

## DIALOGUE BETWEEN WISDOM TRADITIONS : A CONTRIBUTION OF YVES RAGUIN, S.J.

### 智慧传统之间的对话： 甘易逢（YVES RAGUIN, S.J.）的贡献

JAROSŁAW M. DURAJ, S.J. 杜哲磊\*



#### Abstract

The dialogue between wisdom traditions is one of the most remarkable phenomena of our times. In this article, we reflect on the contribution of Fr. Yves Raguin, S.J. (1912-1998), to the dialogue between Asian wisdom traditions. He was a French Jesuit, sinologist, Buddhologist, theologian and the founder of the Ricci Institute in Taipei. Raguin's encounter with Asian traditions, especially with Buddhism, Confucianism, and Taoism, shaped his own personal spiritual itinerary and resulted in his personal transformation. For many years, he worked tirelessly as a spiritual guide and intellectual figure, exploring bridges of understanding between the spiritualities of the East and the West. He promoted the praxis of meditation and contemplation as an essential dimension of this encounter and a precondition for a fruitful interreligious dialogue. This way, he helped many Christians and non-Christians in their spiritual process of self-realization by reaching the depths of their proper identity and cultural heritage.

#### 摘要

智慧传统之间的对话是我们时代最引人注目的现象之一。本文探讨了甘易逢神父（1912-1998）对亚洲智慧传统对话的贡献。他是法国耶稣会士、汉学家、佛学家、神学家，也是台北利氏学社的创始人。甘易逢与亚洲的不同传统，尤其是佛教、儒教和道教的相遇，塑造了他个人的精神之旅，并促成了他个人的转变。多年来，他孜孜不倦地充当精神导师和知识分子，探索东西方精神之间互相理解的桥梁。他提倡冥想和沉思的实践，认为这是这种相遇的一个重要方面，也是宗教间对话取得丰硕成果的先决条件。通过这种方式，他帮助了许多基督徒和非基督徒，通过深入了解他们的身份和文化遗产，实现他们的精神自我。

\* 杜哲磊，澳门利氏学社(MRI)研究员，中国澳门圣若瑟大学(USJ)宗教研究与哲学学院助理教授。  
JAROSŁAW M. DURAJ, S.J. is Researcher of The Macau Ricci Institute (MRI),  
Assistant Professor in The Faculty of Religious Studies and Philosophy at The University of Saint Joseph (USJ), Macau (S.A.R.), China

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## INTRODUCTION

Christian evaluation of other religious traditions has experienced significant transformation since Vatican II (1962-1965) by modifying often negative approaches towards them, appreciating their values and recognizing their salvific relevance for the believers. Many Catholic theologians, philosophers, and scholars of religions embarked on a fascinating journey of sincere study of other traditions with respect and openness to dialogue. Many of them not only studied but also practiced oriental methods of prayer to understand other religions from within and integrate some compatible elements of those religions with the Christian method of inculturation. One of those personalities was Fr. Yves Raguin, S.J. (1912-1998), a French Jesuit, sinologist, buddhologist, theologian and the founder of the Ricci Institute in Taipei.<sup>1</sup> He greatly contributed to the research and to the promotion of dialogue between Christianity and wisdom traditions such as Buddhism, Taoism, or Confucianism. His teachings and publications helped many Christians and non-Christians to understand and respect other religious traditions, as well as to deepen their own spiritual practice (Saso, 2010, p.180).

## HERMENEUTICS OF RELIGIOUS PLURALISM

Yves Raguin lived most of his missionary life in the Far East, where he encountered a variety of religions and cultures. Those experiences quite early on helped him to realize that for a missionary work and dialogue to be fruitful, he had to embark on the difficult task of knowing other religions as well as understanding the nature of religious pluralism

1 For a more complete introduction to the life and work of Yves Raguin see Isabelle Pommel, *Yves Raguin 1912-1998. L'expérience missionnaire et spirituelle d'un jésuite en Asie* (Christus), Lessius, Bruxelles 2015.

## 甘易逢与宗教多元的诠释学

自梵蒂冈第二届大公会议（1962-1965年）以来，天主教对其他宗教传统的评价经历了重大转变，改变了对它们通常采取的消极态度，欣赏它们的价值，并认识到它们对信徒的救赎意义。许多天主教神学家、哲学家和宗教学者怀着尊重和对话的开放态度，开始了对其他传统的真诚研究。他们中的许多人不仅研究和实践东方的祈祷方法，从内部理解其他宗教，并将这些宗教中的一些兼容元素与基督宗教的教化方法相结合。法国耶稣会士，汉学家，佛学家，神学家，台北利氏學社创办人甘易逢神父（1912-1998）就是其中的一位。<sup>1</sup> 他为研究和促进基督教与佛教、道教或儒家等智慧传统之间的对话做出了巨大贡献。他的学说和论著帮助许多基督徒和非基督徒理解和尊重其他宗教传统，并加深了他们自己的信仰实践（Saso 苏海涵，2010，第 180 页）。

