

维真基督教文化丛书

许志伟 主编

THE SINGLE INDIVIDUAL: ON KIERKEGAARD'S
RELIGIOUS THOUGHT

孙毅 著

个体的人

祁克果的基督教生存论思想

中国社会科学出版社

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内容摘要

祁克果思想的主导背景是要在启蒙以来的人文思想氛围中重新思索基督教对于人的意义。这种基督教的背景为他的思想提供了一种个体生存的进路。从这种角度，他对当时的思辨哲学进行了激烈的批评。这个批评的核心可以概括为：思辨哲学的反思方法使个人的生存中断，人成为“旁观者”，或消失于在他看来具有虚幻性的“众人”之中。他给自己规定的终生目标就是要打破这种“众人”幻象，使个人成为个体的人。

个体的人是祁克果基督教生存论的核心范畴和主导线索，它大致包括两个层面的含义。首先，祁克果从内向性的角度规定个体的人。个体的人在生存论层面上的实在性体现在：个人开始有一种对自我的关切。这种与自己的关系（“关系的关系”）构成了个体的人的实在性；其次，这种关切关系的特点首要地是一种激情，而并非首要地是理智。这种激情随着强度的增加，依次表现为志趣、意愿、决断、直到信仰的层面，这些构成了个体的人主体性的层面。这里祁克果思想的特点是，这种激情性的关切关系是非现成性的，乃要在一种“个体化”的过程中展现或体现出来。这种“个体化”的过程可以有两条不同的途径：伦理—宗教 A 的途径，以及宗教 B 的信仰途径。

个人成为个体的人，在祁克果看来，更主要地与宗教 B

的途径或阶段相关，即与基督教信仰相关。祁克果从生存论角度，并没有首要地把信仰看作一套信念或学说体系（what），而是将其首要地看作是一种生存现象、状态或过程（how），因此可以把这个信仰的过程看作是个人成为个体的人的“个体化”过程。具体地说，祁克果在宗教 B 中强调的核心思想在于：个体的人能够形成实在性的自我关联乃和一个更高的实在相关，即和“神－人”相关，或者和个体的人与“神－人”（悖谬）形成的个人性关系相关。这种关系是生存性的，它是动态和无止境的，因此个体的人总是处在生成之中。

本书力求在生存（存在）论的层面上去把握祁克果个体的思想。在与日常政治或社会伦理的个人含义相区别的前提下，去把握个体的人这个范畴的生存论内涵，并且探讨了个人成为个体的人的两条“个体化”的途径。

ABSTRACT

The dominating intention of Kierkegaard's thought is to reconsider the meaning of Christianity to human beings against the humanistic background of the Enlightenment. When we scrutinize Kierkegaard's situation in that time from this perspective, we can see two primary elements that are very important in his existential situation. One is the Christendom where he was living. The other is the speculative philosophy that dominated the intellectual circles during that time. These two elements constitute the background against which his thought evolved and the object he attacked severely. He seriously criticized the speculative philosophy in his

age. The main point of his criticism is that its reflective nature of speculative method suspends the existence of the individual thinker, turning him into a spectator. In Kierkegaard's words, the individual thinker disappears in "the crowd", which he regards as an illusion. As a religious thinker, Kierkegaard takes it as a lifetime task to destroy this illusion and transform the individual into the single individual. His Christian background provides an individual and existential approach to the subject.

Here we regard Kierkegaard as a religious author, and held that there is a uniform and religious intention in his authorship. This core intention is to demonstrate how an individual becomes a Christian, in other words, a single individual, for they are identical in Kierkegaard's terminology. For this intention, Kierkegaard wrote his works in a very special way, which may be called polyphonic depiction. There are two dimensions toward this same purpose. One is existential dimension, which is manifested mostly in the pseudonymous authorship, and the other the Christian dimension, which is mainly composed in his own name. In this way Kierkegaard not only focuses on the subject of the single individual in his authorship, but also makes the reading itself become a "way of individuation" for the readers. Since the main character of the polyphonic depiction is to depict the same thing in many different ways, authorship itself giving no certain conclusion, so that the readers have to draw the conclusion by themselves. Thus, concentrating on the concept of the single individual, Kierkegaard's intention of authorship combines very conformably with its poly-

phonic way of authorship.

