

信仰与救赎—史铁生思想研究
[Faith and Redemption – Shi Tiesheng’s Thought]
[Glaube und Erlösung – Die Theorie Shi Tieshengs]
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Author: 顾林 [Gu Lin Gù Lín]
Supervisor: 高建平 [GAO Jianping Gāo Jiànpíng]
Discipline: Literary Theory
Institution: Graduate School of Literature and Art, Chinese Academy of Social Sciences (CASS), Beijing, China
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Abstract / Kurzfassung

史铁生是文学家中杰出的思想者,他的思想具有明确一贯的主题。在个体生命的层面,基于对生命三大根本困境的认识,即命运之无常、死亡之必然、孤独之不可逃避,史铁生对命运、死亡与孤独进行了探索,而爱情拯救孤独,由此孤独与爱情联系在一起;在社会政治层面,则是史铁生对人道主义思想的阐发;同时其创作后期以基督教上帝观为核心的信仰探索也体现了他社会政治层面的现实关切。这些主题涉及生命的本源性问题及社会、国族发展的根本性问题,“信仰与救赎”成为一根主线在个体救赎与群体救赎两个层面将这些问题串联起来。本文由绪论、本论六章、补编一章及结语构成。绪论分为三部分。第一部分选题意义,论述了从信仰的角度对史铁生的思想进行探索的理论与现实意义;第二部分对当前国内外关于史铁生的研究进行了归纳与分析,并在此基础上从三方面申明本论文的创新之处;第三部分简单陈述了本论文的逻辑结构和思路。第一章题为“爱命运”——

史铁生的命运观。联系他痛苦的肉身境遇,指出他早年对绝望处境的坦诚书写是有意义的,其表明一个人敢于直面生命的悲剧而不是逃避。并联系蒂利希的思想对绝望的意义作了本体论上的阐发,指出对绝望的接受,本身就是信仰,体现了存在的勇气,不过史铁生基于肉身境遇关于命运初步的理性探索尚无哲学家超然的理性气质。史铁生关于命运的进一步探索则是受到圣经中约伯故事的启发,由此领悟到一种涉及宇宙整体与作为部分之个体关系的形而上学。藉此形而上学,他论证了人类苦难存在的必然合理性,阐扬了一种更为释然的面对命运的态度。但针对其在苦难问题上形而上学的预设和演绎,又提出了两点反思。第二章题为意义与永恒——

史铁生的死亡哲学。在1986年的《我之舞》中,史铁生第一次对死亡展开理性的探索。但是他由否定绝对的虚无,继而否定死是虚无,从而推证出“我”不死,只是一种逻辑性的自洽,其论证没有充足有效性;而在以1999年开始发表的“病隙碎笔”系列为代表的作品中,他的论述摆脱了逻辑抽象性,有了更为具体的内涵。他将论述的重点放到了“我”上,提供了以下思路:一是佛教的“无我”观;一是基于一种建立在等级序列上的宇宙观和历史观所提出的“小我”融入“大我”以获得永恒的思路,但这一思路却使得意义与永恒之间构成了一种循环论证;不过,史铁生随后的作品所阐发的关于意义与永恒的新的认知,则启发我们意识到“我”之不死,“我”之永恒是建立在对生命意义的道德认知上。永恒指向质的而非量的无限性,它是精神人格的永恒,而非生物学意义上的无限,由此证明了其思想在救赎论上的有效性。史铁生坚信“我”之不死,也是因为他相信人确有灵魂而灵魂不死,他为此提供了几条实证思路;同时,他也从道德意义上论证了灵魂不死这一信念的重要性。而爱与求知应该成为生命最基本、最重要的主题,是史铁生的死亡哲学给予我们的重大启示。第三章题为孤独与爱的救赎——

史铁生的爱情观。孤独意识具有二重性,这也体现了人本质的二重性:一方面,人需要走出孤独,走向群体;

另一方面,人又需要确认他的独特性与不可替代性,由此人需要在群体中享有自我内在的封闭性,也即人有渴望孤独的内在需求。史铁生强调第一方面,却忽略了第二方面,这是他在孤独与爱情的探讨中陷入困境的根本原因。在其生命境遇中,他领悟到残疾与爱情是上帝向人类隐喻的两条最本质的人性密码,在孤独的意义,残疾即指人间的防备、歧视等造成的人心灵上的压迫和损伤。他在前后期一系列的探索中都表达了消除人间防备、歧视的强烈渴望,但伴随而来的却是孤独是人之宿命的悲观体认。在此基础上,他指出唯有爱才能拯救孤独,而基于对人之孤独的救赎,他的爱指向了广博的爱愿,博爱是难以实现的理想,爱情是其中可实现的部分,由此他通过对爱情的探讨去表达消除孤独的渴望。但爱情的理想远景既然指向了博爱,便陷入了“爱情能否n对n”的难题。在《爱情问题》、《务虚笔记》、《我的丁一之旅》中他对这一问题的探讨逐次推进,但终未能得出令人信服的答案。论文最后联系弗洛姆的观点,回顾反思史铁生的思想,指出其在爱情难题上陷入困境的原因,并提出解决思路。第四章题为“上帝”与政治——

