

Miroslav Somr, Ludmila Opekarová

The World of Iniquity and the World of Piousness : (Comenius's belief in justice and in happy future of the mankind)

Studia z Teorii Wychowania 6/4 (13), 27-47

2015

Artykuł został opracowany do udostępnienia w internecie przez Muzeum Historii Polski w ramach prac podejmowanych na rzecz zapewnienia otwartego, powszechnego i trwałego dostępu do polskiego dorobku naukowego i kulturalnego. Artykuł jest umieszczony w kolekcji cyfrowej bazhum.muzhp.pl, gromadzącej zawartość polskich czasopism humanistycznych i społecznych.

Tekst jest udostępniony do wykorzystania w ramach dozwolonego użytku.

Miroslav Somr

Jihočeská univerzita, České Budějovice

Ludmila Opekarová

Vysoká škola technická a ekonomická, České Budějovice

The World of Iniquity and the World of Piousness (Comenius 's belief in justice and in happy future of the mankind)

Introduction

The themes of the moral world are the subject of further meditation in many of the Comenius 's works, particularly in his textbooks. Plato, Seneca, Socrates, a myriad of Greek and Roman philosophers, are the sources that attracted the philosopher and educator John Amos Comenius. He seeks not only inspiration in them but he also seeks support. His views are variations on the same theme – human subjectivity. J. H. Alsted, the Herborn educator, had undoubtedly influenced his views. We have already mentioned that his *encyclopedia* served Comenius as a model. There is a starting point for both thinkers. This starting point, the control of oneself or self-discipline, is Ethics. It is the foundation for politics, scholastics and economics. Symbiotics, as a practical science of social interaction (in the context of Comenius 's philosophical and pedagogical development) represents the transition from theoretical thinking to the applied sciences: social and educational. The transition from the autonomy of man to “the autocracy and thence to autarky” is the line of earthly mission of human life fulfilling its ideal of blissfulness. It is contained in a full-fledged virtue, ie. in the world of reasonable morality and moral reasonableness.

The Seventh stage of Pansophy is the *spiritual world*. The world of human abilities develops through human use, through cultivating, improving and transforming things. The world of morality is based on noble contact among people. The spiritual world deals with the deepest relations of the Supreme Spirit – God, souls and angels. God is the source of the good,

according to Comenius. God is the aim of human desire. The basis of the spiritual world is the man's dependence upon God.

*Three principles of the spiritual world exist there: the substance/matter longing to be given form, the spirit longing to give form, and the light which completes the form ...among the principles of the spiritual world it is the light of the Holy Scripture.*¹

The last journey of man in Pansophy is the return to God. Comenius cannot terminate his pansophic work differently than with the return of a man to the starting point of his journey. Wisdom is not intended solely for this life but also for the eternal life. *The world of human abilities, the world of morality, as well as the world of spirituality, are not necessarily meant as upgraded stages... but are also interpreted as further grades of decline and fall.*² This summarizing commentary to the Eternal World is not meant to be doubted by asking the question that must be asked. why? What is typical for God – peace, eternity solely belongs to the most perfect being: God. These characteristics are obviously not attributed to men and were not destined for them. Comenius, as a theologian, cannot, in his deep belief, question the characteristics of the Creator, the highest and absolute among all.

Man can not arbitrarily, but neither idly enjoy God's kindness. God expects from man, in the world of human nature, to prove his active site. On the other hand, in the eternal world, every intervention is performed by God and everything exists in God's eternity. To the ones alive everything begins at the moment of their birth, for the dead at the very moment of their death, *as they transgress at the moment of their death the in the stage of eternity. Souls do not die but last in eternity.*³

The Dialectics of Philosophy and Theology

Comenius keeps dogma in the spiritual world. How else could he! He is, after all, a theologian, a faithful son of the Unity of Brethren and its teachings are for him as a law. His thoughts range entirely within the framework of theology and this is the way his pansophic interpretation must be understood. The Church divides people between the pious and the impious. The souls of the pious find their place in the eternity of heaven, impious souls fall into the arms of Satan. The palm of God and the infernal abyss – these are the opposites of the eternal world. There is no longer redemption in the spiritual

¹ Komenský, J. A.: cit.d. díl I. p. 272.

² Komenský, J. A.: cit.d. díl I. p. 462.

³ Ibid. p. 438.

world. Man is destined for the final deal by his life. The state of the soul is to be joyful and blissful, or it is going to be cursed and agonizing. After the destruction of this age, there is the future world. The final Judgment will be made in the name of faith. Christ will judge our actions and His judgment will be merciless. Some will be called beatified for all times, others will be damned and cursed forever. *Those, sitting on His right, will be the ones, whom the impious scorned.* (Mdr. 2,3.4)

There is no need to make any changes or need to make a pilgrimage. We have reached absolute perfection. Imperfection creates the need for change, perfection is absolute peace. The idea of unification is found. The theologian Comenius came to the finality of having achieved the final wisdom – it is faith which is the ultimate revealed truth, a gift from God. Revelation is the basis of this higher understanding God is the absolute idea, absolute nothing and absolute perfection. Is the dialectics of philosophy and theology, or just an intellectual fight for the priority in the struggle for the man between two worlds? Comenius is getting further and further away from the religious dogma in his works and we find only pious meditations revolving around it in the spiritual world. After all, he lived in the world that almost resembled the biblical Sodom. The final part of *pansophia* contains eight fruits of pansophic aspirations.