甘易逢传教生涯的大部分时间是在远东度过的。在那里，他接触到了各种宗教和文化。这些经历很早就帮助他认识到，要使传教工作和对话富有成果，就必须着手了解其他宗教，并在救恩史的背景下理解宗教多元化的本质。这是一项艰巨的任务。这项任务极具挑战性，因为几个世纪以来，天主教神学一直由对其他宗教的负面评价所主导。他意识到，与亚洲精神的接触要求他在评价其他精神传统和认识天主教神学的局限性方面做出深刻的转变。然而，甘易逢对于

1 有关甘易逢生平和作品的更全面介绍，请参阅：Isabelle Pommel, *Yves Raguin 1912-1998. L'expérience missionnaire et spirituelle d'un jésuite en Asie* (Christus), Lessius, Bruxelles, 2015.

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in the context of the history of salvation. The task was challenging because of the negative assessment of other religions that dominated Catholic theology for centuries. He realized that his encounter with Asian spiritualities demanded from him a profound transformation in terms of evaluation of other spiritual traditions and recognition of limitations present in Catholic theology. As a matter of fact, Raguin was hesitant to acknowledge the rationale of the Christian theology of other religions. This Christian approach to other religions, even though theologically useful for Christian apologetics, may not be very helpful in nurturing relations with other traditions, especially those much older than Christianity.<sup>2</sup>

Soon he understood that the encounter with wisdom traditions requires humility and empathy, which echoes to a great degree what Simone Weil intuited that “the comparison of religions is only possible, in some measure, through the miraculous virtue of sympathy” because we may gain real knowledge about them if we “transport ourselves for a time by faith to the very center of whichever one we are studying” (Weil, 1992, p.137).

Being aware of this challenge, Raguin undertook this arduous but rewarding spiritual and intellectual journey of exploration by becoming deeply acquainted with Chinese religions, spiritualities, and philosophies. He has found enormous potential for dialogue based on similar experiences of Ultimate Reality, even though reflected and identified quite differently at the core messages of great religious traditions. Following the spirit of postconciliar theology of religions, Raguin was fully convinced that other religions constitute different valid ways (means) of salvation for non-

其他宗教的基督教神学方法却犹豫不决。尽管那在神学上有助于基督信仰的辩护，但对于培养与其他传统——尤其是那些比基督宗教古老得多的传统——的关系却没有多大帮助。<sup>2</sup>

他很快就明白，与智慧传统的接触需要谦逊和共情，这在很大程度上与西蒙娜-韦伊（Simone Weil）的直觉不谋而合，即“只有通过共情这一神奇的美德，宗教比较在某种程度上才是可能的”，因为只有我们“通过信仰将自己暂时带入我们正在研究的宗教的中心”（Weil 韦依，1992年，第137页），我们才可能获得关于这些宗教的真正知识。

意识到这一挑战后，甘易逢通过深入了解中国的宗教、精神和哲学，开始了这一艰苦但有益的精神和思想探索之旅。他发现，基于对终极实在的相似体验，尽管伟大宗教传统的核心信息所反映和确定的内容大相径庭，但对话的潜力巨大。秉承梵二会议之后的宗教神学精神，甘易逢深信其他宗教是非基督徒得救的不同有效途径，应该受到尊重，因为圣神以某种神秘的方式，早在基督宗教诞生之前就已经存在于这些宗教之中。他甚至说，“不承认所有宗教也是救赎的媒介，就是否定天主的整个计划”。然而，“要承认其他宗教也是救赎的历史媒介，就必须承认基督作为天主的话语及其圣神是通过许多不同宗教在历史上提供救赎的最终媒介”（Raguin, 1983年，第168页）。

<sup>2</sup> “It is difficult to say whether there is a Christian theology of other religions. We do not have the right to measure these other religions with the measuring tape of our still imperfect theology. We are all in search of the truth.” (Raguin, 1971, p.11).

<sup>2</sup> “很难说其他宗教是否有基督教神学。我们无权用我们尚不完善的神学尺子来衡量其他宗教。我们都在寻求真理。”（Raguin, 1971年，第11页）。

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Following the spirit of theologies of religions after Vatican II, Raguin was fully convinced that other religions constitute different valid ways of salvation for non-Christians and should be respected because the Holy Spirit, in some mysterious way, has been present in them even long before the dawn of Christianity.

