

Category 1 – Introduction to Christianity

23 《基督教的神秘主义》

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本书讨论了基督教的神秘主义。在前言中，作者简单讨论了神秘主义的内涵和界定。全书分 5 章。第一章“神秘宗教与宗教的神秘主义”。作者认为从神秘宗教到宗教的神秘主义是人类自我认识向前跨越的一步。在这一章作者讨论了人类的神秘感及早期文明中产生的神秘宗教。作者首先分析了神秘感的形成及神秘感作用下产生的原始宗教观念，接着论述了神秘宗教的产生和发展，最后论及了在宗教发展过程中的神秘主义。第二章“关注人的本质的原始一神教”分别讨论了犹太教的神秘主义和早期基督教的神秘主义。在第一节中，作者叙述了犹太教的特征、其律法的伦理作用以及弥赛亚的内涵。在第二节中，作者讨论了早期基督教的神秘主义。作者认为基督教的创立和传播借助于被神秘化的耶稣基督的神秘经历和显现，神秘主义是基督教的基础，而保罗是基督教神秘主义的奠基者。作者还描述了修道院中实践的神秘主义和神秘主义的社会化。第三章“禁锢人的个体性的基督教正统教义”。作者讨论了罗马教会的宗教法权以及西欧封建社会中人的特征。第四章“揭示理性的新神秘主义”。作者认为新神秘主义产生于对罗马教会的宗教法权的反抗。作者讨论了新神秘主义产生的社会基础以及新神秘主义者思想中理性的重要性。第五章“基督教神秘主义的社会实践”。作者首先讨论了信仰的虔诚说导致的对罗马教会宗教禁忌的冲击和破除，接着叙述了中世纪末期社会转型所推动的宗教的变革，介绍了马丁·路德的宗教思想。依据路德的宗教活动作

者讨论了基督教神秘主义的理论实践。

1. Title: The Mysticism of Christianity

2. Author: Wang, Yaping

3. Publisher & Date: Eastern Publisher, October 2001

4. Contents: The book discusses the mysticism of Christianity and is divided into 5 chapters. Introduction: the significance and scope of mysticism.

- (1) “Mystic Religions and Religious Mysticism.” From mystic religion to religious mysticism is a step forward for the human self-knowledge. The author discusses the mystic sense of humankind and the mystic religions of the early civilization. He first analyzes the formation of mystic sense from which the primitive religion is originated; then the origin and development of the mystic religion; lastly, the mysticism in the process of religious development.
- (2) “The primitive monotheism which is concerned with human nature,” discussing the mysticism of Judaism and the mysticism of the early Christianity. In section 1, the author describes the characteristics of Judaism, the ethic function of the laws, and the significance of Messiah; in section 2, the mysticism of the early Christianity: the author believes the founding and spread of Christianity rely on the mystic experience and appearance of the mystified Jesus Christ with mysticism as the foundation of Christianity, and Paul is the architect of the Christian mysticism; the author further depicts the mysticism practiced in the monastery and the socialization of mysticism.
- (3) “The Christian Orthodoxy that imprisons one’s individuality,” the cannon laws of Roman Church, and the characteristics of man in the Western European Feudal society.
- (4) “Disclosure of the rational Neo-Mysticism.” The author believes Neo-Mysticism is born from the counteraction of Roman Church’s cannon laws, and discusses the social function of the Neo-Mysticism, and the importance of the reason in the Neo-Mystic thought.
- (5) “The Social Practice of Christian Mystic.” The author first discusses the devotion theory leading to the clash and break of the religious taboos of Roman Church, then depicts the reformation in the social transition of the late Middle Age, introducing the religious thought of Martin Luther. Lastly, he discusses the theoretical practice of Christian mysticism according to Luther’s religious activities.