The first of them, *pancarpia*, teaches how to use universal wisdom in general. The triad of human perfection is performed in the possibility of action and implementation. Self-improvement lies within human intellect, will and power. The highest form of pansophism represents the unity of God, the World and Man. *God is the power that is always transcending, the World appears in 7 stages, and man is perpetually discovering himself here.*⁴ The philosophical journey from the lowest to the highest, from the amazement, which is regarded as the beginning of philosophy, brings us to the fulfilled objective, which changes our amazement into the perfection of wisdom. Pansophism leads us to believe in the possibilities of our understanding to find true essence in things and ideas. It brings us light and salvation. Light in the mind, in the world, in the Holy Scripture, and peace of the certainty of worlds and knowledge are connected with the inner awareness and composure, when man settles up with things and people around him, and when he settles up with God in the eternal world. Salvation is the source of joy for body, mind and soul. Light is a tool of the fight against error.

⁴ Komenský, J.A.: cit.d. díl I. p. 475.

Pansophism is the light against the darkness, it is introducing order in the path of light and the victory of truth over error. Comenius attributes this to pansophism and thus to the whole process of cognition as a noble mission: to eliminate the ignorance of oneself and ignorance of God. The fear of Hell and the suffering in Purgatory are overcome and knowledge triumphs over the darkness of ignorance. *From this book of art and science, of reason and politics, of faith and theology, man can gain assurance. This kind of assurance cannot be denied by any sophist, cannot be distorted, cannot be challenged.*⁵ Besides the theoretical use Pansophy has a practical application. It helps to understand the Holy books as well as human books. We will get rid of mistakes, that led us astray, and we will find the only way of truth by using this book, Comenius considers.

The second chapter is dedicated to self-knowledge in general terms. *Panautognosia* is the first fruit of Pansophia. Self-knowledge in the Greek philosophical tradition is considered to be the pinnacle of wisdom and Comenius takes this assumption. Man turns to oneself as to the objective and the human natural, practical activity is the journey leading to self-knowledge. Pansophia helps, bringing its seven grades of goodness, to learn from it by God Himself. This is the path of bliss, which a theodidactic achieves, an orderly and gradual transition of one degree of knowledge to another. Man attains self-knowledge, understanding of matters and conceiving God by using Pansophia.

Panautonomia, general legality, is the second fruit of Pansophia. The general school of God's wisdom is freed of any compulsion, in both, science and faith. Comenius points out that in this school we all become theodidactics (pupils of God). Comenius' s Pansophia, thus, brings us to the harmony of the senses, reason and faith, in the aim to find belief in man, in things and in God. It is the awakening from the darkness, ... *when senses are led only by things. Senses are spontaneously followed by reason, that discovers the causes of things. Finally faith that can rely upon reasonable interpretation of the Holy Word. That is why will, which is used to follow reason, usually distinguishes the good and the evil.*⁶

The third fruit of Pansophia is universal autocracy, *panautokrateia* bringing us to control ourselves. This chapter was not completed. It was supposedly to deal with the importance of mental balance in every man that can be achieved through the light of pansophy. *Panautokrateia* fills

⁵ Komenský, J. A.: cit.d. díl I. p. 477.

⁶ Komenský, J. A.: cit.d. díl I. p. 481.

human life with overall self-reliance. The fifth is the fruit of Pansophia is *pampaedia*, universal education, which allows talented people all over the world, regardless the age, to achieve thorough knowledge of things and to access education easily. *Panglottia* helps to cultivate and nurture foreign languages of all nations for mutual understanding languages and culture. *Panorthosia* helps to identify mistakes, correct them, work on perfection and discard wrong habits. The final, tenth chapter of Pansophia, is called *panegyryus*. Demonstrating the importance and necessity of the General Assembly, the union of nations, whose aim will be to start and consolidate *panhenosia* – *general union, so that the whole world would become one House of Lord, one community, one kingdom, where God is inherent in everything.*⁷

Comenius ascribes that the General Assembly is to deal with practical and corrective tasks. Everything has to happen in the untrodden ways. Disputation should be without deceptions and mutual insults. All should respect the principles of order, peace and security. The one to preside over this Assembly is to be born Wisdom – Christ himself. Instead of current disputes brotherly collation should be installed. This universal Christian council should be based on the principle *Unity in the matters that are necessary, freedom in the unnecessary ones, but love in everything that matters.*⁸

The world of light and the world of darkness. Two opposites in Comenius's thinking and in his determined pursuit of the victory of light over darkness. The challenge is to concentrate all the light to oneself, in order to dispel the darkness. Concentrated light means concentrated order of matters. It was *panataxia* earlier called Pansophia, that consequently stems into /which resulted in Pampaedia, Panglottia and Panarthosia. The general characteristics of a pansophic man is that he is equipped with everything he needs for the universal cultivation of his mind, for the universal dealings with others, and for one's general awakening: competence to track self-control, self-reliance, to achieve the concept of universal unity. His autonomy is expression of the perfection in free and independent decisions on the matters of truth. The symbiosis of morality and wisdom accomplishes the precondition to pansophic unification of spiritual perfection. Theological completion of general excellence goes beyond the closed area of theological perception of the man and his mission in the world. *Human work and human coordination has its final goal which is the absolute unity of everything existing. However, this unity*

⁷ Komenský, J. A.: cit.d. díl I. p. 487.

⁸ Komenský, J. A.: cit. d. díl I. p. 490.

can be achieved only if man learns to resign on one's egotism.⁹ Pansophism is the core of Comenius's philosophical thinking, ethics is the essential criterion for his approach to politics.