史铁生的人道主义思想。史铁生社会政治层面的关切是以他的人道主义思想为核心的。他从“叛徒”的困境、“我们”的位置中,看到了人道主义应有之义,并联系基督文化、基督精神对人道主义的自由、平等、博爱的思想进行了深入辨析。在他看来,政治问题和“上帝”信仰是不可分的,人道之上有“神在”、有“天命”,只有站在信仰的高度,才能真正击中时弊,找到出路。第五章题为“看不见而信”——

史铁生的上帝观(一)。在后期,史铁生以基督教上帝观为核心阐发了他对信仰的认识。他的信仰观主要从两个方面启发了我们的思考:一是认识论上,他强调“看不见而信”,也即强调信仰的非理性特质,这是本章要阐述的问题;二是在救赎论的意义上,强调人神距离说,这是下一章的内容。在史铁生笔下,始终有两种上帝的形象:一是创世主、一是救世主。在早中期多是创世主的形象,而在后期,救世主的形象与精神得到了格外强调,正体现了他对基督文化与基督精神的赞赏。基于基督教“三位一体”的学说,史铁生通过救世主的存在领悟到创世主冷漠背后的恩慈,从而在不自由的宿命下找回了人的自由,并由此阐述了信仰的真意。但上帝的存在也即上帝的本体论问题是谈论上帝不可回避的问题,却没有引起史铁生特别的重视。他简单明了地指出信仰的本义是“看不见而信”,因为信仰在于人的信心、信念,一旦要求实证,就谈不上是信仰;同时,理性的有限也使之无能论证信仰。在他的作品中,上帝是以一正一反两条思路自然呈现的:正向的思路是,由对人之有限的认识,推到了无限之在,而这无限之在,即指上帝;反向的思路是指他基于救赎的意义强调了上帝存在的必要与价值。但这两条思路只建立了上帝存在的可能性及上帝存有的价值,却尚未建立起其真实性。而不能在心中建立起上帝的真实性,对于某些人而言,便无法真正地走近上帝信仰。但上帝的真实性终是不可证明的,在现代基督教思想家约翰·希克的启发下,我们由关于上帝存在的推论的健全性转换成对史铁生上帝信仰之合理性的研究。在这种考察中,我们看到了一种扩大了的经验与理性的范畴。正是在这广义的理性和经验里,史铁生的上帝信仰具有了合理性,也为我们走近上帝信仰提供了启示。第六章题为“人与神有着无限的距离”——

史铁生的上帝观(二)。基于对人力有限的客观认识,更主要是基于对人性之恶的洞察及对中国历史、文化与现实的认识,史铁生在救赎论的意义上,突出强调了“人神距离说”,人与神的距离具体便体现在人力、人性、人智的有限或残缺与神的全能、绝对的圆满与美善的比照。史铁生明确指出他的“人神距离说”是在刘小枫的《走向十字架上的真》中找到的答案,他的这一思想也确实会让人联想到刘小枫在书中极为推崇的卡尔·巴特的思想。但通过与卡尔·巴特思想的比照可以发现,卡尔·巴特极端的神人隔绝理论无限地贬低了人,彻底取消了人的主体性;而史铁生在“人神距离说”的视野下,对有限(人)和无限(神)的辩证论述,则在认识论而根本上是生存本体论的意义上,建构了一种关于人的自由的辩证法,在神设定的“不自由”下,导向了人的超越的主体性。同时,基于社会现实的解决方案,我们将史铁生的“人神距离说”与别尔嘉耶夫以个体人格自由为核心的思想进行比较,以期引起对这一问题的思考,即病根是在极权文化上,还是根本源于人的奴性意识?最后针对学界关于史铁生是个无神论者或无神论意义上的泛神论者的普遍观点提出进一步

