

新性灵主义“新”在何处？¹

文 / 龚刚

新性灵主义诗观及批评观孕育于我的研究课题《徐志摩文艺思想研究》和在文学微信群“澳门晒诗码头”的创作实践，是自然生长的，而非标新立异的凭空虚构。拙文《中国现代诗学中的性灵派》（《现代中文学刊》2017年第1期，社科文摘转载）、《新性灵主义诗观》（《七剑诗选》前言，暨大出版社，2018），已初步搭建起新性灵主义的理论框架。

明清性灵派崇尚“独抒性灵，不拘格套”的创作自由，究其实质，是以《礼记·乐记》所谓感于物而形于声的“心物感应说”为思想根源，以人的自然本性、生命意识为核心，以佛教“心性”学说为推动，强调文艺创作的个性特徵、抒情特徵，追求神韵灵趣的自然流露。

新性灵主义之“新”体现在：

一、不认为性灵纯为自然本性。《荀子·性恶》称：“凡性者，天之就也，不可学，不可事。”其实，先天之性也应于后天涵育之，否则就是一种混沌状态。

钱锺书主张“化书卷见闻作吾性灵”。的确，书卷见闻与抽象思辨皆可化为性灵，也就是说，性灵中可包含哲性，有后天修炼、参悟的成分。

二、肯定虚实相生、以简驭繁是诗性智慧，肯定诗人要有柏拉图所说的灵魂的视力。

三、主张冷抒情，而不是纵情使气。对浮华的世俗情感表示怀疑，是冷抒情的哲学本质。情感外露，热情外溢，不知节制和反思，则是热抒情。七剑诗派之一的张小平认为，“如果只是灵感与性情，就成了浪漫主义诗歌了。加上顿悟（epiphany），就有性灵说的‘闪电’了。”是的，我在《新性灵主义诗观》一文中所谓“闪电没有抓住你的手，就不要写诗”，正是七剑诗派和新性灵主义创作观的核心精神。无理而自有理，悟在无形中。

新性灵主义作为一种创作倾向，崇尚顿悟和哲性；作为批评倾向，崇尚融会贯通基础上的妙悟。长久的体验，瞬间的触动，冷静而内含哲性的抒情，大抵就是我所谓新性灵主义诗风。而李贽、金圣叹的性灵化批评，加上会通古今

What Are the Main Features of Neo-Hsinglingism?

Text / Gong Gang

Neo-Hsinglingism of poetry writing and critiquing didn't come out of sheer fabrication for the sole purpose of being unconventional, but it is a natural fruit growing out of our research work and poetry writing practices -- the research work on "The Study of Xu Zhimo's Literary Thought" and the poetry writing practices in the Wechat Group named "Poetry Sunning Wharf of Macau." With the publication of my "Neo-Hsinglingism in Modern Chinese Poetics" and "Neo-Hsinglingist School of Poetry," I have laid a tentative theoretical foundation for it.

Ming and Qing Hsinglingist poets considered the idea of "expressing natural disposition and intelligence irrespective of any set rules" as their core belief in poetry writing. Fundamentally, this idea was originated from "mind and object induction theory" stated in *the Book of Rites, Music*; its core is human nature and life awareness, driven by the Buddhist idea of "nature of mind", emphasizing the originality and lyricism and pursuing the natural flow of the romantic charm.

The main features of the "Neo" in Neo-Hsinglingism are listed below.

Firstly, Hsingling does not necessarily mean human nature. *Xunzi's Born Evil* states that "Human nature is born with and cannot be learned or made." On the contrary, however, human nature still needs to be nurtured, or it will only be in a chaotic state. Zhongshu Qian once said that we could "make Hsingling out of the scholarly information." It is certainly the case that Hsingling could come from scholarly information or abstract conceptualization. That is to say, Hsingling could be philosophical, embracing self-cultivation and meditation.

Secondly, being and nonbeing producing each other and simplifying the complex are the two characteristics of the Hsinglingist poetic wisdom. A poet must have a vision for his soul, as is said by Plato.

Thirdly, Neo-Hsinglingism advocates cold lyricism, not overindulgence in passion. The philosophical essence of cold lyricism is scepticism towards the flashy sensuous sentiment. Hot lyricism refers to the overflowing of emotions or passions with no confinement or reflection. Xiaoping Zhang, a poetess and one of the Seven Sword-Men, thinks that "if Hsingling only means inspiration plus sentiment, then what it is all about is only romantic lyricism, for epiphany is the lightening of the Hsingling." Yes, indeed. What I've stated in the *Poetic School of Neo-Hsinglingism* about "Better not to write any poem if lightening has not touched your hand" is the core spirit of the Seven Sword-Men and Neo-Hsinglingism. The logic lies in the illogic while the epiphany in the poetic nothingness.

As a writing inclination, Neo-Hsinglingism advocates the great importance of epiphany and philosophical depth. As a critiquing inclination, Neo-Hsinglingism advocates the great importance of subtle enlightenment sprung from the base of thorough understanding. Long-time life experience, sudden inspiration, and cold yet philosophical lyricism are roughly the poetics of our Neo-Hsinglingism in poetry writing. As to literary critiquing, Li Zhi and Shengtan Jin's Hsinglingist literary critiquing theories,

中西文白雅俗的知识视野和美学参悟，即是我所谓新性灵主义批评。不提刘勰、福柯，而刘勰、福柯自在其中。

转自《七剑诗选》

注 1. 本文把新性灵主义里的“性灵”一词英译成 Hsinglingism。本刊把它英译作 the School of Xingling (Disposition)，以便它吻合清朝诗论其他两大派神韵与格调在本刊的英译法。本刊把格调派英译作 the School of Shenyun (Godly Grace)，把格调派英译作 the School of Gediao (Stylishness)。

empowered by the profound knowledge and aesthetic perceptions of the past and present, domestic and abroad, literary and colloquial, elegant and vulgar poetry literature, are our Neo-hsinglingist critique point of views. Liu Xie and Foucault are the best examples for us to follow.

Translated by Xue Wu / 薛武译

Note 1. The above English text has rendered 性灵 into “Hsinglingism” while we have translated it into “the School of Xingling (Disposition)” for the consistency of translating the other two major schools in Qing dynasty: 神韵与格调. We’ve translated 神韵派 into “the School of Shenyun (Godly Grace)” and 格调派 “the School of Gediao (Stylishness).”