

书 写^①

Writing

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Abstract: In the 1960s, French thinkers such as Roland Barthes and Derrida initiated the theoretical debates on writing. To focus on the presently much discussed role of writing, it is useful to notice first of all the role of written texts in certain religions, especially those with Scriptures in the strict sense. Therefore, this essay offers a more detailed study of writing, written text, and Scripture in one tradition, Christianity, and argues that a future comparative hermeneutics of writing in the religions needs to direct attention to the radical difference among the three Western monotheistic traditions themselves on the issues of writing, word, and revelation, as well as on the distinct role of writing in non-scriptural traditions and, even more so, in traditions not centered around a written text. Furthermore, a focus on writing in religious studies offers many other

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possibilities for scholarly critical reflection.

Keywords: writing, written text, religion

犹太教、基督教、伊斯兰教这三种西方一神论宗教,常常被描述为“书的宗教”(religions of the book)。从某种意义上说,这样的指称相当准确。与佛教、印度教、儒教的传统不同,犹太教、基督教、伊斯兰教等亚伯拉罕系的宗教,并不把它们神圣的书面文本(sacred written texts)看作通常意义上的经书(classics),甚至也不认为那是神圣的文本(sacred texts),而是将其看作“圣书”(Scripture),并因此认为在被解释为上帝启示的文本中人类是可以参与的。放眼当下众多有关书写作作用(role of writing)的讨论,笔者认为有必要首先关注书写文本在特定宗教中,尤其是在那些与严格意义上的“圣书”相关的宗教中的作用。

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无论就实践还是理论而言,我们都需要反思书写与宗教的本质。例如,在通常被称为印度教(Hinduism)的印度宗教复合体中,《吠陀》(Vedas)之仪式、神话或者思辨的作用;在儒教和新儒家(neo-Confucianism)当中,一些“经典”(classics)的作用。各种宗教在实践上对书写之作用的不同认识产生了诠释学上的困惑。另一方面,对于书写活动与被解释为神圣启示的书写文本之间的关系,犹太教、基督教和伊斯兰教均表达了各自的迷惑。在书写的问题上,伊斯兰教或许是所有一神论宗教中最为清晰又最为含混的。因为在所有的一神论宗教中,只有伊斯兰教的书面文本《古兰经》(the Qur'an)本身就是启示。这样,书写在伊斯兰文本的诠释中起着关键的作用。犹太教中卡巴拉(kabalistic)和一些拉比(rabbinic)的解释显示出与伊斯兰教相似的观点。只要认可书写的神圣文本以某种方式“参与”了神圣的实在(divine reality),就可以突出书写在书