

KEYNOTES

KEYNOTE Dr. Vladimír Urbánek (Institute of Philosophy, Czech Academy of Sciences, Prague)

Comenius and Pansophia: Search for System, Method and Harmony

While Comenius's own road to pansophia and indeed his pansophic writings have received detailed attention in the specialized scholarly studies, much less focused research has been devoted to how the notion of pansophia and its understanding spread within the learned circles of the seventeenth-century Republic of Letters. In this paper I would like to sketch how pansophia became one of the key topics of discussion not only in Comenius's correspondence network but also in much broader Hartlib's network and to what extent it spread out to other communication channels. At the same time I aim to discuss some of competing concepts of pansophia such as those of important authors – a rather unorthodox Lutheran preacher sympathetic with Rosicrucianism, Christoph Hirsch (1578-1653), and an outstanding Professor from the University of Rostock, Peter Lauremberg (1585-1639), whose Pansophia not only inspired Comenius but was published three times (1633, 1638, 1657). If time allows, at the close of my paper I would like to look at how pansophia was reevaluated in the context of *Historia Litteraria* at the beginning of the eighteenth century.

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KEYNOTE Prof. Dr. Henri Krop (Faculty of Philosophy, Erasmus University Rotterdam)

Comenius: A Reappraisal of Pansophia

The first part of my paper will be an outline of the short history of the word 'pansophia'. Although the word originated in the 1600s and apparently is more or less a synonym of traditional concepts as 'universal science' and 'encyclopaedia', it had an anti-scholastic connotation. Moreover Alsted rejected a clear distinction between theology and philosophy.

In the second part of this paper I will outline the particularities of Comenius' view.

1. According to the philosopher pansophy is not only 'universal' by being knowledge of all things, but also by being a knowledge all men have to be provided with.
2. Moreover it is of a mainly practical nature. It does not only include the sciences and the arts, but also consist of simple rules of conduct, which makes 'pansophia' relevant to daily life and men capable to endure whatever fortune may bring. It makes man the 'architect of his own happiness'.
3. What I more 'pansophia' provides a device to evaluate false leaning in school and life. It shows their vanity. Here Comenius adopted the satire of humanism and of Erasmus in particular.

Although Comenius' view of 'pansophia' originated in late Renaissance, it will finally be argued that it paved the way to Enlightenment.

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Abstracts of the presentations, alphabetically ordered

Andrews, Corey

Somnium pansophiae (The Dream of Pansophia): Exploring the pre-Comenian History of Pansophia

This paper deals with the origins and conceptual pre-history of pansophia as a distinct intellectual current in late medieval and early modern European intellectual culture. It begins with the thirteenth century Christian mystic and theologian Ramon Lull, who has been argued by several historians to lie at the origins of the pansophic current. The paper then traces the reception of Lullian thought in Medicean Florence, Rudolfine Prague, and the 'pansophic' court of Moritz the Learned of Hesse-Kassel, where the Rosicrucian tradition fostered the most frequent use of variants of the concept 'pansophia' in their work, such as in the oeuvre of Adam Haslmayr, Daniel Mögling, and Heinrich Noll. The paper concludes with the reception of the Lullian and Rosicrucian pansophic currents in Johann Heinrich Alsted at Herborn, whose foremost pupil was Comenius. In sum, this paper explores what has been conjectured in secondary literature to be the origins and pre-history of pansophia as a distinct intellectual current in Western culture up until its most fruitful blossoming in the life and work of Jan Amos Comenius.

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Beneš, Jiří

Die Engelwelt des J. A. Comenius

Mundus angelicus, eine späte Blüte der protestantischen Orthodoxie, stellt einen nicht wegzudenkenden Teil des pansophischen Gebäudes des Comenius dar. Die Pansophie weist deutliche Züge eines weltumfassenden Systems aus, ihr Autor war bestrebt, alles Wissen, alles Seiende mit einem einheitlichen Blick zu erfassen und mit dem theologischen Schlüssel zu beleben. Comenius widmete seine Aufmerksamkeit der Angelologie seit seinen Herborner Studienjahren; Verwandlungen seines Begriffs des Engels, seiner Vorstellungen vom Wesen und vom Charakter der Engel werden zum Hauptthema des Beitrags. Man ist bemüht, seinem Umgang mit diesem Phänomen nachzuspüren und die Entwicklung seiner Auffassung seit den Frühschriften bis auf die gereiften Werke aufzuzeigen. J. A. Comenius bewegte sich dabei im Spannungsfeld zwischen der genetischen biblischen Linie einerseits und der späteren als auch ganz zeitgenössischen Tradition andererseits, um seine metaphysische Konstruktion zu untermauern und in Einklang mit seiner Vision zu bringen.

