

## 类比——阿奎那与类比

Analogy: Aquinas and Analogy

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**Abstract:** Christianity is a religion which pays more than superficial tribute to language. On the one hand, Christianity in its very root believes in one book—the Bible—as the “Word” of God. On the other hand, without language, Christian experiences cannot be expressed and communicated, and something which could not be spoken of in any sense would be void of meaning. In addition, Christianity needs to be proclaimed and defended through speech and writing, and celebrated via hymns and liturgy. For these reasons, language is theologically and practically vital to the Christian faith.

In this paper, we will examine Thomas Aquina's usage of analogy in talking about God. The flow of the paper will be as follows. First, the use of analogy will be traced back to the age of the Greeks and the Neoplatonists. We will see how analogy was used in the various disciplines of that time. Then we will go through the arguments given by Aquinas as to why to speak of the Divine using univocal and equivocal languages is not appropriate. Next, we will see how he advocates a middle ground, i. e. the use of analogy as the proper way to speak of God.

Finally, we will look at the distinctions he makes regarding analogy and how metaphor compares with it.

**Keywords:** analogy, metaphor, Aquinas, univocal language, equivocal language, Pseudo-Dionysius

## 引 言

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基督教不是一个仅在表面上注重语言的宗教。一方面,基督教从根本上就相信一本书——作为上帝之“道”的圣经。另一方面,倘离开语言,基督徒的经验就无法被表达出来,也不能进行交流。再者,不能被言说的事物往往都没有意义。除此之外,基督教的宣道和护教都是通过文字和演说进行的。我们也是通过诗歌和礼文来举行基督教的崇拜的。出于上述原因可知,无论是从神学的角度还是从实践的角度来说,语言在基督教信仰中都是至关重要的。<sup>①</sup>

在本文中,我们要来检视托马斯·阿奎那在谈论上帝时所应用的类比法。本文的行文结构如下:首先,我们会把对类比法的运用追溯至古希腊和新柏拉图主义者。然后我们会总览阿奎那的论点,即为什么单义语言(univocal language)和多义语言(equivocal language)不是言说上帝的恰当方式。接下来我们要看阿奎那怎样说明,在单义和多义语言之间,类比法是言说上帝的恰当的中间道路。最后,我们要来看一下在他的类比法中有哪些特征,以及如何将类比与暗喻进行比较。

<sup>①</sup> Wim de Pater, *Analogy, Disclosures and Narrative Theology*, trans. David K. Wilken (Leuven: Acco, 1988) 34.