Every Elijah must have the spirit of Seneca and in this (image) the whole world as one big state is presented as a great nation in which all are citizens, just as the church is to be a general body, extended across the the human race. However, it is worded as a question considering the limits of this ideal: „Bishops and pastors serve the singular, apostles and Elijahs serve the general“.¹⁰ Hence the reform emphasises on finding a common platform which Comenius calls „common general truth“. The descent of Elijah on earth is the result of Comenius's own reflections, while being aware of the weakness of a man to handle the task of general reconciliation. Here is the moment of self-projection when Comenius (considering whether he is to be the prophet) reconciles with the fact that it is in God's hands to decide who is to be the prophet. It is most probably his response to the claim of his colleague Drabik, a sworn enemy of the Hapsburgs and the Papacy, that „it is to be himself, Drabik together with Comenius, to become the two major prophets of their times, witnesses to God and God's reformers for the Czech and Moravian nations.“ (Komenský, J. A.: Prorocká výzva prorokům světla, vzdělavcům Evropy *Clamores Eliae* (Křiky Eliášovy)) This can be found in Comenius's last major work which was, as its eighth part to join his General Dispute on Reform of Human Affairs. What makes this work remarkable? Firstly, it is necessary to make a few notes on its „destiny“, which is very dramatic and even painful. The manuscript of this work was found in 1885 in Leszno, and during the Second World War it was transported to Herrnhut in Germany. In 1961 it was returned back to Poland. It is now housed in the National Archives in Poznan. Most of his text, Klaus Schaller says even 90%, is written in Comenius's own hand. Originally, the text were only notes to the planned work and had no clear-cut shape and the title was still unknown. The records prove that the first entry is dated January 3, 1665 and the last was recorded in the year of Comenius's death, September 26th 1670.

However, there was another problem arising from the nature of the comments, written very quickly, apparently in a hurry. Apart from Czech and Latin, there are many notes in German, Hebrew and Greek. The decryption has been attempted by several researchers. *First among them, Milada Blekastad attempted to read it, followed by Antonín Škarka, till his death in*

⁹ Patočka, J.: cit. d. p. 375.

¹⁰ Patočka, J.: cit. d. p. 42.

1972, until in 1975 Julie Nováková succeeded in deciphering the whole script completely.¹¹

The deciphered complete work by Julie Nováková was published in 1977 as the 8th issue of *Veröffentlichungen der Comeniusforschungsstelle in Institut der Ruhr-Universität Bochum* and it also contains a detailed introduction by the author, including comprehensive critical references. The interpretation of this chapter will be based both on the text of the cited works, and on the comments of the Czech edition of 1992, which is dedicated to Julie Nováková, without whose dedicated effort we would be deprived of one remarkable feature of Comenius's personality.

Comenius originally wanted to write this work in Latin and therefore he often thinks of a suitable title, besides the most frequently mentioned *Clamores Elia* he also considers *Redivivus Elias* (Elijah Animated) or *Voces Elia* (Elijah's Voices). It has been noted that most of the notes are written in Czech, and therefore the most often used title reads *Clamory* meaning *Clamours*, and in Czech comeniological studies such titles are found: *Elijah Challenging* (A. Škarka J. Polišenský) or *Elijah's Clamours* (J. Nováková) or *Clamours of Elijah* (J. B. Čapek, J. Popelová).

The book contains a great variety of notes and diary entries within the range of 379 numbered pages, including many clean sheets that were apparently designed to be rewritten up in the final edition. It also includes another component, which are the leaves inserted, sewn in or glued, loosely inserted, and in addition there are also cuttings, printed materials or and texts handwritten by other authors.

The protagonist of this last work of Comenius is the figure of the Old Testament prophet Elijah, a devout supporter and defender of justice (lived in 9 B.C.). It was this person that Comenius found best suited to express his urgent call for change, for remedy. Therefore, the central figure of this mystical work is identified with the idea of reform and thus here is the equation presented by J. Nováková: „Elijah = reformer, a witness of God, outstanding, keen servant of the Lord.“

This figure, however, has its Old Testament roots, which will be commented on later. The central figure of Comenius's script is supposed to be „the third Elijah“, whose arrival is to bring the final „reform of human matters“. *This Elijah is the final reformist. The first Elijah in the row was so called Tishbite who under the rule of Ahab restored the cult of Jahveh in Israel*

¹¹ Schaller, K.: *Komenského Clamores Eliae jako poučný politicko – pedagogický text*. SC 16, 1977, p. 63.

and let 450 Baal's prophets killed in Israel (1K18). The second „Elijah“ was John the Baptist (Mat. 17,12), and the third was, as the Bible says, still to come.¹²

Comenius adapted this original biblical myth about the man who was to arrive and prepare the second coming of Christ and establish the millennial kingdom of God, for his own purpose. His protagonist is nationally modified into a reformer to promote the idea of moral redress and idea of the Czech Reformation. This remedy should be in the spirit of the Dispute universal and must relate to the areas of politics, education, faith, and thus be applied in the school, the church and in the state organization. In the spirit of his humanist idea when things do not apply only to an individual, but also to his neighbours. There must be at least two men working on this area of reform, in accordance with the civil principle involved in its implementation. Comenius's Elijah is understood in a pluralistic and civic, in a patriotic and international, social way. This concept also contains its centre which, having its communicative and coordinative dimension, is the source of light and universal remedy. This center should be Collegium Lucis with its seat in London or Amsterdam, but also in Prague, which is the very center, the very heart of Europe.

Ecstatic effort to overcome contradictions

Now, returning to the line observed in the cited study of J. Nováková, which follows the socio-political views and desires of Comenius, several aspects should be commented on. Comenius's remedy efforts have strongly chillsiastic subtext, which is marked by several factors. Let us state at least three. One of them is strong influence of his close friend, a chillsiastic visionary Mikuláš Drabík. Another can be the senile age of Comenius who after all the hardships of his life might have been more open to such stimuli. But there is the third one: desire for self-assertion in this field of general remedy, when Comenius admits that he could be the founder of the „Elijah Schools“ constituted as an international association of reformers. It will certainly help to elucidate this stage of Comenius's efforts if we quote from the concise assessment as contained in the monograph by Kumpera¹³. *He (Comenius – M.S.) admits being weak, but if God gives him a sign – the invention of perpetuum mobile, he will be willing to accept the mission (to become founder of „Elijah School – M.S.) Then he sees the task to invite all the powerful of this*

¹² Nováková, J. *Sociálně politické názory a tužby Komenského v Clamores Eliae (1665-1670)*, SC 16, 1977, p. 48.