的思考,指出从认识论的角度,我们无法对史铁生是否相信上帝作出准确判断,但从救赎论的角度,也是基于史铁生自己的明确表述,我们可以给史铁生一个准确的赋名,即史铁生是一个宗教精神的信仰者,这也是学者们的普遍共识。史铁生的信仰观尽管是在耶佛的比照下,以基督教上帝观为核心进行阐发的,但他信仰的并非某一具体宗教而是一种宗教精神,文中从五个方面对其宗教精神进行了概述。补编是史铁生的佛教思想,史铁生对信仰观的阐述是在耶佛的比照下展开的,不过佛教思想经常是被作为反例来运用的。但总体来看,史铁生所批评的并非原旨意义上的佛教思想,而是流于世俗化、功利化的民间信仰,由此他对佛教的批判有失公允,这是需要指出并加以澄清的。按照史铁生的论述逻辑,应把其对佛教的认识放在上帝观的两章,但在具体论述中会破坏这两章的逻辑和结构平衡,因此将之作为补编。史铁生基于他的信仰观,对佛教的理性主义、佛教的“灭欲说”以及佛教的功利性提出了他的批评。不过,在他的论述中,我们看到其思想及精神实质与大乘佛教是契合的,大乘佛教的利他精神、忧悲情怀也正是史铁生明确表示赞赏的。而从大乘佛教思想出发,能够激发我们对佛教的积极认识,以此也能回应史铁生对佛教的质疑。结语题为“未完成式”——

思想的文学性书写。对史铁生的信仰之路作出总结,指出理性的精神是其主要的特征,也是其思想及思想的探索之于我们的最大意义;同时,就思想与文学性书写的关系,在昆德拉和陀思妥耶夫斯基的比照下,对史铁生的创作进行了简单的考察,指出在如何更好地融合思想的表达与文学性书写的关系上,史铁生的艺术探索仍是“未完成式的”,值得我们在此问题上继续思考。

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后记

*Shi Tiesheng*¹ is an outstanding thinker among literary scholars, and his thoughts have a clear and consistent theme. On the level of individual life, based on his awareness of the three fundamental dilemmas of life, namely the impermanence of fate, the inevitability of death, and the inescapability of loneliness, Shi Tieshengson explores fate, death, and loneliness, while love saves loneliness, thus linking loneliness with love. In the socio-political level, Shi Tiesheng's humanistic thought is expressed; at the same time, his faith exploration in the late stage of his work, which is centered on the Christian concept of God, also reflects his socio-political concerns. These themes relate to the fundamental issues of the origin of life and the development of society and the nation, and "faith and salvation" becomes the main thread that links these issues at the levels of individual salvation and group salvation. This paper consists of an introduction, six chapters of this thesis, a supplementary chapter, and a conclusion. The introduction is divided into three parts. The first part discusses the theoretical and practical significance of exploring Shi Tiesheng's thought from the perspective of faith; the second part summarizes and analyzes the current research on Shi Tiesheng at home and abroad, and on this basis affirms the innovation of this thesis from three aspects; the third part briefly states the logical structure and ideas of this thesis.— The first chapter is entitled "Love of Fate": Shi Tiesheng's view of fate". In the light of his painful physical situation, it is pointed out that his frank writing about his desperate situation in his early years is meaningful, showing that a person dares to face the tragedy of life directly instead of running away from it. He also makes an ontological interpretation of the meaning of despair in relation to Tillich's thought, pointing out that the acceptance of despair is itself faith, which embodies the courage of existence, although Shi Tiesheng's initial rational exploration of fate based on his physical situation does not yet have the transcendent rational quality of a philosopher. Shi Tiesheng's further exploration of fate was inspired by the biblical story of Job, which led him to a metaphysics involving the relationship between the universe as a whole and the individual as a part. Through this metaphysics, he argues for the inevitable rationality of human suffering, and expounds a more relaxed attitude toward fate. However, he proposes two reflections on his metaphysical presuppositions and deductions on the issue of suffering.

The second chapter is entitled "Meaning and eternity – Shi Tiesheng's philosophy of death". In 1986's *My Dance*, Shi Tiesheng launched his first rational exploration of death. However, his argument is not sufficiently valid because it is only a logical self-consistency to deduce that "I" do not die by denying absolute nothingness and then denying that death is nothingness. In his works, represented by the series "The Sickness Gap" published in 1999, his discourses are free from logical abstraction and have a more concrete connotation. He focuses on the "I" and offers the following ideas: one is the Buddhist view of "no-self"; the other is the "small self" based on a cosmological and historical view based on a hierarchical sequence. "However, the new cognition of meaning and eternity, which is elaborated in Shi Tiesheng's subsequent works, inspires us to realize that the "I The immortality of "I" and the eternity of "I" are based on the moral perception of the meaning of life. Eternity points to qualitative rather than quantitative infinity; it is the eternity of spiritual personality rather than infinity in the biological sense, thus proving the validity of his thought in the theory of salvation. His belief in the immortality of "I" is also based on his belief in the immortality of the human soul, for which he provides several lines of empirical evidence; at the same time, he also argues for the importance of the immortality of the soul in a moral sense. Love and knowledge should become the most basic and important themes of life, which is the major inspiration given by Shi Tiesheng's philosophy of death.

