

试论墨子与基督教

Mo-tzu and Christianity

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[**Abstract**] No matter how hard we try to distinguish some concepts in Mohism from Christianity-God from the will of Heaven, Christ from Providence, love from universal love, original sin and free will, we will always find some similarity between them. On the other hand, when we are trying to prove their similarity, we are confronted by their obvious differences. The purpose of this essay is to raise a question rather than to answer it. The author attempts to develop a dialogue between the worldviews of East and West because such dialogue is of great value to both. Both worldviews emphasize introspection and meditation when facing being itself. They put a premium on man's profound need for self knowledge, the knowledge of nature and the world, as well as the meaning of man's own existence. But to what extent must one obey "the will of Heaven" (Mo-tzu) or believe in God (Christian preaching) before his spiritual need can be satisfied? The answer is not a matter of objective critique but one of subjective faith. Both Mohism and Christianity consider

man's response as the key factor which determines his place in the world. In other words, both Mohism and Christianity believe that the strength of man's faith man defines the extent to which the spiritual world and the world of God's creation would belong to him.

如何用本土的概念系统来诠注一种外来文化而又不变更其宗，这是两种不同文明进行对话时永远值得探讨研究的问题。在研究墨子哲学和基督教神学时，不难发现这两个东西方对世界的认知体系之间就存在着某些交点，如墨子的“天志”、“天意”、“兼爱”与基督教所说的“上帝”、“基督”、“爱”。然而进一步作深入分析后，我们就会知道这些所谓的交点其实是貌合神离，它们在本质上的差别不是一句话或两句话可以解释得清楚的。本文试图对此作一个分析比较，同时借此说明在研究一种外来文化时的困难和应当重视的问题。

一、墨子的“天志”、“天意”与“兼爱”

墨子哲学有两个概念“天志”与“天意”。它们的内涵与意义从某种方面来看是相同的，都表达了天的意志；但是有时它们的意义也不尽相同。天的概念早在墨子之前就在古代人类心目中存在。人们把人头顶以上称为天，上帝。它是人自身之外的所有超自然力量。古人从不同的角度来看它，于是就有了不同的名称，把它当作神灵，高高在上的君主，管制万物生长的仁慈者等等。墨子所提出的“天志”观念是承接了周初的天命观点。他的“天志”表示天的命令、要求，表现为能够赏善罚恶。人不得不去听，不得不去做，