秉承梵第二次大公会议之后的宗教神学精神，甘易逢完全相信，其他宗教构成了非基督徒不同的有效救赎方式，应该受到尊重，因为圣灵以某种神秘的方式，早在基督教诞生之前就已经存在于这些宗教之中。

Christians and should be respected because the Holy Spirit, in some mysterious way, has been present in them even long before the dawn of Christianity. He went as far as to say that “not to recognize the fact that all the religions are agents of salvation is to deny the whole plan of God.” Yet “to recognize that religions are historical agents of salvation has to go along with the recognition that Christ as Word of God and His Spirit are the ultimate agents of this salvation provided in history through and by many different religions” (Raguin, 1983, p.168).

The traditional negative approach to religions had to be corrected by a positive appreciation of them in connection with a consideration of the universal, God’s salvific will for all humankind. Religions are not just containing “glimpses of truth,” but they are the result of an enormous spiritual effort by human beings as pilgrims of truth. What could be the response of Christians to this phenomenon? Raguin states that they should neither despair nor fall into a “childish syncretism” but rather intensify the contemplation of God’s mystery glimpsed in other religions (Raguin, 1971, p.8).

必须通过对宗教的积极评价来纠正对宗教的传统消极态度，并积极思考天主对全人类的救赎旨意的普遍意义。宗教不仅包含“真理的曙光”，而且是人类作为真理的朝圣者所付出的巨大精神努力的结果。基督徒该如何应对这一现象呢？甘易逢指出，他们既不应绝望，也不应陷入“幼稚的综合主义”，反而应加强对其他宗教中所瞥见的天主奥秘的思考（Raguin, 1971年，第8页）。

在甘易逢看来，严格说来，没有人会因自己的宗教而得救。相反，宗教只是天主的恩宠与人类的力量共同作用的场所或环境（Raguin, 1978年，第86 [652]页）。甘易逢认为，不同的宗教总能为人类普遍寻求神对人类的启示和人类存在的精神目的的真理做出贡献。对他而言，佛教也关心同样的问题。尽管佛教并非建立在任何超自然的启示或神的概念之上，但其惊人的人类学和伦理学深度可以为理解人性和世界做出巨大贡献。

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For Raguin, strictly speaking, nobody is saved by his own religion. Rather, religion should be intended as just place or context where the grace of God is operating together with human forces (Raguin, 1978, p.86 [652]). In light of this, Raguin believed that different religions have always something to contribute to a universal quest for truth about divine revelation to humanity and to the spiritual purpose of human existence. For him, this would equally concern Buddhism, even though it was not founded on any supernatural revelation or the concept of God, yet its astonishing anthropological and ethical depth can contribute enormously to understanding human nature and the world. Christianity has much to learn from the encounter and dialogue with Buddhism and other religions. Buddhism enjoyed privileged attention from Raguin so at one point he stated succinctly that “Christianity has nothing to fear in being compared with other religions. The result of such a comparison should be both a greater esteem for Buddhism and a deeper understanding of the uniqueness of the revelation made by God himself in Christ” (Raguin, 1974, p.4).

Raguin was convinced that the encounter with the Buddhist thought, and other traditions can help us reflect on our own Christian faith and the necessity of its inculturation in the Chinese context. Thanks to this challenge, he observed how we became “more aware of the fact that Catholic theology has to be seen now against the background of Chinese culture, especially in relation with Taoism, Buddhism and Confucianism” (Raguin, 1985, p.3). The richness of cultures, religions, and spiritualities challenges traditional theology, which is unable to provide the adequate answers to the complexity of religious pluralism. It seems probable that Raguin would agree that there is a need to rethink the theology of religions, which should lead to the formulation of a pluralistic theology of religions based on contemplative spirituality as it was already suggested by Henri Le Saux (1981).

甘易逢坚持认为，基督宗教可以从与佛教及其他宗教的接触和对话中学到很多东西。有一次，他简明扼要地指出：“基督宗教与其他宗教进行比较并不可怕。这种比较的结果应该是更加尊重佛教，更加深刻地理解天主教在基督里亲自启示的独特性”（Raguin, 1974年，第4页）。

透過與佛教思想及其他傳統的接觸，我們「更意識到天主教神學現在必須以中國文化為背景來看待與道教、佛教及儒家思想的關係」（Raguin, 1985年，第3頁）。他們豐富的文化，宗教和靈性對傳統神學提出了挑戰，因為傳統神學無法對宗教多元化的複雜性提供充分的答案。甘易逢很可能會同意有必要重新思考宗教神學，這將導致在沉思靈性的基礎上形成多元宗教神學，亨利-樂索（Henri Le Saux, 1981年）已經提出了這一建議。

### 沉思实践与宗教内部 对话之间的关系

与亚洲传统的接触坚定了甘易逢的信念，即西方形式的基督信仰需要进行深刻的精神更新。他充分意识到西方的宗教危机。造成这一现象的原因有很多，其中最根本的是信徒们缺乏灵性深度，沉思的实践也很有限，他们被过度制度化和教条化的宗教形式所束缚。他的诊断是，在过去的几个世纪里，西方的灵性走向了一种自称是灵性的“外在性”，而东方则保留了这种“内在化”的传统，例如禅宗（Raguin, 1977年，第47页）。由于西方更多地坚持以一种神魂超拔的形式实现超越，我们与

