

Abstract of rigorous work

Mgr. Luboš Kolářek, Ph. D.

The work is a specific approximation of the European author to the thought of the West with the East, based on the thinkers he selected on both sides. It presents a reflection of ontological, epistemological, ethical and psychological, sociological and other questions and answers to the problem, indicated by the name itself. It is a kaleidoscopic thinking that, by multiplying the contents in the reflections of the others and the others in the third thinkers, intertwines and unfolds into a huge breadth of ideas. In the work, intentionality is contained in the appropriate network of connections, which represents the West as thinking of explicit meanings and the East as thinking of implicit meanings. The point is to present to the reader not only ready-made statements, but the reader is invited by questions to cooperate in uncovering the unconcealed, i.e. aletheia. It is a hermeneutic method that starts from ready-made answers and only then comes to the questions that are at the same time the background from which the answer arose. It is a special dialogical method that does not want to juxtapose ready-made judgments, but requires the reader to go through this challenge as a co-solver of the question that is to come to the difference between the West and the East, because the author realizes that what the reader comes up with himself, is really essential, in comparison with the undermining tendencies of the current ideological philosophy, which appears most often in the framework of political science today. In fact, no other way is possible, because the identical is always between the highest human ideas (of the West and the East) on both sides, but the paths to them are led by other noesis that are given, by other beginnings that are always born for the first time and for the last time, and thus create a continuity of thought and feeling on which the appropriation of homeland, of place of occurrence, of self, of culture, of education, of religion, and of spiritual life in general is based. Therefore, the ideas of yoga are compared here with European spirituality, with Jungian individuation, with the thinking of Max Scheler, and all this is demonstrated by adequacy and similarities in the Mahabharata and the Bhavadgita. The ancient Greeks are not left out, the problem of Orphism and the sansarium cycle of lives is questioned. The author finds a special accent in relation to J. A. Comenius, for whom pansophia played an absolutely fundamental role for all individuals on the planet in the worldview of that time. All this is complemented by insights from psychology, sociology, and art. The special focus concerns the concept of identity between truth and being in Eastern and Western sciences, especially Heidegger's and Patoček's philosophy, and later also in the theses of E. Lévinas, in which it approaches the fluid present of today.

The work, innovative in its given form at least in the European context, is a philosophical and necessarily also (historical) historical-philosophical comparative set of mutually corresponding accents of the given issue spanning the period from the 8th century BC to the present day, with regard to the "axial age" of the cultural "miracle" of similarly prosperous cultures and philosophies in the relatively cut off geographical landscapes of the East and West. In a similar way, it deals with some important and absolutely fundamental philosophers and spiritual teachers, related scholars and artists of various fields, but also with generally less well-known personalities, on the basis of framework inputs into the greatest possible depths of the thinking of these thinkers, all in a relatively intuitively conceived synthesis, because the scope of the doctoral thesis does not even allow for a more detailed continuous interpretation of such a broad issue. In the end, the author emphasizes and philosophically analyzes the most pressing issues of contemporary society. The work is primarily intended to show the Way, not to lead, but it is up to the reader/researcher to decide how to approach the given text. There is always "some" Enlightenment at the end.