

超越理性的信仰实践

——C. S. 路易斯的祷告观

Religious Behavior Above Reason:
C. S. Lewis' s Perspective on Prayer

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[Abstract] The discussion on the relationship between reason and faith is a perennial one in the history of philosophy. John Locke divided religious beliefs into three categories: beliefs *according to reason*, beliefs *contrary to reason* and beliefs *above reason*. Locke's distinction provided a new arena for the longstanding discussion. C. S. Lewis was one of the most influential Christian writers and apologists in the 20th century. Following the tradition of British empiricism, he endeavored to prove in his theological works that the Christian faith is according to reason. Nevertheless, as a theologian insisting on the existence of the supernatural, he freely admitted that Christian faith is *above reason* especially when it comes to challenging issues such as evil and pain, prayer and miracles.

Prayer is an essential practice of Christians. It is also one of the motifs of Lewis's theology, and played a critical role both in his apostasy

and conversion. Based on the Bible and mainstream Christian theologies, Lewis's perspective on prayer is chiefly concerned with those aspects, which are *above reason*. His writings on prayer cover quite a wide range, including (1) the nature of prayer: prayer is a human behavior with the participation of the Trinitarian God; through prayer, man opens himself to God and rises above the category of creatures while God gives and reveals Himself to man; (2) the efficacy of prayer: prayer contributes to the course of events in the cosmos, but its effectiveness cannot be proven by experience or experiment; (3) the granting and refusal of prayer: man offers prayer in the continuum of time while God hears and grants them in eternity; it is still a mystery why some prayers are not granted.

Lewis's unique perspective on prayer, especially his interpretation of its institution and function from the view of God's creation, sheds a new light on this religious behavior. His emphasis on the true "I" coming to God, and his disapproval of superstitious and monetary motives in praying provide some guidance to Christians in practicing their faith.

理性与信仰问题的讨论在哲学史上由来已久。很多个世纪以来,哲学家和神学家都试图从理性的角度阐释信仰及其中的难题,但都不是十分成功。英国经验论哲学大师约翰·洛克跳出理性与非理性二分法的樊篱,将事情分为三类:合乎理性、违背理性和超越理性。他认为,那些通过考察、追溯来自感觉和反省中的观念,通过自然的推理,能够看出是真的或可能的事情是合乎理性的;那些与清楚明确的观念不相符或不相容的事情是违背理性的;那些根据理性无法从这些原则推断其真实性或可能性的事情是超越理性的。在洛克看来,信仰的有些内容,如存在一位上帝,是合乎理