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BETWEEN CONTEMPLATIVE PRACTICE  
AND INTRARELIGIOUS DIALOGUE

The encounter with Asian traditions strengthened Raguin's conviction that the western form of Christianity needs to undergo a deep spiritual renewal. He was fully aware of the religious crisis in the West. Among many reasons for this phenomenon, there was a fundamental lack of spiritual depth and limited practice of contemplation among the believers, who were not helped by an excessively institutionalized and dogmatized form of religion. Raguin rediscovered the treasure and importance of spirituality through his encounter with oriental traditions. His diagnosis was that in the last few centuries occidental spirituality took the direction of "exteriority" pretending to remain spiritual, while the orient kept alive this "interiorizing" tradition that is preserved in Zen (Raguin, 1977, p.47). Because the West insisted more on the way of transcendence in a form of ecstasy, our encounter with the East, with its insistence on immanence, can balance this spiritual disproportion. Raguin's work, *La profondeur de Dieu (The Depth of God)*, answers this urgent need and aims at developing the way of interiority according to which the deeper knowledge of man will lead to recognizing the depth of God. This way, we may be able to harmonize two dimensions of human life: immanence and transcendence (Raguin, 1973, p.9). Indeed, the whole enterprise of Raguin can be explained by the opening words from *The Depth of God* that there is a fear of transcendence, but still, our epoch is attracted by the depth of man and the universe (Raguin, 1973, p.13). By penetrating these depths through the mediation of Christian and Chinese spiritualities, Raguin was able to encounter the depth of God himself (Bielawski, 2013, p.12).

坚持内在性的东方相遇，可以纠正这种精神上的不平衡。甘易逢的著作《神之深处》(*La profondeur de Dieu*)旨在重新开启内在性的道路，根据这一道路，对人的深入了解将导致加深对天主的认识。这样，我们就可以协调人类生活的两个层面：内在性和超越性 (Raguin, 1973年, 第9页)。事实上，《神之深处》一书的开篇语便可以解释甘易逢的整个事业，即人们对超越所存在的恐惧，但我们这个时代仍然被人类和宇宙的深度所吸引 (Raguin, 1973年, 第13页)。通过综合基督宗教的信仰和中国文化的精神，甘易逢探究了这些深度，从而与天主本身的深度相遇 (Bielawski, 2013年, 第12页)。

他明白到，他传教的可信性和投身跨宗教交談的承诺需要以精神深度为基础的生活。因此，他通过比较基督宗教神秘主义和东方的灵修，进行了一次名为“内在性之路”的深入灵修之旅。对他而言，尤其是基督宗教的默观传统和禅宗的冥想邀请我们走这条“内在性之路”，帮助我们深刻认识到人性的深处。基督宗教与佛教相遇最显著的成果之一，就是恢复这种内在性，因为佛教对基督宗教的影响，尤其体现在内在性的维度上 (Raguin, 1977年, 第44页)。

在甘易逢看来，与亚洲宗教的真正相遇尤其可以通过这条“内在性之路”来实现 (Criveller 柯毅霖, 2019年, 第76页)。

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He understood that his missionary credibility and interreligious commitment requires life based on spiritual depth. Consequently, he undertook an intensive spiritual journey called the “path of interiority” by comparing the heritage of Christian mysticism with Oriental spirituality. For him, it was especially Christian contemplative tradition and Zen Buddhist meditation, which invite us to follow this “path of interiority” and help us to be profoundly aware of the depths of our human nature. One of the most remarkable fruits of the encounter between Christianity and Buddhism is this recovery of interiority, because Buddhism has an influence on Christianity especially in the dimension of interiority (Raguin, 1977, p.44).

For Raguin, a true encounter with Asian religions is possible especially through this “path of interiority” (Criveller, 2019, p.76). He believed that concrete commitment to interreligious dialogue should be preceded by an *inner dialogue* being the result of a person’s “path of interiority” where one is not only deeply familiar with spiritual insights of his own faith but becomes open and empathetic toward the faith of others (Raguin, 1998, p.252). Therefore, the most fundamental dialogue is this *inner dialogue*, which “takes place as I move into the depth of myself as I study other religions, and on the road meet people of other faiths” (Raguin, 1998, p.251).

