinese Wushu practitioners' consciousness in experience, that is, the construction of Chinese Wushu's techniques and tactics and moral standards. They also offer Chinese Wushu practitioners many special methods of internal work and sports-training guiding ideologies to the appearance of spirit exceeding experience in Wushu practices.

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