The single individual is the dominating category and main clue of Kierkegaard's Christian existentialism. It can be easily misunderstood in two ways. First, the single individual is often confused with the individualism often used in the realm of politics and society. Second, the single individual is often confused with the single one who is isolated from any one of this world. The main distinction made by this dissertation is between the single individual and an individual. By an individual we mean the rights and obligations that identify an individual as an individual in the realm of politics and ethic. While by the single individual we try to make its existential and religious meaning stand out. In these perspectives, it may have meanings as follows. And we may see from these meanings that what Kierkegaard says about the single individual does not focus on the isolation but on the integrity of the single individual's personality.

First, Kierkegaard defined the single individual as inwardness, which means the existential reality of the single individual is manifested in his concern for himself, and constituted by his relation with himself. Here Kierkegaard's concept of the single individual has a very close relationship with his concept of self. In his comprehension of self, we can see a transformation toward existential dimension. For Kierkegaard, self is not the relation of two elements that consist in human being, such as reason and sense, or eternal and mortal, but a relation which two-element relation may has with itself. Understanding self in this way, Kierkegaard

tries to stress that self only means such a relation that an individual appears to himself as a whole in his existence.

Secondly, for Kierkegaard, the concern for or relation with oneself is not present-at-hand. This relation often appears with dread or anxiety that an individual may experience passively. Therefore the relationship an individual has with himself is not self-sustained, and this character of non-self-sustained relation is manifested, for Kierkegaard, by his anxiety and despair in his existence. From this perspective Kierkegaard comes into his re-comprehension of Christian doctrine of sin. He held that anxiety itself is not sin, but a precondition for sin. Sin may manifest itself in an intensified form of despair in an individual's existence. So, an individual has to overcome this obstacle to identify himself. Kierkegaard depicts two ways for us to overcome the obstacle. These are the way of Ethical-Religion A, and the way of Religion B. In this dissertation we regard these two ways as the ways of individuation by which an individual can become the single individual.

Third, the common character of these two ways of individuation is passion, rather than reason. As the intensity of the passion increases, it appears respectively as interest, willing, decision, and then faith, which constitute the different levels of an individual's subjectivity. Here, the point of Kierkegaard's thought is, the inward passion is a kind of fervent tension with which the individual held fast an objective uncertainty through appropriation. In this way the subject of the individual is manifested

or actualized in a process of individuation.

The main point of the stage of ethic is an individual's decision. It is making one's decision that makes an individual self-awakened, and confronts him with the situation of anxiety and despair. We regard Ethic-Religion A as a way for an individual to identify himself. In this way universal principle plays very important role in both stages. When an individual opens himself up to the public according to the universal principle, not only is he accepted by the public, but also identified by himself because of the meaning unfolded in his unified history. But according to Kierkegaard, the main problem of the way of Ethic-Religion A is easy to see. Because of the close relationship between the realization of universal principle and one's self, failure of the realization of universal principle must means failure of the realization of one's self.

According to Kierkegaard, becoming the single individual is primarily related to the way or stage of Religion B, namely, Christianity. From existential perspective, Kierkegaard does not regard Christian faith as a set of beliefs or doctrines (what), but primarily as a kind of existential state or process (how), therefore it could be further regarded as a individuation-process, by which a individual becomes the single individual. In Religion B, the point that Kierkegaard wants to stress is, the establishment of one's correct relationship with himself depends on his personal relationship with what he calls absolute Paradox (or God-Man).