Raguin stresses that the formal interreligious dialogue can bring real fruits if it is preceded by the interior dialogue, which will prepare a person for an authentic encounter with members of other religions. For this process, Raimon Panikkar coined the term *intrareligious dialogue*, which is much deeper than just a formal dialogue because it penetrates our innermost self and helps to remove false religious masks and accretions as obstacles to dialogue between religions. Panikkar states that this dialogue is not simply a soliloquy or investigation

他认为，具体地投入宗教间的对话应该以内心对话为先导，这是一个人“内在性之路”的结果，在这条路上，一个人不仅加深自己信仰的精神洞见，而且对他人的信仰持开放和共情的态度（Raguin, 1998年，第252页）。因此，最基本的对话就是这种内在对话，它“发生在我研究其他宗教时进入自己的深处，并在路上遇到其他信仰的人”（Raguin, 1998年，第251页）。

甘易逢强调，如果在正式的宗教间对话之前先进行内部对话，就能取得真正的成果。对于这一过程，雷蒙-潘尼卡（Raimon Panikkar）创造了“宗教内部对话”（*intrareligious dialogue*）一词，它比形式上的对话更为深刻，因为它深入到我们的内心深处，有助于去除作为宗教间对话障碍的虚假宗教面具和附加物。潘尼卡指出，这种对话不是简单的独白，也不是对其他宗教信仰或世界观的调查，而是“宗教内对话，就其本质而言，是一种同化——我称之为圣体（感恩）圣事式（*eucharistic*）的同化。它试图将超越性同化为我们的内在性”（Panikkar, 1999年，第xvii页）。

甘易逢认为，任何真正的对话都应基于各种原则。对话的条件是谦虚，欣赏，接受，认识，理解和自省。对话的第一步是了解和理解。但其前提是欣赏他人的信仰，接受彼此的差异，最后反思自己的信仰表达。对话可以导致我们对神秘奥义感知的重新评价、重新考虑和重新认识（Raguin, 1990年，第3页）。甘易逢提倡对话精神，培养对佛教、道教和儒家的尊重。因此，他构建了一个诠释学的圈子，帮助他深入体验对话。

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into other religious beliefs or worldviews, but rather “intrareligious dialogue is, of its very nature, an assimilation – which I would call eucharistic. It tries to assimilate the transcendent into our immanence” (Panikkar, 1999, p.xvii).

For Raguin any authentic dialogue should be based on various principles. The conditions for dialogue are humility, appreciation, acceptance, knowledge, understanding, and self-reflection. The first step in dialogue is knowing and understanding. But this presupposes appreciation of others’ beliefs, acceptance of the differences, and finally reflection on one’s own expression of faith. Dialogue can lead to reevaluation, reconsideration and reappraisal of the mystery and of our perception of it (Raguin, 1990, p.3). Raguin promoted the spirit of dialogue and the cultivation of respect towards Buddhism, Taoism, and Confucianism. He applied in his approach a hermeneutical circle that helped him go deeper into the experience of dialogue. In this regard, he states as follows:

在这方面，他指出：

“我决定让东西方文化交汇，但不是以一种交融的方式；基督将是中心，也是自始至终的方式。（...）中心经验将是基督信仰的，但随着我的前行，我将遇到佛教徒、道教徒、瑜伽士和其他人。基督会帮助我理解他们，而他们的经历会帮助我加深对基督的理解。令我惊讶的是，这就是实际发生的情况”。（Raguin, 1997年，第v页）

走向全球人文主义和普世神学

甘易逢的宗教对话和文化适应的经历加深了他的信念：如果要使与智慧传统的对话取得成果，传统的神学方法就需要进行变革。甘易逢强调灵修对于与其他宗教传统的对话的重要性。他认为，应该从“全球人文主义”和“宇宙神学”的角度来探讨世界及其多元文化和多宗教现象的复杂性。他重视从跨文化的角度对人类学问题进行认真而深刻的重新思考。



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I decided to make East and West meet but not in a syncretic manner; Christ would be the center and way from start to finish. (...) The central experience would be Christian, but as I moved ahead I would meet Buddhists, Taoists, Yogists and many others. Christ would help me understand them, while their experience would help me deepen my understanding of Christ. To my amazement, this is what actually happened. (Raguin, 1997, p.v)

### TOWARDS PLANETARY HUMANISM AND COSMIC THEOLOGY

Yves Raguin's experience of dialogue and inculturation deepened his conviction that the traditional theological approach needs to undergo transformation if the dialogue with wisdom traditions should bear fruits. Raguin emphasizes the importance of spirituality for dialogue with other religious traditions. He thought that the complexity of the world with its multicultural and multireligious phenomena should be approached from the perspective of "planetary humanism" and "cosmic theology." He gives importance to a careful and profound reconsideration of anthropological questions from a cross-cultural perspective. Without a proper understanding of the human condition in its cultural idiosyncratic manifestation, we will not be able to dialogue and to commit fruitfully to a process of inculturation. This anthropological, psychological, and philosophical horizon is a *sine qua non* condition of a fruitful dialogue. Once he confessed: "Were I speaking to non-Christians, I would not start out by the discovery of God in Holy Scripture, but with human psychology. I would try to lead them along the road taken by so many men as they set out to find God" (Raguin, 1982, p.44).