¹³ Jan Amos Komenský, Praha 1992, p. 213.

world to summon at an ecumenical council. There will be presented the divine "machina" (perpetuum), Pansophia (General Dispute), and prophecy, the three divine instruments and „three lights“ that were sent by God to Comenius. These form his favourite noetic triad: census – ratio – revelatio. Such mystical and unrealistic plans might be a sign of Comenius's mental twilight. But as a whole it is evidence of his inner problem – ecstatic effort to overcome contradictions. (Kumpera, J.: cit.dílo, p. 213)

Let us follow the line of vision of Elijah the Reformer who, in consonance with the views presented in the 14th century, was to bring remedy to religion and society. Always, however, he appears in a form of dualism of two men whose mission is to deliver to the world the spirit and power of Elijah. Such pairs occur e.g. in Matthew of Janov who indicates Ioannes Milicius and Konrad Waldhauser as the two Elijahs. Later the Czechs labeled John Hus and Hieronymus Pragensis as these two apocalyptic witnesses of God. The name of Elijah serves in general meaning, obviously having the function identifying the subject of extralingual reality. J. Nováková points out in this context that. ...*the third Elijah of Comenius is not the third incarnation of the historical Elijah, the real redivivus, as it was thought until recently.*¹⁴ It is beyond the capability of the individual to take over the enormous task of world-restorer, but each nation needs, says Comenius, such reformers like Elijah, the restorer. However, this idea in the quoted work of Comenius is not unambiguous. There exist a contradiction here, mentioned by the author of the above given coherent treatise on Elijah, and also by J. Kumpera, author of the monograph about Comenius. The question is clear. Was the period of Clamours Comenius's intellectual decline, or are the works contemporary to them (not only Unum Necessarium but also the Disputes with Maresius) still prove of the intellectual vitality of Comenius?

Our response can not be straightforward, but neither hesitant. Returning to what was already mentioned as psychological profile synthesizing Comenius's life, it is evident that at the end of his life his role of an exile, outcast, outlaw, eternal pilgrim on the road of Hope is reflected. There are both, activity and resignation, as the old man did not want to be content with the harms that life had brought: the loss of home country, the destruction of the Unity, the misery of moral climate of his time. Comenius on his path to light, at the end of his earthly pilgrimage, cannot but turn towards the symbol of justice, perfection, sincerity and moral salvation – God. Comenius's personal desire to become one of the Elijahs is limited, precisely illuminated

¹⁴ Nováková, J.: cit. stať, p. 49.

by his limitless sincerity relation to the greatness of God. His desire to take the lead in the reform of the Church, education, politics, and therefore can not be proud, authoritative and impatient. Comenius mission is humble waiting for God's sign, for His beckoning that was chosen for this task. The waiting for God's revelation is not resignation, his life attitude is imbued with a permanent strife for self-assertion and civic inclusion. The end of his life provides him with basically two options: *either the favourable sign appears and he will begin to act as Elijah, or if the sign does not come, he will write his last will. Therefore, in 1668, his work Unum Necessarium is published in Amsterdam.*¹⁵

The second paradigm of psychological profile of Comenius, as characterized by F. Hofmann, has apart from many years of his existence as an exile, also a social dimension, self-defense reflex, which is not hateful, though, but defensively conciliatory towards his opponents. *Unum necessarium* was according to Herder, „his most beautiful book“, but it is also an expression of resignation and a certain „ecumenical, over-confessional Christianity.“ Transition from identification to highlightment of Elijah follows the accentuation of the general human mission which lies in suppression of one's own self limiting predestination. „Schola Elijah, it will not only manage the activities of Elijahs all over the world, but also train their successors – the new Elishas, where Elisha is designed as the prophet after Elijah. Full correction cannot be accomplished in one generation.“ The seeming resignation changes into active appellation, a call to not only kings, nations, churches and schools, but to targeted point of joint activity – to the world council where the Comenius's thought of ecumenical reconciliation will prove and the path to the light of the world will be agreed on, to remedy human affairs. Comenius's vision is not based on political lines but on the moral line. His rejection of the current circumstances lies not only in social critique of contemporary forms of governance and limitations of political freedom, but the most important goal is the civil liberty, freedom of conscience and free will. Comenius is faithful to his creed in the necessity of the greatest gift in the human community, to bring people to freedom. Freedom is the bolt, the point towards which the Comenius's mission of the prophets aims to. The prophets are to encourage people to be active and live in a moral climate as allies and partners of Divine Providence. This is the task of the third Elijah: „*He will surely be filled with*

¹⁵ Popelová, J.: cit. d. p. 216.

*the spirit of Elijah the Tishbite, that is with zeal but also clothed in the spirit of Christ – tolerance. His sword is not physical but spiritual.*¹⁶

The connection between people must be based on affection and love. We have our destinies because we are the sons and daughters of one Father. Our relationship of reciprocity is imbued with brotherly and sisterly kinship and between brothers and sisters, there is no hatred and disagreement. *When the disagreement occurs, they have to endure and deal with each other, who believes to see things he should present them to others.*¹⁷ Comenius again shows his merciful and devout relationship to man. Hence his third Elijah is the announcer of the word, but also spiritual warrior. Comenius obliges him to remove all evil, „And every unclean spirit from the land.“ Nothing precludes the spirit of zeal that one of the Elijahs will bring. Comenius indicates Elijah Pandochea according to the statement of Agustinus: *that if all men are to be saved but only one damned, I would try not to be him, but the other way round – if only one man was to be saved, I would attempt to be him.*¹⁸ Where is the source of Comenius moral strength? The Unity of Brethren! His faith is not punished cruelly deceiver and not turn back all those who are following different roads. Dogmatic theologismus his former friends (Maresius), but also hateful, bloodthirsty antagonism (Drábik) Comenius is deeply alien. His third Elijah is a reformer and his mission is to eradicate heresy, not heretics (non errantes, sed errata ipsa). Therefore, the misunderstanding about one and others. Weapons of spirit, faith, love, justice, freedom are the moral values are used to defeat heresies, they do not murder, do not steal, do not lie and envy. Power not for the powerful, but freedom for the zealous. Elijah's aim is to combine all that God did not divide and the path to perfection, to the harmony of man and the world is a noble, organized, messianic reform. He has a tool that is spiritually helpful – Pansofia. There is no violence, hostilities, wars conducted in the name of „religious reformation“, as stated in the text Messenger of Peace (Angelus Pacis, 1667). Elijah is predestined to the mission of a reformer, peacemaker, shepherd *neither abolish the noble, nor elevate the low, and let them to coexist and interact in harmony.*¹⁹ Elijah's prescribed the course of action is not fight, but reconciliation, moderation between the objective and the means how to achieve it.

