

# 基督教人文精神和神秘主义人学

Christian Humanism and Mystical Humanities

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[Abstract] This article develops some of Albert Deblaere's insights (see *Journal for the Study of Christian Culture* 12 [2004] 43 - 69) and presents how Jan van Ruusbroec (1293 - 1381), a major medieval spiritual author of Christianity, interprets the human person. Ruusbroec distinguishes four aspects of the human person: (1) the ethical life, (2) the spiritual dimension, (3) the mystical experience, i. e. the experience of immediate contact with God, and (4) the transformation by God, which results in a "flowing out" towards others and the whole creation. The four aspects are not mutually exclusive. Each aspect contains the previous one. What is crucial for Ruusbroec is that the human person, in the final analysis, is not a closed entity (an "individual") as in nominalism. In his view, the ultimate foundation of the human person is a transcendent relationship, and this constitutes the unique value of every human being.

Jan van Ruusbroec relies on an older Christian tradition, which can be found for instance in Origen or in the 13th century mystical movement. This tradition has its roots in the Christian hermeneutics of the Trinity,

and more specifically of the person of Christ, who is a “person” and not an “individual”, Further, Ruusbroec can be seen as a forerunner of the Christian humanism of someone like Michelangelo. Christian humanism should be seen as a development of the mystical tradition and not in opposition to it. Moreover, Christian humanism is fundamentally different from the egalitarianism of secular humanism in which eventually the human person is seen as an “individual”, i. e. a small replaceable entity in the larger socio-economic matrix. It is argued that it is precisely this theocentric view of man, which unleashed the creative power that transformed the culture of Europe. Therefore, the mystical tradition should not be seen as hostile towards the human reality. To the contrary, it is eminently favourable.

1964年,米开朗基罗逝世400周年。至今,欧洲人依旧怀念着他,借此机会,亚伯·德伯拉写了一篇探讨米开朗基罗人文主义精神的短文。亚伯·德伯拉说:

抛弃以上帝为中心的人性论,也就是放弃了人文主义的根本。当下,人文主义的巨厦虽未倒塌,但也摇摇欲坠了。矫俗渎神的人文主义宣称,人完美无缺,无须上帝,彻底的粉碎了人类对精神超越的追求。今天,这个所谓的美丽新世界(Brave New World),人在巨大的国家机器统治下,被简化为微不足道的渺小实体,人类不再有爱,梦想破灭,承受苦难的精神价值基座荡然无存,人们有如