PhDr. Jiří Beneš, member of the editorial team of the J. A. Comenii Opera omnia, senior researcher at the Institute of Classical Studies, Czech Academy of Sciences, Prague.

Crupi, Gianfranco

“Zum Bild, das Wort” (A. Warburg)

The *Orbis sensualium pictus* (1658) is the first illustrated school textbook. It is the end result of a lengthy and articulated philosophical and linguistic reflection, and it's conceived by its author as a small encyclopedia of basic knowledge of the world where pictures function as a learning aid by virtue of their logical pairing with words. The paper aims to reconstruct, in the light of Comenius'

complex body of treatises, the process of philosophical thought that led him to elaborate the concept of “visible” and reflects upon the role of the intellect in the elaboration of information acquisition through sensory perception. The image in the *Orbis* is not servile to the text, but rather acts in a complementary and integrated semiotic system and becoming in Comenius' vision, a revolutionary, ludic, didactic instrument to help children learn about the world through «lusum & iocum».

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Huber, Simon

Buchstäbliche Aufklärung: Einemedienhistorische Sondierung der *Via lucis*

Johan Amos Comenius' Überlegungen zur Didaktik werden später in sein allumfassendes Beratungswerk eingebettet. Anhand seiner Programmschrift zur Verbesserung der menschlichen Verhältnisse, den *Via lucis* (1997), kann einer vollzogenen Übersetzungsleistung medienhistorisch nachgespürt werden: Während für die *Große Didaktik* (2018) der Buchdruck vorbildlich schien («Didachographie»), wird später die Lichtmetapher vorrangig für die Argumentation. Doch welche theoretischen Vorteile bringt die Lichtanalogie? Wie hilft sie beim Entwurf einer Zirkulation von pansophischen Büchern in einem weltumspannenden Netzwerk aus Schulen mit dem ultimativen Zweck gewaltloser, universaler Erneuerung? Wir analysieren, wie hintergründig typographisch informiertes Wissen (Giesecke 1991) durch die Lichtanalogie mobilisiert wird. Dadurch bildet die *autopsia* (αὐτοψία), das eigenständige, zielgerichtete, verstehende Schauen der Dinge die Achse entlang dieser Vermittlung skaliert werden kann: sie solle auf jeder Buchseite und in jeder Unterrichtseinheit als Anschaulichkeit verwirklicht werden und schließlich in einer universalen Verkehrssprache auf Dauer geschaltet werden. Durch das Begreifen von Didaktik als Kulturtechnik geraten die Medien des Unterrichts in den Blick, die für das Prozessieren von Wissen konstitutiv sind. So hoffen wir dem Mangel an Kohärenz auf dem Feld der Kulturwissenschaftlichen Pädagogik entgegenzuarbeiten, der mit dem Wegfall von Kultur als Bildungsmittel entstanden ist (Meyer-Drawe 2004). Durch Comenius' *cultura universalis* erhebt seine Pädagogik den Anspruch zwischen den ontologisch streng getrennten Sphären von Mensch und Natur (Latour 1995) zu vermitteln – wodurch eigentlich der ihm unterstellte naive Fortschrittsglaube an eine Erziehungstechnologie (Lischewski 2013) fraglich wird.

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Mag. Simon Huber BA (1987) studied history and educational sciences at the University of Vienna and now he works on his doctoral thesis Das doppelte Spiel der Didaktik („Didactic’s Double Game“) at the Academy of Fine Arts Vienna.

