

別爾嘉耶夫神人思想與 中國靈性文學問題

Nicolas Berdyaev's God-man Idea and the Problem of
Chinese Spiritual Literature

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Abstract: The “God-man” discussion in Russia, represented by Nicolas Berdyaev, is a new interpretation of the spirit of Christianity in the modern context. According to Berdyaev, the core of Christianity is Jesus Christ the person rather than the doctrine of Christ. Jesus Christ is the “God-man”, and God has an eternal human nature. Because God is the origin of freedom and has given to man this freedom, human beings are not dispensable to God. Human beings are the other to God with an indispensable function in God’s dynamic existence. The purpose of God’s incarnation is to restore to man his lost freedom, with which he can creatively participate in the dialectic of this God-man existence. Subsequently, after Berdyaev, literature which drew from Christian sources became “God-man” literature.

In our modern Chinese context, the neglect of the God-man view in Christianity handicaps us in our effort to resolve Chinese people's existential dilemma. It also hinders us in further discovering the deeper mysteries of the human soul in the realm of literature.

Keywords: Nicolas Berdyaev, God-man, "God-man" literature

小引：為什麼是 “別爾嘉耶夫神人思想”？

也許可以說，在當代中國文學遭變史上，“靈性文學”概念^①的提出及“靈性文學叢書”的出版是一個頗值關注的重要事件。因為，在精神質地上，以基督宗教信仰為依的所謂“靈性文學”與傳統中國文學的精神統緒是如此不同，二者幾乎全然異質。這當然不是說在此以前中國文學史上從無顯然可算為“靈性文學”的創作，也不是說此前沒人從精神品質的變革上表達過對傳統中國文學的不滿。十一年前，筆者曾不揣淺陋，冒昧著文，說如果將之作為一種精神範型來看，則“中國文學”實際已然終結，現在她給人所看到的，僅是其在終結過程中的樣態。^②這裏的意思是：“靈性文學”這一概念的提出及相關叢書的出版，在文化、文學多元並存的“地球村”語境下，顯示了從基督宗教信仰介入文學，從而對中國文學進行價值改塑的訴求。與此前數個甚或一批作家、詩人自發的

^① 施瑋：“叢書總序”，收錄于《靈性文學叢書》，施瑋主編，北京：中國廣播電視出版社，2008年，第1-3頁。

^② 劉光耀：“中國文學的終結與終結的中國文學——對中國文學的神學談論”，收錄于《基督文化評論》第5期，貴陽：貴州人民出版社，1997年，第1-32頁。