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Název: **Mystika uprostřed či na okraji? Zkušenosti různých náboženství**

Uspořádala: Kateřina Bauer

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Mystika jako báze mezináboženského dialogu

Autor:	Ivan O. Štampach
Abstrakt:	Summary: Mysticism as a Basis of Interreligious Dialogue Churches and religious communities of Jews and Muslims, as well as various groupings of Buddhist and other origin of the Indian traditions are willing to inform each other of their opinions. Another option or the stage of relations is a creditable joint involvement in secular society, as it represents a massive initiative called Global Ethos of the German theologian Hans Küng. There is willingness to cultivate religions relationships. There are religious people, and also religious officials, who wish to continue from parallel peace coexistence of religions and their common pragmatic interest to authentic dialogue and sharing. In the considerations on the possible contact and convergence of religious currents often we hear and read about doctrinal and institutional issues. The result is but scepticism about the possibility of dialogue. Disappointed participants of such discussion are inclined to search the new basis of interreligious communication in a religious experience. Mysticism might be defined differently. What is solidified in normative texts and organizational structures can be intrinsically lived as mysticism. Mystical adventure is often

	described as mystical top experience. The possible socio-cultural determination of such realization is discussed in the article. Personalities and enterprises of contemporary advanced Christian, Jewish and Buddhist spiritual life are brought to the attention, such as Thomas Merton, Wayne Teasdale, Bede Griffiths, Matthew Fox, Thich Nhat Hanh or Zalman Schacter Shalomi. Several forms of religious cooperation brought desirable civic coexistence but they are stigmatized by superficial rationalism. They settle for cold theism and humanist ethic. Survey of ideas and their agents make possible the conclusion that after these previous steps, and with the knowledge of their deficits it is practicable to share the wealth base of various spiritual and religious contents concentrated in mystical experience. It may be common to return to the resources on which these religions meet, without having to leave their spiritual and cultural treasures.
Citace:	ŠTAMPACH, Ivan Odilo. Mystika jako báze mezináboženského dialogu. Studie a texty Evangelické teologické fakulty. 2011, sv. 18, č. 1, s. 3-14.
	Článek ke stažení (pdf)

Hegelova filozofie náboženství jako interpretační model na poli bádání o mystice v 19 a 1. polovině 20. století: Moše Idel a Bernard McGinn k problematice „unio mystica“ v rámci židovské a křesťanské mystiky

Autor:	David Biernot
Abstrakt:	Summary: The Hegelian philosophy of religion as an interpretational model in mysticism studies in the 19th and the first half of the 20th century: Moshe Idel and Bernard McGinn on "Unio Mystica" in Jewish and Christian mystical traditions The aim of this article has been to deal with the religious-philosophical question of transcendence and immanence in reference to "unio-mystica" in Jewish and Christian mystical traditions as it has been treated in modern religious studies from the 19th century until the present day. Moshe Idel draws attention to the fact that this "core of mysticism," which mystical union undoubtedly is, has been denied a place in Judaism. In his opinion, such negative judgments have been produced by adaptation of the Hegelian view of religion by such leading scholars as Gershom Scholem. Searching into Hegel's Christology, this article elaborates further upon the observations made by Moshe Idel. Presupposing the "incarnational principle" as the origin of the religious consciousness per se, Hegel saw its completion in Christianity. In Jesus of Nazareth, God revealed Himself to man as a man among men, and thereby redeeming them. Humans participate in this redemption by laying aside their immediate subjectivity and learning to know God as their essential self. In Judaism, "the incarnational principle" has been to be lived as pain in which men sense their separation from the ground of their being, without any hope of union with it. This conception must have inevitably resulted in preference of Christian mysticism over Jewish mysticism for its ability to sustain unitive mystical experience from the theological point of view. Other scholars adopting the Hegelian philosophy of religion have been identified, among them Adolf Lasson,

	<p>the 19th century German philosopher of religion and author of a monograph</p> <p>on the mysticism of Meister Eckhart. However, this conception is not unequivocal, and this article makes a point to show its limits, searching into two different mystical theologies of St Bonaventure and Meister Eckhart, in both of them the Christology actually plays a key role. The understanding of mystical union as an indistinctive unity of divine and human natures has by no means been prevalent in Christian mysticism. Moreover, it seems that the catalyst for developing that kind of understanding of mystical experience has been of a more ontological than christological character. On the other hand, there is an evidence, provided for the most part by Moshe Idel, that Jewish mysticism has sustained extreme mystical experiences too, with some of its doctrines displaying strong immanent and even "quasi-christological" characteristics, for example that of the 13th century Kabbalist Avraham Abulafia.</p>
Citace:	BIERNOT, David. Hegelova filozofie náboženství jako interpretační model na poli bádání o mystice v 19 a 1. polovině 20. století: Moše Idel a Bernard McGinn k problematice „unio mystica“ v rámci židovské a křesťanské mystiky. Studie a texty Evangelické teologické fakulty. 2011, sv. 18, č. 1, s. 15-34.
	Článek ke stažení (pdf)

