ABSTRACT

Comparison of Philosophies of Jan Ámos Komenský and René Descartes

The aim of this work is comparison of philosophies of Jan Ámos Komenský and René Descartes based on their essential works, i.e. “Labyrinth světa a ráj srdce” (The Labyrinth of the World and the Paradise of the Heart) and “Úvahy o první filozofii” (Meditations on First Philosophy), in which God’s existence and the difference between the human soul and body are proved. The philosophy of both contemporaries originated in the 17th century on the background of the Thirty Years’ War and the Counter-Reformation.

The rationalism of René Descartes, which starts Cartesian thinking, seems to be substantially different from the philosophy of Komenský based on Neoplatonism and Christianity. In the thought of Descartes analysis, mathematical operationalism, is principal, whereas Komenský synthesizes and puts the whole together.

The first chapter of the thesis deals with the lives, period and works of Komenský and Descartes. It is possible to find significant similarities in their life stories.

The second chapter deals with the interpretation of “The Labyrinth of the World and the Paradise of the Heart” and the interpretation of “Meditations of First Philosophy”, in which God’s existence and the difference between the human soul and body are proved.

The third chapter is based on the philosophy of Augustine that seems to be a linking point between Komenský and Descartes.

The fourth chapter deals with Descartes’ analysis that is shown in “Meditations of First Philosophy”, in which God’s existence and the difference between the human body and soul are proved, and the opposite process of Komenský, i.e. synthesis, that is obvious in “The Labyrinth of the World and the Paradise of the Heart”.

The fifth chapter again substantiates the analysis of Descartes as the opposite of pansophia of Komenský.

The sixth chapter confronts the philosophies of Descartes and Komenský with today’s time. It refers to Cartesianism, which is typical for our society, and the need of synthesis in the spirit of Komenský.