Hubková, Jana

J. A. Comenius und Prophezeiungen über Friedrich von der Pfalz

J. A. Comenius verband im Laufe seines Lebens seine Hoffnungen an die Realisierung seiner millenaristischen und pansofischen Vorstellungen und Gedanken mit dem böhmischen König Friedrich von der Pfalz und seinen Nachkommen. Außerordentliche Erwartungen, welche die Rolle dieses Herrschers in Gottes Plan betrafen, enthielten damals auch viele prognostische Flugblätter und Flugschriften, deren Texte aus der Tradition älterer Prophezeiungen schöpften. Sie reagierten an Bedürfnisse der Zeit und bildeten einen wichtigen Bestandteil des Paradigmas damaliger Epoche. Comenius selbst widmete besonders große Aufmerksamkeit den Prophezeiungen von Christoph Kotter, Christina Poniatowska und Nicolaus Drabík. Diese Vorhersagen spielten in seiner Gedankenwelt eine große Rolle auch nach dem Tod Friedrichs von der Pfalz (1632) und wurden weiterhin auf seine Nachkommen bezogen. Auch Comenius' pädagogische Wirkung in Sárospatak hing mit der Heirat Friedrichs Tochter Henriette Marie mit dem Sigismund Rákóczi d. J. zusammen. Im Rahmen seiner Verhandlungen mit Sigismund Rákóczi d.Ä. erarbeitete Comenius das Konzept seiner „Schola Pansophica“. Diese Visionen wurden für Comenius auch später aktuell, wie davon seine kommentierten lateinischen Editionen *Lux in tenebris/Lux e tenebris* (1657, 1665) zeugen. In der Vorrede erklärt Comenius diese drei Prophezeiungen für den Dreiklang, welcher den harmonischen Einklang der Vertreter von drei Nationen, Konfessionen und Sozialschichten belegt.

Der Beitrag könnte v.a. an Kotters Prophezeiung orientiert werden. Comenius' Denkweise belegt z.B. seine am 26.5.1625 datierte Vorrede zur ersten tschechischen Ausgabe Kotters Visionen (Lissa 1628/29), die sonst nur in der illustrierten Handschrift der böhmischen Exulanten in Hof (vor 1631) vorkommt.

Die erwähnten Visionen beeinflussten auch später nonkonforme Denker und Dichter (Quirinus Kuhlmann). Manche prophetische Flugschriften des Dreißigjährigen Krieges benutzte noch die preußische Kriegspropaganda im Laufe der Kämpfe in Schlesien und Ostböhmen während des Siebenjährigen Krieges (1756-1763).

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Jaume, Andrés L.

Judgement and knowledge in Pansophia

The search for a method that warrants knowledge is an important topic in Comenius earlier Works such as *Prodromus pansophiae*. This is a general trend during Early Modernity with some representative authors such as Bacon, Petrus Ramus or Descartes. In fact, we find in Comenius early works some reflections about synthesis, analysis and syncrisis as different methods of understanding and they play an important role to obtain knowledge according to Pansophism. As a matter of fact we can sustain the Pansophism is a unifying attempt of the aforementioned methods.

Despite the intrinsic interest of this earlier works, my contribution is focused on *Consultatio Catholica* and its attempts of systematizing and giving an account of Knowledge. Comenius analyses the problem of knowledge with more detail in the fifth degree of Pansophia (*Mundus artificialis*). He deals with some topics related to Theory of Knowledge in the section *Mathetica* of the Chapter VII of

this fifth degree. Furthermore, he systematizes and defines important concepts such as Knowledge and Judgement. This last concept is considered as an important part of Dialectica (ars disputandi). He holds a conception of Logic close to Dialectics as a way of considering arguments. This conception is far from the dominant Cartesian view that conceptualizes Logic in relation to Mathematics and not with argumentation processes such since 1950 Perelmann, Toulmin and more recently Van Emeeren depicted.

My aim in this contribution is to analyse the main tenets of Comenius conception of judgement in relation with the problem of method and Knowledge. To sum up, I will defend that, according to Comenius, to obtain knowledge from a method is an activity that needs argumentative strategies. This vie won Knowledge is far from a naïf theory that reduces knowledge to having an adequate representation of reality, in others words, we can not confuse the result of having knowledge with the process that carry us to this important achievement. I hope to defend that activities such as judging or discussing are relevant in the search for Truth.

