Abstract

This thesis deals with the research of humility from the view of its elusiveness – it does not define humility and it also does not even try to do so. Conversely, it walks around the phenomenon of humility and points at it in different ways. It uses examples, mostly from works of Comenius, and builds it with parallels from works of Jung, Foucault, Jünger, Drewermann and some other authors. It delimits humility against pride at example of different view of „epoché“ in works of Comenius and Descartes; pride is basically seen where human does not leave any unnaturalness and completely absorbs the world by his own opinion; work also uses Husserl’s criticism of Descartes’ view of „epoché“ and Comenius’ criticism of Machiavelli is also mentioned. Thence, the thesis sees the principle of humility in a close relation with the principle of faith or simply with the knowledge of the principle of some higher instance than the human’s own sense is. The principle of humility is also nearby to the principle of grace – for this example the thesis researches Simone Weil’s concept of „weight and grace“; grace from this point of view is an unpredictable step outside the performance-based part of human life. This thesis deals with mentioned phenomenons at first at the level of the visions of the world, later at the level of visions of human (human must turn to be a human by getting humanity) and finally it indicates relation of humility to a overlap of a simple human life horizon – to death, as an elementary and clear end of human’s possibilities where human’s influence seems to be ending and the pride also. For the description of the phenomenon of death, this work operates with The Tibetan book of the death and professor Sadek’s work The touches of the soul. These books point to a relation of reciprocity between life and death, from which follows the transcendence of humility. In simple humility a great importance is seen here, for such an unfitted humility expresses an image of human’s way higher, without falling to the egoism or other -isms, at the time of human’s life and if God allows, also after it.