Abstract

The aim of this bachelor's thesis is to explore how the earliest texts of the Ruist (Confucian) school of thought, specifically the *Lunyu*, *Mengzi*, *Liji*, *Xunzi*, and *Xiaojing*, address the question of death. It is based on available Czech and, where applicable, English translations, while also considering the Chinese original.

In scholarly publications, it is often asserted that death is a somewhat marginal phenomenon for Ruists, one that should only be dealt with in relation to proper rituals. The aim of this thesis is to clarify the relationship between death and ritual by analyzing selected texts and answering the question of whether reflections on death in these texts extend beyond the ritual context.

This is done using the thematic framework provided by the philosophy of Emmanuel Lévinas, one of the leading figures of French phenomenology. The conceptual apparatus found in his works is employed to interpret selected texts of ancient China, providing the resulting analysis of the issue of death with the necessary coherence.