The dominant character in Religion B is the encounter of in-

dividual with absolute Paradox. Existential reaction for an existing individual to this encounter is either offence or faith. For Kierkegaard, offence for an individual means his reason has reached its edge, or the common existent pattern for him almost lost in front of a challenge. It is in a fervent passion that the individual become reconciled with absolute Paradox. Through the appropriation with most inward passion, the absurdness of Paradox at its first appearance is transformed. So the existential relationship between the individual and Paradox is dynamic and never-finished. The single individual is always on the way of becoming.

Following the clue of “the problem of individuality” in the history of Western philosophy, this dissertation attempts to approach Kierkegaard’s thought of the single individual from the existential perspective, distinguishing it from its ordinary use, and examining the two ways of individuation by which a individual becomes the single individual. For Kierkegaard’s thought of the single individual, we try to grasp both sides of it. On one hand, we try to affirm its theoretical meaning in metaphysics from wholeness of reality toward individual reality, and its practical meaning in existence for becoming an integral personality. On the other hand, we also point out some passive aspects in his religious thought.

Key words: the single individual, existence, faith, sin, Paradox

丛书总序

当代中国大陆学术界对于基督教思想文化的研究，从 20 世纪 80 年代初期算起，迄今已经有二三十年的时间。在这一时期，通过诸多有识之士的努力，可以令人欣慰地说，在这一研究领域内取得了许多令人感到鼓舞的成果。随着这一研究领域或学科的理论发展，以及新一代学者的日益成长与成熟，中国学人已强烈感到在经过了这二三十年的基础性建设之后，有必要使自己进入到一个更高更深和更新的研究与探索阶段。在此一背景下，“维真基督教文化丛书”的推出，就希冀能够以自己深入细致的纯学术研究，成为中国基督教思想文化学术探索之切入和展开第二阶段或更高一阶段研究的有力推动者和标志物。

可以看到，中国学界对于基督教的研究在前一个阶段里往往侧重于从哲学的、历史的、社会的、文学的与文化的角度来研究基督教，即便是在对基督教思想进行学术研究之时，也都是研究基督教在哲学、伦理学、社会学、政治学、美学、人类学、心理学等方面的思想，而对基督教思想的核心组成部分或主体思想脉络或内在理路推演即基督教神学思想，则往往采取“避重就轻”的态度。这就使得人们会对基督教思想史或者基督教思想史上的思想家的理解与评价不够深入全面，甚至产

生偏颇或失当。有鉴于此，“维真基督教文化丛书”将其研究的主题，确定为对历史上的基督教思想特别是对某一思想学派或某一思想家的某些核心性的或影响深远的问题、思想、观念与范畴，做出深层次的系统的研究、剖析与评述。力争在各个具体的研究课题上做到“入乎其内，出乎其外，”有客观的理解，有公允的评价，有对他人的借鉴，也有自己独到的见解，从而成为中国基督教学术研究的一套有宽阔视野、有学术分量、有参考价值、有深远影响的丛书。

本丛书的作者大多属于中国学术界基督教研究领域的新生代。在中国，一个人在完成学业取得各种学历并进入正规的学术研究领域之时一般都在 30 岁以后；以此为起点，以 15 岁为年龄段，可以将中国现有的基督教研究学者大致区分为三代人并各有其粗略的特征，第一代是 60 岁以上的将要或已经退休的学者，他们在其特定的历史条件下对基督教的研究含有更多的政治文化批评与批判的意味；第二代系 45 岁至 60 岁的现今占据着中国基督教研究各种领导职位的学者，他们对基督教的研究含有更多的客观中立的意味；第三代系 30 岁至 45 岁的代表着中国基督教研究之未来的新生代，他们对基督教的研究更多地含有同情式理解与学术性批判的意味。“维真基督教文化丛书”的这些作者即属于这第三代中国基督教研究学者之列并构成了这第三代学者当中的核心与骨干。此外，他们还具备这样一些共同的特征：他们大都是从事基督教学习与研究的科班出身；他们全都具有博士学位；他们全都在中国最著名的科学院所和大学里从事着科研或教学工作；他们全都具有负笈海外的留学经历。

