

Abstract

This thesis researches the phenomenon of (mostly human) power from the point of view, from which human accepts it and believes in it. At first, it deals with the phenomenon of power in the work of Machiavelli (*The Ruler*) and it points out the possible danger of its absolutisation. For insight into thinking of Machiavelli, it deals with the analysis of Lubomír Belás and also with the viewpoint of Anna Hogenová, Jan Patočka, Ernst Jünger, Václav Bělohradský and other authors. The thesis also shows the Comenius' criticism of Machiavelli. There comes a sort of revelation of the principle of power which disregards other values and the thesis warns against it. In the next step, the thesis researches the conception of Václav Klaus (*Blue, not a Green Planet*) and with the help of Jan Keller's statements and some scientific opinions in ecological issues (Ravi Kumar Kooparapu) the thesis finds it closed in a certain way of economical thinking, questioning-suppressive and thus somewhat power-based. Further, this thesis researches the form of strong distortion of the picture of the world which appears in the work of ideologist Alexander Dugin (*The Great War of Continents*). It shows dangerous power – demagogic features in his work and compares it with the similarities in the orations of Rudolf Goebbels. The thesis also builds a defense against Dugin's metaphysically-dualistical speculations, it draws from C. G. Jung's analysis of thinking in old alchemy and also from the hermetical tradition (*Poimandres*), Parmenides and the Bible – which all testifies for the unity of being and the unity of the opposites against Dugin's metaphysical establishment of class theories. The last object of the thesis is an analysis of power in connection to mystical faith. The thesis mostly deals with the works of al-Hallaj, Schopenhauer and Berdyaev and with this help it finds in the belief in God another foundation of power, which turns here mostly into love and peace. The thesis highlights this point because it could make a person to give up his selfish power. As an alternative to the sight of faith, the thesis describes Egon Bondy's concept of *ontological reality*. Bondy's ontological certainty and peace is compared with similar phenomena from the works of Comenius (*Labyrinth of the World and Paradise of the Hearth, The Center of Safety*), Marcus Aurelius (*The Talks to Himself*) and Vladimír Sadek (*The Touches of the Soul*). The thesis finds a propensity to harmony with the whole, instead of the phenomenon of power, in all these works. Bondy's viewpoint is also appreciated here, for its capability to explain the meaning of mercy, without usage of any metaphysical or traditionally religious form of thinking. From his point of view comes the importance of love and mercy between people on the Earth as well (here also Meister Eckhart), the belief in power fades, similarly as in the works of the mysticians. The end part of the thesis sees a link between this negation

of belief in power and the viewpoint of this negation that is described in the first part of the thesis.