The third chapter is entitled "Loneliness and the Salvation of Love – Shi Tiesheng's View of Love". On the one hand, man needs to get out of solitude and go to the group; on the other hand, man needs to confirm his uniqueness and irreplaceability, and thus he needs to enjoy his inner closure in the group, that is, he has the inner need to desire solitude. Shi Tiesheng's emphasis on the first aspect but neglect of the second is the fundamental reason why he is in a difficult position in his discussion of loneliness and love. In his life situation, he realized that disability and love are the two most essential human codes that God has metaphorically revealed to human beings. In the sense of loneliness, disability refers to the oppression and damage to human hearts caused by earthly precautions and discrimination. In his first and second series of explorations, he expresses his strong desire to eliminate human defenses and discrimination, but this is accompanied by the pessimistic realization that loneliness is the destiny of human beings. On this basis, he points out that only love can save loneliness, and based on the redemption of human loneliness, his love points to a broad

¹史铁生 [Shi Tiesheng Shǐ Tiěshēng] (1951 – 2010, Chinese writer.

vision of love, where universal love is an unattainable ideal, but love is the attainable part. However, since the ideal vision of love points to universal love, he is caught in the problem of "whether love can be n to n". In "The Problem of Love," "Notes on a Retreat," and "My Journey to Ding Yi," he explores this question one by one, but fails to come up with a convincing answer. The thesis concludes with a review of Shi Tiesheng's thought in the light of Fromm's views, pointing out the reasons for his dilemma in the love problem and proposing ideas for its solution.

The fourth chapter is entitled "God" and politics – Shi Tiesheng's humanist thought". Shi Tiesheng's socio-political concerns are centered on his humanitarian thought. From the plight of the "traitors" and the position of "we", he sees the proper meaning of humanitarianism and discerns the ideas of freedom, equality, and fraternity in the context of Christian culture and Christian spirit. In his view, political issues and the belief in "God" are inseparable, and there is "God's presence" and "Heaven's mandate" above humanism. Only by standing on the level of faith can we really hit the current problems and find a way out.

Chapter 5 is entitled "Invisible but Believing" – Shi Tiesheng's View of God (1). At a later stage, Shi Tiesheng expounds his understanding of faith with the Christian view of God as the core. His view of faith inspires us to think in two aspects: first, epistemologically, he emphasizes "faith without seeing", that is, the irrational nature of faith, which is the issue to be elaborated in this chapter; second, in the sense of salvation, he emphasizes the distance of man from God, which is the content of the next chapter. In Shi Tiesheng's writing, there are always two images of God: one is the creator and the other is the savior. In the early and middle periods, it is mostly the image of the creator, but in the later period, the image and spirit of the Savior are particularly emphasized, reflecting his appreciation of the Christian culture and the Christian spirit. Based on the Christian doctrine of the "Trinity", Shi Tiesheng's realized the kindness behind the indifference of the creator through the existence of the Savior, thus recovering human freedom under the predestination of not being free, and thus expounding the true meaning of faith. However, the question of God's existence, that is, the ontology of God, is an inescapable issue in the discussion of God, but it does not attract Shi Tiesheng's special attention. He simply pointed out that the essence of faith is "faith without seeing", because faith lies in one's faith and belief, and once one requires empirical evidence, one cannot talk about faith; at the same time, the limited nature of reason also makes it impossible to argue for faith. In his work, God is naturally presented in two ways: the positive way is that from the knowledge of man's finitude, he extrapolates to the infinite, which means God; the negative way is that he emphasizes the necessity and value of God's existence based on the meaning of salvation. But these two lines of thought only establish the possibility of God's existence and the value of God's existence, but not its reality. Without establishing the reality of God in one's heart, some people will not be able to approach God's faith. But the reality of God is unprovable. Inspired by the modern Christian thinker John Hick, we move from the soundness of the inference about the existence of God to a study of the rationality of Shi Tiesheng's belief in God. In this examination, we see an expanded scope of experience and reason. It is in this broad scope of reason and experience that Shi Tiesheng's belief in God is justified and sheds light on our approach to God's belief.