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Kaennel, Lucie

Das Reich Christi auf Erden: das pansophische Projekt von Comenius zwischen Millenarismus und Utopie

Das pansophische Projekt von Comenius als Ausdruck des damaligen Zeitgeistes wahrzunehmen und zu verstehen bedeutet die Einflüsse, die auf Comenius gewirkt haben, in Betracht zu ziehen. Angesichts seiner Auffassung der Bildung als Erziehung zur Menschlichkeit bzw. Gottebenbildlichkeit und seiner Absicht, eine Gesamtreform der Welt, sowohl auf religiöser und politischer Ebene als auch im Wissensbereich, durchzuführen, und aufgrund seines Gedankens der Gesamtheit, der darauf abzielt, die Einheit des Wissens, der Kirche und der Nationen zu erzielen, kann die Comenius'sche Pansophie dem utopischen Denken zugeordnet werden.

In einer Zeit, die von einem starken Bewusstsein für die Endzeit geprägt war, regte die millenarische (oder chiliastische) Tradition einen grossen Teil der Christenheit an, sowohl puritanischen als auch pietistischen Kreisen im reformierten und lutherischen Raum, nicht nur in ihren eschatologischen Bestrebungen und Erwartungen, sondern auch als Anlass für den Aufbau einer idealen Gesellschaft. Diese millenarische Strömung und das messianische Fieber (unter anderem verursacht durch die abenteuerliche »Erscheinung« des falschen Messias Schabbtai Zwi), das im gleichen Zeitraum die Gesamtjudentheit, Sephardim sowie Aschkenasim, erschütterte, bekräftigten sich gegenseitig.

Ich möchte diesen zwei Spuren, der utopischen sowie der millenarisch-messianischen, nachgehen, um zu zeigen, dass Millenarismus und Utopie, die damals »in der Luft lagen«, nicht nur Comenius beeinflusst und sein Denken gestaltet haben. Das pansophische Projekt von Comenius gehört vollständig zu der millenarischen und utopischen Tradition, die nach dem Reich Christi auf Erden strebt.

Dr. theol., Dr. sc. rel. Lucie Kaennel ist Theologin und Judaistikin in Zürich. Neben ihrem an der Schnittstelle von christlicher Theologie und jüdischen Studien liegenden Forschungsbereich setzt sie einen Schwerpunkt auf die Kultur als Ausdruck religiöser Fragen, insbesondere in Hinsicht auf Neuformulierungen von theologischen Aussagen in der Literatur-, Film-, Bilder- oder Musiksprache.

Lischewski, Andreas

Omnes, Omnia, Omnino: Zur Auslegungsproblematik einer pansophischen Triade

Im nachfolgend skizzierten Vortrag geht es um die Auslegung der von Comenius häufig gebrauchten und wirkungsgeschichtlich breit rezipierten Triade *omnes omnia omnino*. Doch was genau meint Comenius, wenn er fordert, dass *omnes omnia omnino* gelehrt werden solle? Schon die Frage nach den *omnes* wirft Probleme auf. Handelt es sich um die vollständige Summe aller *Individuen*? Oder denkt sich Comenius eher die *Menschheit* als Adressat der pansophischen Bildung? Und was genau wird gelehrt, wenn *omnia* gelehrt wird? Sicherlich nicht die unendlich vielen *Einzel Dinge*; ein schlechthin *Ganzes* lässt sich aber ebensowenig lehren. Welches aber sind dann die Kriterien, nach denen sich die jeweils wichtigen Bildungsgehalte *zwischen* dem bloß Mannigfaltigen und dem schlechthin Ganzen eingrenzen und bestimmen lassen? Am schwierigsten stellt sich schließlich die Auslegung des *omnino* dar, denn gerade hier scheint es viel Platz für die je eigene Ausdeutung der Interpreteten zu geben. Comenius selbst gibt jedoch eine relativ klare, allerdings viel zu wenig beachtete Antwort: „*OMNINO, nempe ad veritatem*“ (Pampaedia I,13 = CC S. 16, Sp. 7). Nimmt man diese radikale Wahrheitsbindung ernst, werden viele liebgewonnene Comeniusdeutungen fraglich; denn insbesondere eine ›kommunikative Pädagogik‹ lässt sich damit *nicht* mehr machen.

Der Vortrag versucht, die entscheidenden Linien ausfindig zu machen, innerhalb derer sich die Triade *omnes, omnia, omnino* bei Comenius ausprägt – angefangen von den pansophischen Programmschriften der 1630er Jahre bis zum Spätwerk der *Consultatio Catholica*. Dabei soll es vor allen Dingen um eine textbasierte Ausdeutung dieser Triade gehen, die bei Comenius ein wichtiges Bindeglied zwischen Pansophia und Pampaedia darstellt.