Teologie světla v pravoslavných ikonách

Autor:	Kateřina Bauer
Abstrakt:	Summary: Theology of Light in Orthodox Icons This article examines the theme of light in Orthodox iconography. It comes out of two forms of mysticism of light: light and shining darkness, which can be identified in Eastern tradition with the apophatic and cataphatic ways of knowing God. The article looks at the historical roots of theology of light. It also describes how light and darkness are symbolically expressed by colours in icons. It then analyzes the theme of light and darkness in five festal icons. In conclusion it looks at the spiritual dimension of light, which is one of the foundations of all Orthodox iconography.
Citace:	BAUER, Kateřina. Teologie světla v pravoslavných ikonách. Studie a texty Evangelické teologické fakulty. 2011, sv. 18, č. 1, s. 35-52.
	Článek ke stažení (pdf)

Súfismus jako inspirace pro současnou kulturu: Fethullah Gülen a jeho hnutí

Autor:	Pavel Hošek
Abstrakt:	Summary: Sufism as an inspiration for contemporary culture: Fethullah Gülen and his movement In this article the author focuses on a contemporary movement, founded by the Turkish Imam Fethullah Gülen (born 1938) and inspired by the teachings and spirituality of Sufism, especially by the legacy of the thirteenth century Sufi master and poet Jalal ad-Din Rumi. In the first part of the article, the essential characteristics of Sufism are briefly presented, in the second part Gülen's appropriation of Sufism and Rumi's thought is analyzed. In the third part,

	the application of Rumi's legacy in Gülen's writings and in his interfaith initiatives and also in the humanitarian and educational activities of Gülen's movement is described and analyzed, especially as it interacts with the challenges of contemporary social, cultural and political contexts.
Citace:	HOŠEK, Pavel. Sufismus jako inspirace pro současnou kulturu: Fethullah Gülen a jeho hnutí. Studie a texty Evangelické teologické fakulty. 2011, sv. 18, č. 1, s. 53-61.
	Článek ke stažení (pdf)

Úskalí uchopení islámské mystiky a spirituality. Úvod do problematiky

Autor:	Viola Pargačová
Abstrakt:	Summary: Problems in understanding Islamic mysticism and spirituality. An introduction into the issues involved. This article offers a discussion of the problems regarding different interpretations of Sufism, especially those promoted by the 19th century Orientalists and modern scholars. Contrary to the prevailing opinions of those European writers who treat Sufism as the only source of Muslim Sunni spirituality, the medieval biographical dictionaries offer stories of non-Sufi Ulema who were treated as "people close to God" (wali Allah). Thus "sufism" is closely related to so called "Sunni Scripturalism" and separation of Sufism from any form of Sunni Islam distorts Sunni Islam itself. The phenomenon of Muslim Spirituality is put into question. Meanwhile Sufism is rejected by most of the Sunni reformist movements, spirituality seems to be integral part of contemporary Sunni Islam. Sayyed Qutb († 1966), member of Egyptian Muslim Brotherhood, is presented as pious Muslim with deep spiritual insight.
Citace:	PARGAČOVÁ, Viola. Úskalí uchopení islámské mystiky a spirituality. Úvod do problematiky. Studie a texty Evangelické teologické fakulty. 2011, sv. 18, č. 1, s. 62-80.
	Článek ke stažení (pdf)

Koktání bytí: Souběhy poezie a mystiky

Autor:	Adam Borzič
Abstrakt:	Summary: The Stammer of Being: Parallels among Poetry and Mysticism. The article presents the theme of relationship between mysticism and poetry, especially in the Western Abrahamic religion traditions. Rather it contains the consideration how is poetic language connected to the mystical searching. The theme is presented on different brief phenomenologically conceived issues such as: relation among word and silence, the semiotic as integral part of poetry and mystic speech, erotic and gender liberation in poetry and mystic. Last issue deals with celebration of Creation and the living cosmology in both of it. The article is written from the personal poetical experience and theological background. The outcome of this research shows essential interconnection between poetic and mystical experience. We can see a certain analogy between birth of poetical word from Poet's depth and birth of divine Word inside of human soul. The theme is presented also on the interpretation of verses of St John of the Cross, Rumi and Paul Valéry among others.

Citace:	BORZIČ, Adam. Koktání bytí: Souběhy poezie a mystiky. Studie a texty Evangelické teologické fakulty. 2011, sv. 18, č. 1, s. 81-92.
	Článek ke stažení (pdf)

René Daumal a G. I. Gurdžijev

Autor:	Jakub Hlaváček
Citace:	KOČANDRLE, Vladimír. Umění neuchopení (mysl na hranici předmětu). <i>Studie a texty Evangelické teologické fakulty</i> . 2011, sv. 18, č. 1, s. 106-111.
	Článek ke stažení (pdf)

Umění neuchopení (mysl na hranici předmětu)

Autor:	Vladimír Kočandrle
Citace:	KOČANDRLE, Vladimír. Umění neuchopení (mysl na hranici předmětu). <i>Studie a texty Evangelické teologické fakulty</i> . 2011, sv. 18, č. 1, s. 106-111.
	Článek ke stažení (pdf)

Buddhovská hodnota Tvého bytí

Autor:	Fumon S. Nakagawa
Citace:	NAKAGAWA, Fumon. Buddhovská hodnota Tvého bytí. <i>Studie a texty Evangelické teologické fakulty</i> . 2011, sv. 18, č. 1, s. 112-116.
	Článek ke stažení (pdf)