¹⁶ Nováková, J.: *Předmluva ke Clamores Eliae*, p. 8.

¹⁷ *Clamores Eliae*, Primus 1992, p. 35.

¹⁸ *Clamores Eliae*, Primus 1992, p. 39 .

¹⁹ *Clamores Eliae*, Primus 1992, p. 14.

Progression in achieving the objectives of this reform is also designated. The logic of the foregoing contemplation of the need of general remedy of human affairs is presented in it. No partial things, no partial remedy, no partial philosophy, no partial politics and religion, because Christ's kingdom is universal. Millenarian reasoning is brought to active remedial changes to the slaughter of all delusions. *You Jesuits, you, Dominicans, Franciscans, Lutherans, Calvinists, Mennonites, Arminians, Socinans – you mind your own things, coin special ways to heaven for your followers with your dogmas, rites and practices – stop, the road to heaven is Christ only: and the only truth is Christ: Christ is the only life – the only path to follow, let us all strive and let us all achieve this one eternal life, overflowing with joy.*²⁰) Comenius's last Elijah, unlike previous ones, from which the „first came up with the fire, the other with water, the third with the spirit and power of both,“ According to Comenius, every age has its Elijah and the difference between them is in *their zeal and endeavour – and God exposes the most zealous as an example and model, and the name taken from him.*²¹ Comenius identifies himself undisputedly in the main mission of Elijah when he also assigns him the value of his creed – the value of freedom to „proclaim the nations the liberty“ (omnibus gentibus amissam libertatem suam). At the same time he abandons the suggestions of his prompter and leaves the final decision in the hands of God: *It lies absolutely in God's will, whether he sends me or another. And as the deal of the last Elijah (Pandochei) is big, send, O Lord, more of them...*²²

Comenius's Pansophia is philosophy of reconciliation, discussions and invitations to leave the battlefields for discussion between the gates. From partial benefit to the supreme association aiming to achieve/and achievement of *the highest common and awaited benefit as it had been promised us by our Lord.*²³ This communion of all with all is not conspiracy of one side against the other but an alliance of all who oppose the side which start pitfall ... Thus the alliance is defensive. If such a coveted unity is achieved, then „all celestials“ will stand on the side of the wiser. It calls for peace striving, eager persuasion, sincere believing and moral summons to the nations, spreading the „light of God.“ *So said the Lord: Rule – but did not say fight – Politics*

²⁰ Ibid., p. 16.

²¹ Ibid., p. 37.

²² Ibid, p. 38, 39.

²³ Ibid, p. 42.

say: *What does not belong anybody let belong to the first holder: but do not say seize and fight with one another.*²⁴

Violence is significant for the Antichrist. Everyone using it to promote himself and his personal interests is a „tyrannus“ regardless his nationality or status. By Comenius no one should be forced to any activity, whether good or evil. His opposition to violence, however, has a much broader meaning, as I have already pointed out, it is primarily resistance to war turmoil. Rulers who lead foolish wars defile the kingdom of God. War is not only a bestial thing, but also godless, vain and cruel. He turns to the powerful of the world and addresses to them the whole cycle of *Ad Reges Tereze* in which he expresses his dissatisfaction with the governance of most kings, his disagreement with the institution of the monarchy, which according to him, comes not from God but from Satan. *Whoever seeks monarchy (= dominium super omnes reliquos), prosecutes and illegal thing (rem illicitam agit) because the monarchy is promised only to Christ – the kings are his regents, deputies (vicarii), viceroys (proreges). They do not seek horses, treasures and fraudimor, but they seek religion, justice and education, giving people the opportunity of livelihood, protecting marriage, establishing a number of schools of all kinds and disburden their subjects. Let them keep the order and peace everywhere and defend the poor...*²⁵.

From the general call to politicians that „the reform of the world cannot be accomplished until fraud and trickery are removed completely“, Comenius challenges kings: *Let cease to dominate Dodgers and let wars and violence end in the flock of Christ ... Peace can never be achieved by swords and spears ... Stop being Nimrods, men-hunters, and hunters of one another. It is not from God but from Satan Kings, stop being more rebellious than Ahab who, however pious he was, and limping on both sides, obeyed Elijah and called his people – priests included – You, who are not impious and not rebellious, do the same: call the Council of the Whole World.*²⁶

Comenius, however, continues his challenge even more specifically and extensively. Deterrence from war has moral and social content and political appeal *Like a large number of executions is a disgrace of an orderly state wars are a disgrace of kings and empires, especially Christians ones.*²⁷

²⁴ Ibid, p. 45.

²⁵ srv. Nováková, J.: *Sociálně – politické názory...*, p. 53–54.

²⁶ Ibid, p. 21-23.

²⁷ Ibid, p. 24.