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Nejeschleba, Tomáš, and Dominik Whittaker

Philosophy of Medicine in Comenius' Pansophic Project. Its Bohemian Predecessors and Main Features

The paper deals with the position of medicine in Comenius' works with respect to philosophical issues, i.e. the goal of medicine, its methods, its crucial concepts, such as health, disease, etc. It is focused mainly on the part of pansophy in his *De rerum humanarum emendatione consultatio catholica* dealing with regimen and medicine as the art of healthy living. Comenius formulates here the criteria of a good doctor combining Galenic medicine with Paracelsianism. The anatomical knowledge, which Comenius describes as the doctrine about the relationship between the macrocosm and microcosm, must be supplemented by botanic and chemical knowledge analysing the effects of remedies. The sources of Comenius' conception of medicine will also be discussed in the paper.

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Pavlas, Petr

Generation of the Word and Deification of Man: Cusanus – Alstedius – Comenius

In the sixteenth and seventeenth centuries, metaphysics conceived in Aristotelian terms as *prima philosophia* made a comeback after a lapse of time. However, the accents of Baroque metaphysics differed in many respects from its ancient and medieval predecessors: it tended to replace *entia* with *intelligibilia* (and consequently *possibilia*), claimed to set up deductive, complete and homogenous system, and sometimes – as in the case of Comenius circle – put special emphasis on relations to explain the harmony and order of the created universe. As Martin Mulsow put it, the metaphysics of that „Third Force“ in the early modern philosophy is relational metaphysics where the notions of harmony and similitude play crucial roles. Furthermore, Willy Kabitz, Leroy Loemker, Massimo Mugnai and Maria Rosa Antognazza (among others) showed that it has its immediate source in the Herborn and Alba-Iulian encyclopaedism, particularly in its novel usage of the Trinitarian-theological concept of *immetatio* as inherited from Patristics and reinterpreted by Lullist tradition (Fabrist circle, Goclenius, perhaps even Bruno). Gottfried Wilhelm Leibniz, of course, is fundamentally indebted to this intellectual ferment.

The goal of this paper is to pick up the threads of the previous research in the field and to shed new light upon its conclusions. While considering the theological roots of the logical, combinatorial and metaphysical doctrine of harmony, I will argue that a closer look into Trinitarian theology is necessary to grasp the point. The particular intra-Trinitarian perichoretic or „immetative“ relations – *generatio*, *filiatio*, *spiratio* and *processio* have to be taken into account. As a consequence, I will argue that the notion of (*pan*)*harmonia* has its deepest ground in the relation of divine kinship: the kinship between God the Father and God the Son, perfected and completed by the Holy Spirit. All the creatural relations (of kinship) have its primordial source in that Trinitarian kinship. That is from which not only *analogia entis*, but also *genealogia entis* follows. As Johann Heinrich Bisterfeld puts it in *De uno Deo*: „*Generatio est prima productio*, [...] *actus naturalissimus*, [...] *ordine primus*.“

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Pospíšilová, Lenka

Comenius' Three Ways of the General Salvation of Nations

In my presentation, I shall discuss Comenius' programme of the three ways of the general salvation of nations, which he designed in Panglotta and which should serve as a way to eliminate the language confusion. To a certain extent, I shall compare this programme with the findings of the modern linguists. For when studying Comenius, one may find the basics of the theories that were later presented by Ferdinand de Saussure or by Noam Chomsky. This is, for example, the case of the formal language theory, whose elements we can discover in the pansophic language, as it was presented by Comenius in Panglotta.

Moreover, despite the fact that it is possible to agree with Comenius on many of his propositions, it is necessary to subsequently point out the problematic aspects, which are the result of his limited knowledge of languages as well as of the strong influence of the theological motives on his linguistic theory.

Přívratká, Jana

Language: The Vehicle and Mediator of Comenius' Pansophy

In order to realize the basic principles of pansophy, it was inevitable for Jan Amos Komenský (Comenius) to define such qualities of the language which was able to disseminate those principles in many-sided and, at the same time, understandable manner. Therefore, within the General Consultation, Panglottia as the theory of such a language became its irreplaceable part.

