

聖靈與凡軀——論七等生〈目孔赤〉、 〈環虛〉中自我與他者的倫理關懷^{*}

楊建國

南開科技大學通識中心專任講師

摘要

本文嘗試以列維納斯的「他者哲學」、拉岡的「鏡像理論」與七等生（1939-）的〈目孔赤〉、〈環虛〉在自我與他者的倫理關懷上進行對話。兩篇小說分別發表於1984與1987年，作者宣稱在「終於找到自己」後，做了生涯的暫時停筆，故此兩篇不僅做為作者一生漫長創作的關門之作，也因其宣稱的悟道歷程而更形珍貴。然正如作家一向在敘事上採開放性的藝術處理及隱而未宣的留白，〈目孔赤〉的「臉孔」及〈環虛〉的「夢」給詮釋者無盡的想像空間，亦透顯無數幽微的意涵，本文擬以列維納斯的臉孔召喚與拉岡的夢境解析，試圖一探究竟。

關鍵詞：列維納斯、拉岡、七等生、〈目孔赤〉、〈環虛〉、自我與他者

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The Holy Spirit and the Mortal Body:

On the Ethical Concern of Self and Others in Qi Deng-Sheng's
Mù Kǒng Chì, Huán Xū

Yang Jian-Guo

Lecturer

General Education Center

Nan Kai University of Technology

Abstract

This paper attempts to dialogue the ethical concern of the self and others with Livinas's "other philosophy," Lacan's "mirror theory" and Qi Deng-Sheng's *Mù Kǒng Chì, Huán xū*. The two novels of Qi Deng-Sheng were published in 1984 and 1987 respectively, and the author declared that after the "finally find himself", he temporarily stop his writing career. Therefore, the two novels are not only as the closed works of author's long creation life, but also be more precious because of his declared enlightenment process. However, as Qi Deng-Sheng has always narrated with open artistic processing and hidden undeclared blank, the "face" in *Mù Kǒng Chì* and the "dream" in *Huán xū* not only leave endless imagination space for the interpreters, but also disclose numerous faint implications. This article tries to find out what happened after all with Livinas's face calling and Lacan's dream analysis.

Keywords: Livinas ,Lacan, Qi Deng-Sheng, *Mù Kǒng Chì, Huán Xū*, Self and Others