From powerful kings Comenius has chosen the French king Louis XIV to be the convener of the council. Even he is an Ahab of honeyed politeness for Comenius. He only seeks a powerful ally for its purpose – convocation of the council, therefore the respectful and noble salutation: *Most Christian King, call (after consultation with the brothers – Christian Kings) the Christian world to the council I promise the name of God better success than any council in Christendom ever had – to be no longer fights – The success of the Elijah's council on Carmel – where God was glorified, the people brought out of the delusion, rain of blessing received (the curse reversed into a blessing, deceivers were beaten) – but we know whose spirit we are, we shall not fight with fire and the sword (but with the power of the spirit) – not striking the ones astray but the delusions – turning all in delusions into truth, all ruffles into unity – The slaughter of delusions.*²⁸

The paramount, most needful and sweet task is the elimination of wars. This idea of the Comenius echoes repeatedly because the reinstatement of peace is associated with the removal of Satan, the originator, architect, of this scourge of mankind. It is necessary to combine the victory over the evil with deeds of goodness, a symbol of the liberation of humanity from violence and immorality of war. Comenius calls for visible, useful and decisive deeds: Change the armories into „Bibliotheques,“ cast bells from cannons to play „music“ to the glory of God and wisdom of the human race. Even the winner does not always benefit from winning the war and he mentions Sodom as an example of the first public war in the world. The winner was not benefited, but Abraham was. *Stop being Nimrods, men hunters, and hunters of one another. It is not from God, but from Satan. True, the Scripture says that Nimrod was a strong hunter before the Lord, but not from the Lord, only before him – as well as you and even Satan himself. He looks and sees and he does not like them – The world's first open war was against Sodom – if you want, fight against your neighbor – But even there no prosperity was given to the defeater – the victory was given to Abraham.*²⁹ To reach the desired state, it is necessary to choose the way of government of the Dutch. Its advantages are shown in comparison of the Dutch Republic with the monarchy. Comenius's concept of the republic, the ideal which should be achieved by all monarchies, was not completely thought through and formally sophisticated. His idea was the absence of hereditary dynasty.

²⁸ Nováková, J., 1977. *Sociálně-politické názory a tužby Komenského v Clamores Eliae (1665–1670)*. *Studia Comeniana et historica*. 7(16), p. 47–62, p. 25–26. ISSN 0323-2220.

²⁹ *Ibid*, p. 23.

Reformation, the remedy of all things, must be general not only in philosophy, religion and politics. A partial remedy stems, according to Comenius, from individuals, and therefore had always failed and ended into a „new confusion.“ Comenius sees the cause in the separation of the components and ignorance of the interdependence between the theory and practice and their connection to the utility. Theory, practice, chresis, they belong to the triad from the partial to the general, a way from usage to action. *When researching why the previous reformers of religion didn't accomplish more, various reasons might be considered. Either they were more of mentors than teachers: more word hasslers than credible witnesses, Luther, Calvin, Socinus and others, whether real or apparent reformers. Huss began the reformation of Christian's life, Weigel, Arndt, Saubert, Meyfart and Hofburg went in his footsteps – but the world does not listen to them, because descendants of Eve still like more the tree of knowledge of good and evil than the tree of life.*³⁰ What is the secret of their failure? Their efforts were partial and none of them came to implement their plans fully, instead they focused on something partial. *Huss focused at the ungodly life; Dr. M. Luther on the article of justification (sale of indulgences), Calvin on the article on the Lord's Supper and ceremonies. Socinus went on to refute the very foundations and lay the new ones. Where to seek for the inadequacy of their work? Perhaps in error?* Comenius points to a relation of truth and error, and says that „every mistake is a participant of the truth.“ Therefore, any error implies ignorance of a part of the truth. To know the whole truth and relation of cause and effect was perhaps beyond the presence's frame of the persons mentioned and too far from the reality of future. However, Comenius's realistic view of the state of his time is much deeper. The powerful of his time who ruled the world were not the type of Platonic philosophers on the throne and did not know how, or precisely, did not want to listen to counsels of the wise. They were warriors and rulers. Hence, Comenius challenges politicians to leave a *deceptive Machiavellian cunning (which is submitted by Satan under the ostentatious name of „state interest“), i.e. aspirations by all the permitted and illicit means to turn everything to their own benefit, anything that seems to contribute in any way to consolidation of their own affairs. And you, theologians, religious guardians, bishops, put away your ambitions and quarrels for supremacy, the eternal mirror of unity and harmony in spiritual matters will teach you what it means to be a true Vicar*

³⁰ Nováková, J.: *Sociálně – politické názory...* p. 47.

*of Christ and the Apostles (reminding you of Christ's word: Do not appoint a Father on the earth – because – you are all brothers).*³¹

The Prophet – Comenius – Elijah – addresses many sharp reproofs to the pope and clergy, including the reformed priests and the priests of the Bohemian Brethren in exile. They carry not only the theological but also socio-political and economic aspects, he taunts them with usury, barter, avarice, luxury, indulgence in dress, barns, storehouses and cellars full of inventory, surplus of land and property while the poor are impoverished. The economic differences are no longer solely in the hands of God. Reformation of world will procure the remedy and the world will accept the improved rule of the Unity of the Brethren. „*Mandatum dilectionis*“ will be its basis. Comenius's a plan of socially political reform has clear-cut character crossing the reforming position and aiming to radical correction of the general change of circumstances. The power of the rich is based on the economical preponderance and its value reprobates human rights and justice. Therefore, it limits the power of the Pope himself, who should only be the Bishop of Rome, and thus the other bishops may obtained equality, the priests are to perform their mission for free, the kings shall tend to the needs of people, and everywhere else the republics will be established in which *the peoples will be free like Israel before the establishment of the kingship*. „*International trade will provide for the lack of necessities of life*“. *The principles were laid down by Comenius in six points as follows:*

1. *To buy surplus is a good, fair and necessary,*
2. *if it serves the nations and other people, balancing what is overflowing, and importing what is lacking,*
3. *when saving justice to not only their own benefit but also those from which the buyer exports, and those for whom the seller imports: without damage and without big profits,*
4. *never using violence anywhere, or tricks,*
5. *treating the barbarian people as human beings and neighbors. Surely, they are inhabitants of the world, their homeland is given them by God,*
6. *using their good temporal things to seek better treasures.*³²

³¹ Ibid, p. 49.