如果不能正确理解人类状况在其文化特质表现中的表现，我们就无法进行对话，也无法有效地致力于文化适应的过程。这种人类学、心理学和哲学视野是富有成效的对话的不可或缺 (*sine qua non*) 条件。他曾坦言：“如果我对非基督徒讲话，我不会从圣经中发现天主开始，而是从人类心理学开始。我会尝试带领他们走上许多人寻找天主时走过的道路” (Raguin, 1982 年, 第 44 页)。

跨文化和跨宗教的方法需要一种更加包容的精神，尊重现有的差异。新的跨文化方式应植根于甘易逢称之为“全球人文主义”的新人类学形式。它要求对自然环境给予深切的尊重和关爱，培养全球团结和责任感，承认我们跨越国界和文化的共同人性和相互依存性。此外，它摒弃狭隘的、民族主义的或人类中心主义的观点，转而以整体的、相互关联的观点来看待世界和人类在其中的位置。这种新的，全球性的人文主义的愿景将是“独一无二的，但不是千篇一律的” (Raguin, 1966年, 第358页)。它在一定程度上受到圣依纳爵-罗耀拉的创新和现代人文主义的启发，将在辨别人类现实中所体现的天主的旨意的基础上促进革新。这种人文主义不能以抽象的术语为模式；相反，它“将从世界演变的深层运动中形成，这些运动我们无法控制，但我们一定可以帮助引导” (Raguin, 1966年, 第370页)。这种人文主义将采用一种有效的方法，将行动与思考作为同一现实的两个方面。它将个人定义为一个非常内在的人，正在探索人类和世界结构的最深层面。

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Intercultural and interreligious approaches require a much more inclusive spirit which will respect the existing differences. A new way of interculturality shall be rooted in the new anthropological form Raguin calls “planetary humanism.” It requires deep respect and care for the natural environment, and it cultivates global solidarity and responsibility, recognizing our shared humanity and interdependence across all borders and cultures. Moreover, it rejects narrow, nationalist, or anthropocentric perspectives in favor of a holistic, interconnected view of the world and the place of humanity within it. The vision of this new, planetary, and global humanism will be “unique but not uniform” (Raguin, 1966, p.358). It will somewhat draw on the innovative and modern humanism of Saint Ignatius of Loyola, promoting this ongoing renewal based on the discernment of divine will as manifested in human reality. This humanism cannot be modeled in abstract terms; rather, it “will take shape from the deeper movements of the evolution of the world, movements that we cannot control, but which we can certainly help to guide” (Raguin, 1966, p.370). This humanism will use an effective method of both action and contemplation, as two sides of the same reality. It will define an individual as a very interior person who is exploring the deepest dimensions of man and structures of the world. That person will be “made for action, and his action is in every way contemplation. If we realize this vocation, we will not risk being the defenders of an outdated humanism: because what we will seek in ourselves and for all men is life” (Raguin, 1966, p.371).

Apart from anthropology, theology should also find its new language and method of dialoging with cultures and religions. This is especially relevant in the context of cross-cultural encounters. Raguin sees the need to develop a universal and even “cosmic theology,” what seems to echo the approach of another Jesuit scientist, Pierre Teilhard

这个人将“为行动而生，他的行动在任何方面都是沉思”。如果我们认识到这一使命，我们就不会冒成为过时的人文主义捍卫者的风险：“因为我们在自己身上以及为所有人寻求的是生命”（Raguin, 1966年，第371页）。

除了人类学之外，神学也应通过与其他文化和宗教的对话找到新的语言和方法。这一点在跨文化交汇的背景下尤为重要。甘易逢认为有必要发展一种普遍的甚至是“普世神学”，这似乎与另一位耶稣会科学家德日进（Pierre Teilhard de Chardin）的方法不谋而合。神学革新应该包括对超自然现实的「肯定的方式」（*cataphatic*）和「否定的方式」（*apophatic*）两种方法。<sup>3</sup> 它还应与科学，文化和人类伟大的宗教传统不断对话。甘易逢看到了基督宗教与亚洲精神相遇的巨大潜力。他预言，在第三个千年来临之际，我们可能会看到“对基督不可言喻的奥秘的新诠释百花齐放。我们不应对此感到恐惧”（Raguin, 2001年，第343页）。接触並探究亚洲神秘传统帮助甘易逢拓展和深化他从西方继承的基督信仰神学观点。受东方精神的启发，甘易逢希望补充过份教条主义的西方神学。他意识到，要使福音真正融入亚洲，除非适应亚洲人的思维方式，否则西方基督宗教的语言无法与亚洲受众交流，也无法清楚地传达基督信仰的信