In accordance with his general philosophical concept, Comenius requires specific language qualities. It should be e.g. philosophical, harmonious, able to denote and express precisely the nature of things, etc. Such a language should participate in the general reform of human affairs by means of knowledge.

This paper would like, in main features, to clarify Comenius' language vision as a logical and integral part of his essential pansophical writing – the General Consultation on the Reform of Human Affairs (*De rerum humanarum emendatione consultatio catholica*).

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Ranalli, Brent

Unity of Brethren Tradition and Comenius's Pansophy

It is well documented that Comenius's (1592–1670) "pansophic" program of intellectual reform was influenced by a variety of European authors (e.g., Andreae, Campanella, Bacon, Patrizi) and trends such as Ramism and German Reformed encyclopedism. This paper enumerates some of the debts the pansophic program owes to a source closer to home: the Unity of Brethren, Comenius's own Hussite religious tradition. First, we examine several ways in which Comenius's intellectual-reform goals and methods echo the search for unity and harmony that was characteristic of the Brethren (internally, in the group's decision-making techniques, and externally, in its irenic efforts). Second, we see how the virtues Comenius prescribes for philosophers in his pansophic writings parallel the virtues considered necessary for religious irenics.

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Řezníková, Lenka

Panhistoria: The Concept of History and Comenius' Pansophical Project

History was one of the fields J. A. Comenius has been interested in since his early writings. His concept of history has evolved over time depending on the specific type of the text, and in accordance with his changing vision of knowledge as a whole. Since the 1630s, he began to elaborate the notion of what he called *panhistoria*. Unlike *pansophia*, *panhistoria* was supposed to present a critical survey of the most important knowledge of all disciplines achieved by mankind up to that time. In this sense, *panhistoria* can be conceived as one of the early project on *historia litteraria*. Although *panhistoria* stood outside the system of his *pansophia*, they should form one coherent and interconnected whole (together with *pandogmatia*). However, history was not only the sum of knowledge (1), it was also a way of representing knowledge (2), resp. epistemological

principle (3) as well. In this paper I want to try to outline Comenius' concept of history in terms of his changing epistemological system.

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Schifferová, Věra

Scientiarum fons metaphysica. Zu den metaphysischen Grundlagen der Pansophie bei Comenius

Der Beitrag beschäftigt sich mit der Beziehung zwischen Pansophie und Metaphysik bei Comenius. Ein Kennzeichen des Denkens von Comenius ist das Bemühen, die Reformvorschläge metaphysisch fest zu verankern. Dies gilt auch für sein pansophisches Bestreben, das eine ausgeprägte metaphysische Grundlage hat. Comenius hat darin eine ganze Palette von Impulsen des traditionellen und zeitgenössischen Denkens auf seine besondere synthetisierende Weise aufgenommen und auf besondere Weise – ebenso durch positive Akzeptanz wie mit kritischer Distanz oder kreativem Input – weiterverfolgt. Die metaphysische Synthese von Comenius wird auf einer sehr breiten Grundlage durchgeführt, aber für seine gesamte Philosophie, einschließlich der Pansophie, ist es entscheidend, dass er in diese Synthese den christlichen Neuplatonismus aufgenommen hat, der schließlich zu einer Art metaphysischem Stützpfiler und einem dynamischen kosmologischen Schema sowie zu einer dramatischen Handlungsgrundlage für seine pansophische Konzeption wurde.