³² Nováková, J., 1977. *Sociálně-politické názory a tužby Komenského v Clamores Eliae (1665–1670)*. *Studia Comeniana et historica*. 7(16), p. 47–62, p. 57. ISSN 0323-2220.

The belief in reformation and remedy of human affairs, however, at this time remained a mere faith, foolish desire, millenarian, fanciful hope. Comenius met the idea of chiliasmus in his youth when he stayed on studies at the Theological Academy in Herborn, and he professed it at the end of his life in a rather apologetic writing *De cabbage* (1669), in which he emphatically distances himself from the Dutch millenarians – the Anabaptists of the 16th century and millenarian elements that are contained in the *Clamores* and *Consultation*. J. Nováková describes it as follows: *...the difference between corrective ideas of Comenius and the Millenarians is enormous. Comenius has been preparing this millennial kingdom for his whole life, lastly in Clamores. To call this codex (or planned file) chiliastic may be done only with many reservations. Comenius's chiliasmus (hardly orthodox!) is a synthesis of several factors: its the starting point is not the Apocalypse (though it is also cited) but the promise of the third Elijah in Matt. 17. 11. He continued the tradition of the Czech reformist establish the following equation: Elijah = the last reformer = the founder of the „last age“ (seculum ultimum), the „Golden Age“, „Heaven on Earth.“ He distinctively synthesized the tradition of Elijah, reformation and chiliasmus. This synthesis abounds in ideas ... of social politics, even in a mere notebook it (occasionally) goes into the specific details of the national economy. Therefore, we do not recommend Clamores to be regarded as an exclusively religious work. Its theme is, despite everything, the famous Comenius's PAN (all) including the welfare of the nation – Gentis Felicitas.*³³

Conclusion

Clamores is a work of warning, correction, challenge, graciously conciliatory and principally illustrative, condemning the violence of war and malevolent verbal hassles, the fountain of love and call for restoration of a just, restored kingdom of Christ, reckoning with the „devil's cunning.“ At the same time, it highlights the problems of the world, poverty and wealth. The solution is unconflicted, conciliatory, finding comfort of the heart, inner paradise, escape and inner experience. It is addressed to all Christians, the whole mankind of God. Therefore it is not dreamy but dreamful, is not heretical but deeply human, is not final but prospectively thinking. He concludes with a general prayer. *That everything that was predicted in the last age be turned into prayer. Like: that they shall beat swords into plowshares and say, „God, you are the God of peace – let the last age correspond to the first. Initially, there were no swords, spears, rifles in the world – but sickles, hoes and mattocks*

³³ Nováková, J.: cit. stud., p. 57, 58.

*Kain, Nimrod – Pharaoh – filled the earth with instruments of murders. Stop it – command to beat the swords, cannons into bells.*³⁴

Comenius's final work is not a mere theological treatise, it is not a twilight of Comenius's intellectual forces, resignation and passive beliefs. Comenius is determined reformer, who firmly believes, despite his old age, in the need of activity to overcome passive faith and calls sincerely for the general reconciliation and remedy of human affairs. Is it only hope that remains? Much more! Also, desire and love of liberty, belief in social justice and future for the mankind.

Comenius's hope was unfulfilled during his lifetime, his calling was not answered, his message to the mankind was not realised. However his heritage, which was neither a mere challenge nor a prophecy, but magnificent vision of better mankind, has been addressing the generations ever since.

Bibliography

- Patočka, J.: *Aristoteles, jeho předchůdci a dědicové: studie z dějin filosofie od Aristotela k Hegelovi*. Československá akademie věd, Praha 1964.
- Patočka, J.: *Jan Amos Komenský, Gesammelte Schriften zur Comeniusforschung*, vydáno Klausem Schallerem, Bochum 1981, Nr. 12.
- Komenský, J.A.: *Dílo 1592-1670*. svazek 3. Praha 1978.
- Komenský, J.A.: *Vybrané spisy. Autobiografická vyznání plány a dopisy*, svazek VIII. SPN, Praha 1975.
- Komenský, J.A.: *Obecná porada o nápravě věcí lidských, díl. I.-III*. Praha 1992.
- Novák, A.: *Čtvero poselství J.A.Komenského, nakl. Borový* 1916.
- Novák, J. V.: *Jan Amos Komenský: jeho život a spisy*, Praha 1920.
- Nováková, J.: *Sociálně-politické názory a tužby Komenského*, SC 16, 1977.
- Palouš, R.: *Komenského Boží svět*, SPN, Praha 1992.
- Schaller, K.: *Komenského Clamores Eliae jako poučný politicko-pedagogický text*, Sociologický časopis 16, 1977.
- Clamores Eliae, Křiky Eliášovy, výbor*, Praha 1992.
- Čapek, E.: *Komenský vychovatel*. Praha 194.8
- Čapková, D.: *Vychovatelský odkaz J.A. Komenského. In: Otázky současné komeniologie*, Praha 1981.
- Čapková, D., Kyrášek, J., Šámal, J.: *Jan Amos Komenský*, Praha 1963.
- Heybergerová, A.: *Jean Amos Comenius (Komenský): sa vie et son oeuvre d'éducateur. Honoré Campion*, Paříž 1928.

³⁴ Nováková, J.: cit. stud. p. 51.

