

论理性和灵性

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[英文提要]

Modern Chinese culture is marked by the fundamental movement of de-idolization which can be traced in two historically influential events of this century; first, the May Fourth Movement that called for the demolition of the Confucian stronghold, and secondly, the great discussion at the end of the 1970s that established the dictum: "the test of truth lies in its practice". Both events idealized rationalism, the effects of which are prevalent among the Chinese today. As they traced the power behind the movement of de-idolization, scholars are confronted with the power of critical thinking and human reason. This paper attempts to bring out another driving force that is important in the making of modern Chinese culture—that of religiosity and spirituality.

The first part of the paper deals with the limitations of reason. It argues that rational thinking must be based on a principle or epistemological assumption from which one begins to analyze and critique. However, although rational thinking is analytical and critical, the basic principle it works from must go beyond the object of analysis and critique. In fact, even when one objectifies his epistemological assumption in the course of reflection, he must necessarily begin with a certain assumption.

The second part of the article deals with spirituality. Spirituality is defined as a realm beyond the object of human reason. Indeed, when one's assumption lies outside of rational critique, it falls into the realm of spirituality. Spirituality is oriented to the absolute. Reliance on an epistemological assertion or assumption destroys the absoluteness of spirituality, and consequently proves damaging to spirituality itself. Any assertion or assumption exists in a context which in itself cannot be absolute. Upon a lengthy discussion of Kierkegaard's analysis of Christian faith and Rorth's postmodernism, the article proceeds to argue that redemption in the Christian faith establishes man's role as a recipient. As a recipient, he does not rely on any assertion but opens himself to the promise of God.

中国现代思想史上有两件影响深远的大事，一件是五四运动的“打倒孔家店”的新文化运动，一件是70年代末的“实践是检验真理的标准”的大讨论。这两场运动仍然在驱动当代中国人的思想，包括正面和负面的影响。当我们深入到运动的背后时，不难注意到，它们实质上是同样的运动，这就是，理性对偶像崇拜的冲击。前者冲击几千年建立起来的孔子崇拜，后者则指向毛泽东个人崇拜。而且，它们结的果子也是一样的：理性主义思潮。

这两场运动的能量来自何处？一种看法认为，来自于理性的批判力。这种看法是理性主义流行于中国思想界的主要支持。^①关于

^① 李泽厚先生的力作《批判哲学的批判》(人民出版社,北京,1979年)是这一看法的杰出代表。此书通过对康德纯粹理性批判的分析讨论,展示了理性批判的强大威力。它的出版并被广泛接受(哲学界)一直引导着当代中国理性主义思潮发展。值得一提的是,作者相当自信地认为康德的纯粹理性(即概念理性)高于实践理性。我们知道,康德的实践理性批判乃是对道德基础和信仰的分析。这种崇拜理性批判力的倾向在当今大陆思想界的基督教研究中有深刻的痕迹。