

逻各斯中心主义与灵性传统

Logocentrism and Scriptural Tradition

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[英文提要]

The essay responds from a Christian perspective to the distortion of Christian literary theory made by deconstructionist critics, such as Harold Bloom and Jacques Derrida. For Bloom and his colleagues, theory of poetry can only be animated by the extremes in conflict. They regard Christian literary theory as “logocentrism,” and their own theory as the most refined form of “a thoroughgoing linguistic nihilism.” This postulated opposition of nihilism and logocentrism is upheld as a fact by deconstructionist critics. The author of this essay responds to this theory by making the following viewpoints: first, what centers Christian discourse is not either extreme view of language, but a profoundly mediated theory of the “meaning of persons” to which language is functionally subordinate, merely tropic, merely indicative. Christian theory may be Logos-centered, but it is not logocentrism. Second, deconstruction misrepresents Christian literary theory and its traditional foregrounding of the ethical in questions of interpretation and literary theory. The literary theory in the mainstream of Western scriptural tradition has always reiterated the basic premises: what valorizes literary and linguistic heurism is an ultimate unity of truth; what conditions recov-

ery and use of any part of "truth" is not merely the frailty of words but the primacy in inquiry of intention, of the human will. Literary theory in the scriptural tradition has usually tried to face the problem squarely. Deconstructionist critics have severely distorted Christian literary theory when they tend to evade this major aspect of it in their hypothetical opposition of nihilism and logocentrism.

道和形象属于他,而他不仅仅是形象和道。

坎特伯雷的安塞尔姆

十多年前,哈罗德·布鲁姆发表了他引来诸多争论的《突破形式》一文。他在这篇宣言式的文章中指出,“诗歌理论”需要两种极端的语言观念中的一种作为其实践的先决条件。他把第一种称为“所有语言的神秘理论”。这种理论赋予语言“过多”的意义,用布鲁姆的话来说,“语义丰盈”。他认为这种观念与诺斯替教、犹太教喀巴拉神秘主义教派的思想并无二致,与犹太和基督教的“逻各斯中心主义者”,例如赛缪尔·柯尔律治(他的理论是建立在《约翰福音》的逻各斯之上的)的观点也颇为相近,与更近一些时候的一些各不相同的理论家的看法(例如瓦尔特·本杰明,欧文·巴菲尔德,和瓦尔特·翁格)也是相通的。布鲁姆把另一种激进的语言观称为“彻底的语言虚无主义,我们现在称为解构主义的一类理论最能充分地体现这一语言观”。这种观点认为语言“意义缺失”,“完全没有规则”。在刊载《突破形式》一文的《解构与批评》一书里,布鲁姆把这后一种理论视为与他的同事雅克·德里达,保罗·德·曼,