- Hofmann, F.: *Psychogram J.A. Komenského, cesta k syntetizujícímu životopisu. In: Komenského poselství člověku a světu. Sborník z mezinárodní vědecké konference, České Budějovice 2000.*
- Komenský, J.A.: *Jak dovedně užívat knih, hlavního nástroje vzdělávání. Muzeum J. A. Komenského, Uherský Brod 1986*
- Komenský, J.A.: *Listové do nebe. Jan Kváčala, Liptovský Svätý Mikuláš 1902.*
- Komenský, J.A.: *Poselství Jednoty bratrské o vzácném statku jednoty, řádu kázně a poslušnosti. Kalich, Praha 1940.*
- Komenský, J.A.: *Renuntiatio mundi, to jest: Výhost světu, Spolek Komenského, Praha 1878.*
- Komenský, J.A.: *Veškeré spisy, sv. XV., Ústřední spolek jednot učitelských na Moravě, Brno 1910.*
- Komenský, J.A.: *Vševýchova. Praha 1948.*
- Komenský, J.A.: *Vybrané spisy. Autobiografická vyznání plány a dopisy, svazek VIII, SPN, Praha 1975.*
- Komenský, J.A.: *Obecná porada o nápravě věcí lidských, díl. I.-III. Praha 1992*
- Kumpera, J.: *Jan Amos Komenský, malý profil velké osobnosti. Muzeum J.A. Komenského, Uherský Brod 1987.*
- Kumpera, J.: *Jan. Amos Komenský. Svoboda, Ostrava 1992.*
- Kurdybach, L.: *Působení Jana Amose Komenského v Polsku, SPN, Praha 1960.*
- Kváčala, J.: *Johann Amos Comenius: Sein Leben und seine Schriften, Lipsko 1892.*
- Kváčala, J.: *Marja Habsburska i Walka Komenskego z braćmi polskim, Varšava 1928.*
- Lochmann, J. M.: *Comenius, Imba, Freiburg 1983.*
- Masaryk, T. G.: *Ideály humanitní. Praha 1968.*
- Molnár, A.: *Česko-bratrská výchova před Komenským, Praha 1956.*
- Moutová, N., Polišínský, J.: *Komenský v Amsterdamu. SPN, Praha 1970.*
- Nesemann, F.: *Comenii Lesnae excidium und Vindicationis famae et conscientiae calumniae tertia et quarta, Lešno 1894.*
- Novák, A.: *Čtvero poselství J.A. Komenského, nakl. Borový 1916.*
- Novák, J. V.: *Jan Amos Komenský: jeho život a spisy, Praha 1920.*
- Nováková, J.: *Sociálně-politické názory a tužby Komenského, SC 16, 1977.*
- Palouš, R.: *Komenského Boží svět, SPN, Praha 1992.*
- Pánek, J.: *Comenius und die Politik. Aspekt seiner Tätigkeit und insbesondere seines Denkens ohne Bedeutung wäre. Comenius – Garten in Rixdorf, Colloquim, Berlin 9. Juni 1990.*
- Pánek, J.: *Politické labyrinty Jana Amose Komenského, Filozofický časopis 1/1992.*

- Patočka, J.: *Aristoteles, jeho předchůdci a dědicové: studie z dějin filosofie od Aristotela k Hegelovi*. Československá akademie věd, Praha 1964.
- Patočka, J.: *Jan Amos Komenský, Gesammelte Schriften zur Comeniusforschung, vydáno Klausem Schallerem*, Bochum 1981, Nr. 12.
- Polišenský, J., Pařízek, V.: *Jan Amos Komenský a jeho odkaz dnešku*. SPN, Praha 1987,
- Polišenský, J.: *Jan Amos Komenský – Comenius a jeho snahy o obecnou nápravu věcí lidských. Nadace Jiřího z Poděbrad pro evropskou spolupráci*, Praha 1997.
- Polišenský, J.: *Jan Amos Komenský*, Praha 1963.
- Polišenský, J.: *Třicetiletá válka a evropská krize 17. století*. Svoboda, Praha 1970.
- Popelová, J.: *Filozofia Jana Amose Komenského*. Nakladatelství Pravda, Bratislava 1986.
- Ransdorf, M.: *Muž velké touhy: Komenský proti proudu dějin*, Laguna, Praha 1995.
- Skalková, J.: *Od teorie k praxi vyučování*. SPN. Praha 1978.
- Somr, M.: *Jan Amos Komenský, poutník na cestách naděje*. Vydáno vlastním nákladem, Tiskárna V. Johanus, České Budějovice 2007
- Somr, M.: *Muž naděje a touhy, posel budoucnosti*. PF JU, České Budějovice 1999.
- Straka, J.: *Osmero školních řečí o J.A. Komenském*, Tábor 1930.
- Šmaha, J.: *J.A. Komenského Cesta světla vyšetřena a vyšetřenu býti mající, to jest, rozumné vyhledávání, kterými způsoby lze zdárně rozdělovati již naposledy pod večer světa rozumové duchů světlo, moudrost, po všech myslích všech lidí a po národech*. Alois Svoboda, Praha 1920.
- Thomson, G.: *O staré řecké společnosti. První filozofové*. SPNL, Praha 1958.
- Veškeré spisy J.A. Komenského, sv. XV.*, Brno 1910.
- Vybrané spisy J.A. Komenského*, Praha 1958-75.
- Vyskočil, F.: *Jan Amos Komenský, kapitoly o jeho předcích, rodičích, příbuzných a místě narození*. Nakladatelství Blok, Brno 1990.
- Weber, M.: *Politika ako povolanie. Spektrum*. Bratislava 1990.

The World of Iniquity and the World of Piousness (Comenius' s belief in justice and in happy future of the mankind)

Man can not arbitrarily, but neither idly enjoy God's kindness. The world of human abilities and of wisdom is directed towards the spiritual world. Salvation for the body, mind and soul are the sources of joy. Light is

a tool for fighting errors. Pansophism is the light against the darkness and it puts order on the path of light. Pansophism is the victory of truth over the mistakes of the world of Sin, leading into the world of piousness.