

## 晚期俄罗斯帝国时代中的内在精神革命

——论梅烈日柯夫斯基的象征主义宗教思想

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### [英文提要]

Dimitrij Sergeevic Mereskovskij (1866—1941) is not only the pioneer of modernism in Russian literature, he is also one of the champions of the renewal movement in religious thought and culture which resulted from the complex and violent clash of social values that marked the moribund era of Czarist Russia. He is also a major figure in the Petersburg Society of Religious Philosophy, the largest of the three Societies of Religious Philosophy in his day.

Russian symbolism not only represents a breakthrough in literature, but also a breakthrough in the society's thinking and value system. In the course of modernization and social change during the last days of Czarist Russia, all kinds of revolutionary thinking emerged to explore the significance of the history of symbolism. Its significance lies in the fact that it precipitated factionism among intellectuals and heightened the conflict between rival schools of thought in the formative period of the Russian nation.

Mereskovskij is a literary figure and a unique Christian

thinker. He is not an official theologian of the church. Rather, he operates as an independent intellectual, in spite of his Orthodox background. This paper examines the characteristics of Mereskovskij's Christian thinking in symbolism from the vantage points of the history of social thought and the history of religious thought. It focuses on how the intellectual who subscribed to Russian liberalism broke out of the Slavic cultural tradition and its antagonism against modern European culture, resulting in the development of a Christian culture from the seedbed of liberalism, wherein lies its cultural significance. The liberal, intellectual, Christian culture of that time is not a particular modern cultural phenomenon; it is a universal modernist phenomenon. Therefore, it should not be surprising if a similar Christian culture should emerge from the world of thought and culture in China today.

梅烈日柯夫斯基 (Dimitrij Sergeevic Mereskovskij, 1866—1941) 20 多岁进入文坛, 即成为开一代精神风气的人物。这个人通常被看做俄国现代主义文学的先驱: 1893 年, 他出版了《论俄国现代文学衰微的原因及各种文学新潮》, 该书据说是俄国现代主义文学的宣言书, 提出了俄国象征主义的文学主张。<sup>①</sup> 不错, 梅烈日柯夫斯基是出色且多产的文学家: 写过诗歌、小说、剧本、散文 (游记、书信), 翻译过古意大利小说、古希腊悲剧。然而, 梅

<sup>①</sup> 梅烈日柯夫斯基在俄国现代主义文学和思想发展过程中的先驱作用, 参见别尔佳耶夫《俄罗斯思想》(雷永生、丘守娟译, 北京: 三联书店 1995 年版, 第 215—222 页); 亦参见兰珀特《俄国现代主义》一文相当轻浮、平泛的简要描述, 见布雷德伯里、麦克法兰编《现代主义》, 胡家峦等译, 上海外语教育出版社 1992 年版, 第 115—116 页。