Ab der zweiten Hälfte der 30er Jahre des 17. Jahrhundert versuchte Comenius, eine pansophische Metaphysik zu entwickeln, die ein integraler Bestandteil seiner pansophischen Bemühungen wurde. Um die Beziehung zwischen pansophischer Metaphysik und Pansophie zu verdeutlichen, sind die der neuplatonischen Tradition entnommenen Themen, vor allem universelle Harmonie, Analogie und Parallelität, von größter Bedeutung. Die metaphysische Grundlage ist hier die Idee der Spiegelung der gleichen göttlichen Ideen, wie sie der Mensch aus dem Buch der Natur (*liber naturae, mundi liber*), dem Buch des menschlichen Geistes (*mentis liber*) und dem Buch der Aussagen Gottes (*oraculorum Dei liber*) herauslesen kann. Der Bereich der pansophischen Metaphysik sind die Ideen, d. h. gemeinsame, angeborene Begriffe (*notitiae communes, notitiae innatae*), Zeichen von Gottes Bild, das in den Geist des Menschen eingepägt ist, zu dem Comenius noch gemeinsame, angeborene Fähigkeiten (*facultates communes, facultates innatae*) und gemeinsame, angeborene Instinkte (*instinctus communes, instinctus innati*) ergänzte. So gelangte Comenius in Anknüpfung an den christlichen Neuplatonismus zu einem einzigartigen Konzept der pansophischen Metaphysik: Sie ist nicht aposteriorische Wissenschaft „hinter die Physik“ (*post physicam*), sondern geht von den metaphysischen Prinzipien und Kategorien aus, die *a priori* gegeben sind. Die Metaphysik wird eine universelle Wissenschaft und zum Tor zum Tempel der christlichen Pansophie. Sie wird ein ausgezeichnet angeordneter Bau von den allgemeinsten Termini und Prinzipien, die an sich bekannt sind und kein Beweisen brauchen; sie wird gering wie ein Senfsamen, welches aber, nach Gottes willen, zu einem Baum der menschlichen Allwissenheit heranwächst wird. Comenius wollte in seinem „opus grande“ *Consultatio catholica* die Behandlung der einzelnen konkreten Themen nach den metaphysischen Prinzipien strukturieren, aber es ist ihm nicht gelungen, diese konzeptionelle Gesamtabsicht völlig und systematisch zu verwirklichen, sein Versuch blieb eine Gestalt von einigen vereinzelt Entwürfen.

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Sohma, Shinichi

Three Books of God and the Three Talents: To What Extent Pansophy Was Acceptable in Early Modern Japan?

The aim of this presentation is to consider the acceptability of pansophy in early modern Japan through investigating foreign language dictionaries compiled in early modern Japan.

From a macro point of view, it is said that Japan has swung between chauvinism and internationalism. Despite excellent Japanese–Portuguese Dictionary was published in Nagasaki as a result of positive acceptance of Western culture within a half century since the latter half of the 16th century, it was almost impossible for the Japanese in following century to grasp brief meaning of the Western texts due to isolationism policy conducted in the former half of the 17th century. Although the Netherlands in the period when Johannes Amos Comenius lived his last 15 years was the only one channel that Japan could contact with the West, moral and religious contents of the West were discreetly excluded. Whilst some works of his friends and his antagonists draw considerable attentions among the Japanese intellectuals, it has not been proved that Comenius' works were accepted in early modern Japan.

However, it can be pointed out some affinity between pansophy and Asian way of thinking. In contrast to the Three Books of God as the basic concept of pansophy, the Confucian tradition has a trichotomy of heaven, earth, and man (Three Talents). *Kinmozui*, published just eight years after *Orbis pictus*, was a pictorial textbook which was compiled on the principle of the Three Talents. While the Western learning was again gradually lifted since the late 18th century, the foreign language dictionaries, which inherited Comenian way of the division of the world, was almost naturally referred.

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Svobodová, Zuzana

Comenius' Pansophic Way to Unum, Verum and Bonum

The paper seeks to present the first three accidents of all things (*unum, verum, bonum* – one, true, good), or the transcendentals, in a way through eight degrees of world order according to *Consultatio catholica (De rerum humanarum emendatione consultatio catholica – General Consultation on an Improvement of All Things Human)* by Comenius. The aim is to show both descent and ascent degrees as an original synthesis of (neo-)Platonism and Aristotelianism. According to Jan Patočka, Comenius not only continued in metaphysical trinitarianism in a long tradition from Augustine, but Comenius transformed the triadic system to a deductive system. It is possible to see also Jan Patočka and his thoughts as an heir of Comenius. Both Comenius and Patočka were authors of a way to life in truth. Comenius' pansophic way and Patočka's movement of existence are present here, with an analysis of the similarities and differences.

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Vik, Dalibor

The Saint's Travel: A Forgotten Parallel to Labyrinth?

