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**Filozofická fakulta**

**Ústav filosofie a religionistiky**

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**Movement of human existence.  
Study on the concept of „motion“ (*kinésis*)  
in Maximus the Confessor (580-662)**

**Abstrakt disertační práce**

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## **Movement of human existence. Study on the concept of „motion“ (*kinésis*) in Maximus the Confessor (580-662)**

The study explores a motif of „motion“ (*κίνησις*) in the works of a Byzantine theologian and philosopher Maximus the Confessor (580-662 A.D.). The treatise *Ambiguum ad Iohannem 7* has been chosen as a textual base for this study. The treatise contains the most compact and systematic passage on the „motion“ in Maximus' works. I have been preoccupied with the most important (crucial) themes of the above mentioned text, which were partially emphasized in contemporary research on Maximus. Nevertheless, no detailed and complex study has been written so far.

The aim of this study is to examine the motif of „motion/movement“ (*κίνησις*) in its philosophical preconditions and implications. Therefore the study is preoccupied with (1) the context and topics in which the „motion/movement“ exists in Maximus' works; (2) the way Maximus deals with the term of „motion/movement“ and (3) how he understands „motion/movement“.

The synchronic comparative method was used in my research.

The term of „motion/movement“ (*κίνησις*) was proved to be one of the central topics in Maximus' philosophy and theology. The „motion“ as one of basic ontological principles is primarily related to the rational beings. Therefore, the „motion/movement“ appears in all topics which are connected with them: in protology, ontology, cosmology, anthropology, spirituality, and eschatology. The variability and movability are the essential features of all created beings. Their being itself is indissolubly connected with the motion/movement, because all beings are what they are, only due to movement. The movement as a passage from potentiality to its actuality is a factor which gathers, links and integrates various, in *δύναμις* based determinations. These determinations become real, actual, present, and really „existing“ only due to movement.

According to Maximus, the existence of rational beings is marked with tension between the state of initial imperfect nature and the state of perfected nature in eternal fullness in God. The means to improvement and perfection of created beings is their life's movement which leads the rational beings to the rising participation in God, which means their deification. In brief, Maximus the Confessor regards the life of rational beings as a „movement“, because all the essential and additional potentialities of humans are realized due to „movement“ and potentiality which is actualized as such is the definition of movement.