Chapter 6 is entitled "The infinite distance between man and God" – Shi Tiesheng's view of God (2) Based on his objective understanding of the limited human power and, more importantly, on his insight into the evil of human nature and his understanding of Chinese history, culture and reality, Shi Tiesheng highlights the "distance between man and God" in the sense of salvation theory. The distance between man and God is specifically reflected in the contrast between the finite or defective human nature, humanity, and human intellect and the omnipotence, absolute perfection, and beauty of God. Shi Tiesheng clearly states that his "distance between man and God" is found in [Liu Xiaofeng's](#)² "Toward the Truth on the Cross". The answer is found in Liu Xiaofeng's [Toward the Truth on the Cross](#). But by comparing it with [Karl Barth's](#)³ thought, we can find out that his thought is also reminiscent of Karl Barth's. But by comparing with Karl Barth's thought, we can find that Karl Barth's extreme isolation of the divine from the human. On the other hand, Shi Tiesheng's dialectical exposition of finite (human) and infinite (God) under the vision of "the distance between human and God" constructs a dialectic of human freedom in the sense of epistemology and fundamentally ontology of existence, under the "unfreedom" set by God. In the context of "unfreedom" set by God, it leads to the transcendent subjectivity of man. At the same time, based on the solution of social reality,

²刘小枫 Liu Xiaofeng (born 1956), Chinese scholar and a professor.

³ Karl Barth (1886 – 1968), Swiss Reformed theologian.

we compare Shi Tiesheng's "distance between man and God" with [Berdyaev's](#)⁴ idea of freedom of individual personality, in order to ponder the question of whether the root of the problem lies in the totalitarian culture or in man's sense of servility. Finally, in response to the common view in the academic world that Shi Tiesheng is an atheist or a pantheist in the sense of atheism, we propose further thoughts, pointing out that from the epistemological point of view, we cannot make an accurate judgment on whether Shi Tiesheng believes in God or not, but from the redemptive point of view, and based on Shi Tiesheng's own clear expression, we can give Shi Tiesheng an accurate assignment, that is, Shi Tiesheng is a believer in religious spirit, This is also the general consensus among scholars. Although Shi Tiesheng's view of faith is based on the Christian view of God in comparison with that of Jaffe, his faith is not in a specific religion but in a religious spirit, which is outlined in five aspects in the text.

The supplement is "Shi Tiesheng's Buddhist thought", and Shi Tiesheng's exposition of his view of faith is developed under the comparison of Yehoshua, although Buddhist thought is often used as a counterexample. However, in general, Shi Tiesheng's criticism is not of Buddhist thought in the original sense, but of folk beliefs that are secularized and utilitarianized. According to the logic of Shi Tiesheng's exposition, his understanding of Buddhism should be placed in the two chapters on the concept of God, but the logic and structural balance of these two chapters would be disrupted in the specific exposition, so it is included as a supplement. Based on his view of faith, Shi Tiesheng's offers his criticism of the rationalism of Buddhism, its "extinction of desire" and its utilitarianism. However, in his discussion, we can see that his thoughts and spiritual essence are in line with Mahayana Buddhism, and the altruistic spirit and compassion of Mahayana Buddhism are what Shi Tiesheng's clearly appreciates. The altruistic and compassionate spirit of Mahayana Buddhism is what Shi Tiesheng clearly appreciates.

The conclusion is entitled "Unfinished Form"-a literary writing of thought. At the same time, the relationship between thought and literary writing is briefly examined in the light of [Kundera](#)⁵ and [Dostoevsky](#)⁶, and it is pointed out that in terms of how to better integrate the relationship between the expression of thought and literary writing, Shi Tiesheng's artistic exploration is still "unfinished. It is worthwhile for us to continue thinking about this issue. [Footnotes, hyperlinks: M.Z.]

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⁴ Nikolai Alexandrovich Berdyaev (1874 – 1948), Russian political and Christian religious philosopher.

⁵ Milan Kundera (born in 1929), Czech writer.

⁶ Fyodor Mikhailovich Dostoevsky [\[a\]](#) (1821 – 1881), Russian writer.

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Zur Ergänzung des Beitrags durch Fußnoten und Hyperlinks wurde unter anderem das Internetlexikon Wikipedia verwendet. Den Autorinnen und Autoren sei Dank für ihre sorgfältige und hilfreiche Arbeit. Diese lexikalischen Angaben dienen einem ersten Überblick. Für detailliertere Informationen wird auf die Spezialliteratur verwiesen. [M.Z.]