3 肯定方法是肯定神学的基础，肯定神学（*cataphatic theology*）通过肯定或正面陈述天主是什么来接近天主或神灵。它与否定神学（又称 *apophatic theology*）的基础——否定神学方法形成一对，后者是神学思想和宗教实践的一种形式，试图通过否定来接近天主或神圣的现实。否定传统常常与神秘主义的方法结合在一起，但并非总是如此。

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de Chardin. The theological renewal should include both the *cataphatic* (the way of affirmation) and *apophatic* (the way of negation) approaches to supernatural reality<sup>3</sup> as well as should be in constant dialogue with science, cultures, and the great religious traditions of humanity. Raguin saw a huge potential coming from the encounter of Christianity with Asian spiritualities. He prophesized that at the dawn of the Third Millennium, we may witness “a blossoming of new interpretations of the ineffable mystery of Christ. We should not be afraid of it” (Raguin, 2001, p.343). Encountering and penetrating the mystery of Asian traditions helped Raguin to enlarge and to deepen that theological perspective of Christ that he inherited from the West. Inspired by eastern spiritualities, Raguin’s theology wants to complement dogmatically burdened Western theology. He realized that the language of occidental Christianity does not speak to Asian audiences and will not clearly communicate the Christian message unless we adapt the Asian ways of thinking so that the Gospel becomes truly inculturated. He believed that the true universal and “cosmic theology” is still to come, as it is necessary for today’s religious pluralism (Raguin, 1971, p.4). This will have its implications for the way of proclamation in the age of pluralism. For Raguin, the presentation of the Gospel “will penetrate only if it is made in dialogue that pre-supposes a real knowledge of the interior world of the one we speak to” (Raguin, 1971, p.10).

息。他认为，真正的普遍和“宇宙神学”仍有待实现，因为它对当今的宗教多元化是必要的（Raguin, 1971年，第4页）。这将对多元主义时代的宣言方式产生影响。对于甘易逢来说，福音的呈现“只有在对话中进行，并预先假定对我们所交谈的人的内心世界有真正的了解时，才能渗透其中”（Raguin, 1971年，第10页）。

在许多方面，教会必须努力阐述一种足够开放的神学，以便能够接受多种宗教见解和经验，这些见解和经验足够深刻，能够同时掌握基督为何是圆满的（*Pleroma*）和天主的最终启示（Raguin, 1971年，第10页）。甘易逢所梦想的普世神学，是将人类普世精神努力纳入一个总体愿景的神学。为了实现这一目标，许多人必须共同努力，在当代世界的背景下进行沉思，并致力于对神圣的宗教探索。然而，这需要包括宗教之间的相遇和对话，而不是以融合的方式。在这个过程中，我们需要的是“基督徒让自己对其他宗教的丰富性感到敏感，并意识到他们在寻求天主方面所代表的巨大努力。未来的综合是什么，没有人能说，但我们知道，基督是人类在寻求天主方面的努力所达到的终极目标”（Raguin, 1971年，第11页）。

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3 The cataphatic approach stands at the basis of *cataphatic theology*, which approaches God or the Divine by affirmations or positive statements about what God is. It forms a pair together with apophatic approach as the basis of *apophatic theology*, also known as negative theology, which is a form of theological thinking and religious practice that attempts to approach God, the divine reality, by negation. The apophatic tradition is often, though not always, allied with the approach of mysticism.

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In many respects, the Church must work toward an elaboration of a theology open enough to be able to embrace a plurality of religious insights and experiences profound enough to grasp at the same time how Christ is the fullness (*Pleroma*) and the ultimate revelation of God (Raguin, 1971, p.10). The universal theology Raguin dreamt about was the one which will include in one general vision the universal spiritual efforts of humanity. To achieve this, there must be a common effort by many who practice contemplation and commit to a religious search for the divine in the context of the contemporary world. This will need to include the encounter and dialogue between religions, however, not in a syncretic manner. In this process, what is needed is that “Christians make themselves sensitive to the riches of other religions and become aware of the great effort that they represent in the search for God. What future syntheses will be no one can tell, but we know that Christ is the One in whom the efforts of man in his search for God culminate” (Raguin, 1971, p.11).