Whilst much has been written on various literary parallels, inspirations and analogues to Comenius's *Labyrinth* – intentional or unintentional, near or distant – however, it seems there still remains a lot to be discovered. When we search for such parallels in the English literature of the 17th century, it is perhaps *The Pilgrim's Progress* by John Bunyan, which first comes to mind as a prominent and notorious masterpiece. However, the almost impenetrable religious environment of various individuals, groups, radicals, sectarian movements and “gathered” churches in the 17th-century England gave birth to many pieces of literature, in which – by their very historical nature – the comparison to Comenius's writings may be apposite. In this paper we decided to focus on a forgotten work *The Saint's Travel to the Land of Canaan*. Written by an obscure and rather mysterious figure of Robert Wilkinson and printed by Giles Calvert, a prominent radical publisher in 1648, the work seems to share at least one, but substantial feature with Comenius's *Labyrinth*: both works represent examples of “negative allegories”. In both of them, the concept of the “journey” does not – as we may expect – take the shape of a spiritual, mystical ladder or staircase, where every step takes the traveller to a higher level, but rather it is a list of false rests, where every next step is discovered as a failure – until the final stage of knowledge is reached. The paper will address the question of similarities and dissimilarities in themes, concepts and structures of the two works, while dealing *Labyrinth* – in compliance with Jan Patočka – as an attempt to escape from the world, finally resulting in a glorious return in Comenius's concept of pansophy.

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Westerman, Wim

Pansophia for religious harmony

Comenius experienced an Europe with many religion-related conflicts and a wide variety of developing scientific, cultural, linguistic, philosophical and religious ideas. That stimulated his intention to construct a system of universal knowledge, Pansophism, representing harmony. Comenius wanted to teach this to everyone. With his *Orbis Sensualium Pictus*, translated into many languages, Comenius was a frontrunner with pictures in textbooks. This book addressed Islam in a comparative neutral way explaining this religion as a mixture of Judaism, ‘Gentilism’ and Christianity. Comenius saw Gentilism as a kind of polytheism with (semi-)gods like Jupiter. According to Comenius Mohammed was advised by a Jew and a Christian Arian monk, Archangel Gabriel and the Holy Spirit. Comenius emphasized that followers of Mohammed reject the Holy Trinity but honour Christ as a great prophet, although not as God's son. Comenius' approach was a ‘testifying dialogue’ to meet Jews and Muslims. He hoped as a convicted Christian that all nations would arrive at the adoration of Christ and intended a broader theology. He tried to adjust theology for all children, irrespective of their religious background. He considered beliefs like Judaism and Islam as representations of the same God. And Torah, Gospel and Koran as revelations of one God. But because of lack insight of their advocates there was not yet harmony among them. So Comenius observed intolerance between these religions and among Christians themselves. An inclusive stance would prevent clashes. Although he adopted an exclusive stance towards the Christian faith, his textbooks were, seen from a theological perspective pointing to religion in a broad sense and showing both positive and negative aspects of the three religions. His advice to coach children from early infancy in piety by means of adoration, praying and devotion, was also relevant for the three religions.

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Zemek, Petr

Abstract missing

Žukauskienė, Lilia, and Renata Jarovaitienė

Philosophical Implication of J. A. Comenius Educational Ideas

Versatile ideas and activities of J. A. Comenius (1592-1670) the great thinker and educator of XVII century, invite everyone to analyze, disclose and delve deeper in to Comenius Pansofia and Educational system connection.

Comenius pursue to create a Pansophical system based on the universal harmony of the world, man, and God. For this purpose, was a need of universal school – “schola universalis”, which had to reveal to the people universal knowledge, universal wisdom, universal happiness and morality, peace.

Part of Comenius’ Pansophy is Pampedia. If Comenius understood pansophy as “the knowledge of the true universe”, then the remembrance was “the teaching of the true knowledge of the universe.” The development of human natural powers, his education, had to become the “gates” in to cognition, and knowledge – as an instrument to improve the world, directing the human in to the whole perception.

Comenius’ approach to the essence of the world, humans place and position in the world, his relationship with a higher creature which has a metaphysical aspect, but in many respects his Pansophical ideas have extended to the real Comenius system of education. This is clearly seen in his didactics. Comenius recognizes the importance to educate human, i.e. to help him prepare to perceive himself, the world and God, to perform his as a citizen, a disseminator of culture and others functions.

Nowadays the idea of education of a permanent person and holistic nature of education are vitally relevant in the ontological perspective. Reflection on equality of education, social justice, freedom and responsibility, etc. is remarkably important in the context of modern education. Modern reality of education obligates us to develop scientific cognition of educational phenomena and to search for interconnectedness between Philosophy and Education practice.

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