就上述最后一点而言，也顺便一提本丛书名称的由来。这

套丛书的题名前冠以“维真”一词，其中文含义是一目了然的，学术研究对“真”的追求与维护永远都是它的目标所在。不过，“维真”一词对本丛书大部分作者而言还具有另一层含义，因为“维真”一词亦系加拿大“Regent College”这一学院名称的音译，这不仅是指本套丛书的出版得到了维真学院中国研究部的合作与支持，而且也是指本套丛书的作者至少全都曾经在维真学院这一在北美乃至世界享有盛名的研究生院进修和学习过这一事实。俗话说，“十年树木，百年树人”；又道是“万事人为本”。中国基督教学术研究有了这些新生代的崛起与跟进，假以时日，必将有更大的发展和更喜人的前景。这就像《圣经·耶利米书》所说，他们“必像树栽于水旁，在河边扎根，炎热到来，并不惧怕，叶子仍必青翠，在干旱之年毫无挂虑，而且结果不止。”

许志伟

2004 年春于香港

祁克果英文著作名缩写凡例

- AR *On Authority and Revelation: The Book on Adler*, tran. Walter Lowrie, New York: Harper & Row, 1966
- CD *Christian Discourses*, tran. Walter Lowrie. Princeton University Press, 1940
- CA *The Concept of Anxiety*, tran. Reidar Thomte, Princeton University Press, 1980
- CUP *Concluding Unscientific Postscript*, ed. and tran. Howard V. Hong and Edna H. Hong. 2 volumes. Princeton University Press, 1992
- COR *The Corsair Affair, and Articles Related to the Writings*, ed. and tran. Howard V. Hong and Edna H. Hong. Princeton University Press, 1982
- EUD *Eighteen Upbuilding Discourses*, tran. Howard V. Hong and Edna H. Hong. Princeton University Press, 1990
- EO *Either/Or*, I, tran. David F. and Lilian M. Swenson; II, tran. Walter Lowrie, Princeton University Press, 1959
- FT *Fear and Trembling*, tran. Walter Lowrie, Princeton University Press, 1983

- JC *Johannes Climacus*, in *Philosophical Fragment and Johannes Climacus*, tran. Howard V. Hong and Edna H. Hong. Princeton University Press, 1985
- JP *Journals and Papers*, ed. and tran. Howard V. Hong and Edna H. Hong. Bloomington and London: Indiana University Press, 7 volumes, 1967 – 1978. 注释中随后标出卷数和段落数码
- Papirer 《日记与文稿》丹麦文本, 随后标卷数和段落数码。
- PF *Philosophical Fragment*, tran. David Swenson. Princeton University Press, 1967
- PV *The Point of View for My Work as an Author*, ed. and tran. Howard V. Hong and Edna H. Hong. Princeton University Press, 1998
- PC *Practice in Christianity*, tran. Howard V. Hong and Edna H. Hong. Princeton University Press, 1991
- SUD *The Sickness Unto Death*, tran. Howard V. Hong and Edna H. Hong. Princeton University Press, 1980
- SIW *Stages on Life's Way*, ed. and tran. Howard V. Hong and Edna H. Hong. Princeton University Press, 1988
- TDIO *Three Discourses on Imagined Occasion*, ed. and tran. Howard V. Hong and Edna H. Hong. Princeton University Press, 1993
- TA *Two Ages: The Age of Revolution and the Present Age*, tran. Howard V. Hong and Edna H. Hong. Princeton University Press, 1978
- UDVS *Upbuilding Discourses in Various Spirits*, ed. and

tran. Howard V. Hong and Edna H. Hong. Princeton University Press, 1993

- WL *Works of Love: Some Christian Reflection in the Form of Discourses*, tran. Howard V. Hong and Edna H. Hong. Princeton University Press, 1962