Raguin underwent significant transformation in order to come to terms with the mystery of religious pluralism. He believed that the true universal and “cosmic theology” is still to come, as it is necessary for today’s religious pluralism (Raguin, 1971, p.4). He had to struggle with finding the universal ground for different religious traditions into one vision of unity in diversity. Yet, as the task of theology is also to contemplate the differences and dissonances reflecting the imperfections and complexities of the wounded world, one may wonder whether in Raguin we can find enough efforts to address this tension “between the passion for unity and listening to dissonance” (Vermander, 2015, p.14). Considering Vermander’s suggestion, it might be helpful to elaborate a missionary theology as “theology of dissonance,” which addresses various problems in societies. This “theology of dissonance”

为了理解宗教多元化的奥秘，甘易逢经历了重要的转变。他认为，应该期待真正的普世和“宇宙神学”尚未的到来，因为这是当今宗教多元化所必需的 (Raguin, 1971年, 第4页)。他必须努力为不同的宗教传统寻找普遍的基础，以形成多元化统一的愿景。然而，由于神学的任务也是思考和反映受伤世界的不完美和复杂性的差异与不和谐，人们可能会问，在甘易逢那里，我们是否能找到足够的努力来解决这种“追求合一的热情与倾听不和谐之间的紧张关系” (Vermander, 2015年, 第14页)。考虑到魏明德 (Vermander) 的建议，将传教神学阐释为“不和谐神学”，以解决社会中的各种问题，可能会有所帮助。这种“不和谐神学”在甘易逢身上似乎并不多见，这表明他的方法有一种非政治化的倾向。如果这种“不和谐神学”能够平衡单一性和“宇宙神学”的愿景，那么我们就可以在地平线上看到一种新的传教士在场的特质，<sup>4</sup>即在其他文化和宗教的中间，对许多等待精神解放的人所居住的边界或界限的现实有足够的敏感和觉醒。

4 在这方面，魏明德指出，“传教士越来越多地成为‘另类’全球化的推动者，这种全球化并不以金融和文化力量为基础，而是以耐心编织个人关系、修补当地资源、微型发展项目、宗教间进步为基础，其结果始终是不确定的——他是以陪伴为基础的全球化的推动者” (Vermander, 2015年, 第16页)。

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seems to be not much present in Raguin's approach, of which socially engaged relevance appears to be rather limited. If the vision of the unitary and "cosmic theology" is balanced by such a "theology of dissonance," then we may see on the horizon a new quality of missionary presence<sup>4</sup> in the middle of other cultures and religions, presence sensitive enough and awakened to the reality of frontiers or boundaries indwelt by many who await spiritual liberation.

### CONCLUSION

Fr. Yves Raguin was a Chinese scholar, a missionary and spiritual leader. His life-mission was a dialogue with Chinese wisdom traditions. His long life spent as a missionary challenged his view of other religions, which he inherited in the West. Gradually, by entering dialogue with other religions, studying their sacred scriptures and practicing contemplation, he was able to reevaluate other religions and understand the significant contribution wisdom traditions can make to the spiritual awakening of humanity. In his academic and pastoral activities, he aimed at authentic spiritual encounter between the spiritual traditions of the West and the East. Drawing on his experience, especially from Christianity, Buddhism, Taoism, and Confucianism, he practiced and promoted contemplation based on the "apophatic" approaches to the mystery. For him, this constituted a privileged place for interreligious dialogue and an opportunity to deepen an experience of spiritual traditions. The path leading to this was to be found

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4 In this regard, Vermander states that "the missionary is increasingly the agent of an 'alternative' globalization, a globalization which is not intended to be based on financial and cultural power but on patient weaving of personal relationships, of tinkering with local resources, of micro development projects, of interreligious advances whose outcome always remains uncertain — he is the agent of a globalization based on companionship" (Vermander, 2015, p.16).

### 结 论

甘易逢神父是一位汉学家，传教士和灵修导师。他一生的使命是与中国的智慧传统对话。他漫长的传教生涯挑战了他从西方继承的对其他宗教的看法。渐渐地，通过与其他宗教对话、研究他们的神圣经典和沉思默想，他能够重新评估其他宗教，并理解智慧传统对人类精神觉醒的重大贡献。在他的学术和牧灵活动中，他致力于西方和东方精神传统之间的真正精神交流。他从基督教，佛教，道教和儒教中汲取经验，实践和提倡基于“否定”（apophatic）神秘方法的沉思。对他来说，这是一个特别适合宗教间对话的场所，也是一个深化精神传统体验的机会。通往这一目标的道路是通过内心对话的过程找到的，这种对话对实践者的生活产生了变革性的影响。他相信，这种体验将打开对话参与者的思想和心扉，并使他们对人类普遍的精神愿望有更深刻的理解和敏感性。此外，这将有助于形成一种新的精神愿景，这种愿景建立在“全球人文主义”（planetary humanism）之上，超越有限的人类中心主义，并向“宇宙神学”（cosmic theology）开放，后者包容并探究现实的奥秘及其深不可测的丰富性。

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through the process of interior dialogue having transformative effects on the life of a practitioner. He believed this experience would open minds and hearts of participants in dialogue and lead to a deeper understanding and sensitivity about the universal spiritual aspirations of humanity. Moreover, this would help in formulating a new spiritual vision built upon “planetary humanism” transcending limited anthropocentrism and opening to a “cosmic theology” that embraces and contemplates the mystery of reality with its unfathomable richness.

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