

氣的身體經驗：一個現象學的研究

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摘要

「氣」在華人文化的身心照顧佔有非常顯著的一席之地，但卻一直無法在當代的學術研究領域中獲得適當的說明。不論以西方思維下的自然科學方法將之視為人體生理現象，甚至是物理現象，或是直接以東方傳統對於氣的認識出發而主張其實在功效，都跳過了氣在身心照顧上的現象源頭——氣的身體經驗，從而只是進行「解釋系統」的提出與證明，沒有確實揭露氣的源頭經驗現象。然而以「解釋系統」為目標來探究氣卻屢屢遭到「東西為難」：氣之現象與論述所植基的「人與自然一體大通」的東方思維形態不同於「人與自然二元分立」的西方主客對立思維形態，使得以西方科學思維方法來處理氣現象總是顯削足適履般的格格不入；而堅持以東方傳統論述來主張氣現象的實在與功效，卻又缺乏當代學術研究所接受的信實基礎，而且多是模糊的比喻。不論是東方或西方思維形態下的「解釋系統」，都無法提供當代人在從事氣相關活動之直接經驗的適切說明與依據。

為了突破上述氣現象的學術研究困境，為了讓心理學的理解在氣的身心照顧上邁出一步，本研究將西方物質科學與東方傳統論述擱置下來，回到氣之身體經驗進行現象學描述，從而獲得包括了以下八點的普遍結構：(1)氣的提設、預期、與活動投入，(2)經由語意理解、觀看模仿、到身體姿態擺設來嚐試進入提設的氣經驗狀態，(3)自發的身體感湧起呈現了身體的自主性並顯化了朝向身體感的懸浮意識者，(4)在身體上經驗到被提設的氣以及身體內在空間的感現，(5)外部輸入感受與氣身體經驗連結起來，(6)經驗到周遭空間的狀態變化，(7)氣身體歷程與氣練習者意願的再連結，(8)在以氣做為對他人的照顧中經驗到身體間際的連結。本研究結果顯示，氣的身體經驗涉及身體自發感受的發展以及伴隨著的意識狀態轉變，其中身體自發感受與意識經驗的關連樣態構成了一系列被稱之為氣的經驗歷程。此一發現可以回應東方傳統論述中人與自然共通交融的思維，並對人之身體與意識經驗提出新的問題。

The Lost of Sense-producing Matrix as Mental disorders—
Intersubjectivity and the Original Productive Matrix of Sense

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ABSTRACT

Chi (氣) is a term broadly used in Chinese and Eastern Asian societies to indicate a kind of experience, characteristic, and/or phenomena related to bodies, be it of Nature or human. Neither modern scientific theories from biology and physiology nor traditional Chinese discourses of chi (氣論), however, can provide much comprehensive understanding of the chi experienced in human body. The present study thus aims at disclosing the bodily experience of chi in terms of applying phenomenological analysis to the description of chi experience. A general structure with 8 essential themes was thus obtained: (1) chi as postulated and anticipated in relating to bodily feelings, (2) from linguistic comprehension to embodiment via visualizing and mimicking as the path to the experiential state of chi, (3) spontaneous sensational upraising rendering the separation between the conscious agent and the body, (4) the postulated chi embodied and the emergence of intracorporeal space, (5) the surrounding sensory inputs and the chi-body process linked, (6) experiencing the transformation of the surrounding space as a shift of state, (7) relinking the chi-body process into the volitional operation of the participants, and (8) the intercorporeal link experienced in the practice of caring others with chi. A further elaboration of the finding reveals that chi experiences can be described as the bodily manifestation in perceiving the changing space. This understanding of chi as the manifestation of body-spatial schema may provide a new scope to dialogue with the chi discourses in the Pre-Qin Dynasty.