

Teorie poznání u sv. Bonaventury

THEORY OF KNOWLEDGE ACCORDING TO
ST. BONAVENTURE

TOMÁŠ NEJESCHLEBA

Centrum pro práci s renesančními texty

Katedra filozofie

Filozofická fakulta

Univerzita Palackého v Olomouci

Křížkovského 12

771 80

tomas.nejeschleba@upol.cz

ABSTRAKT

The article deals with St. Bonaventure's reception of Aristotelianism in the theory of knowledge. It focuses on both sensual and intellectual cognition and reconstructs the main features of St. Bonaventure's epistemology. While in the realm of senses Bonaventure follows mainly Aristotle as a master of knowledge, in the realm of intellect he is mostly depended on Plato, as the master of wisdom, and St. Augustine. However, the sensual cognition is in Bonaventure influenced by Augustinianism, and intellectual cognition is described with the help of Aristotelian terminology. Bonaventure tries to harmonize both traditions. On the one hand he accepts the necessity of senses for cognition. On the other hand, he emphasises the unchangeability of the object of cognition by means of exemplarism and the infallibility of the cognizing subject by means illuminism. Bonaventure's approach is motivated by theology. Philosophy is according to him inseparable from theology, which therefore must have a crucial impact on philosophical thought.*

* Studie je rozšířenou verzí přednášky proslovené na CMTF UP v Olomouci dne 27. září 2017 u příležitosti oslav 800 let výročí narození sv. Bonaventury z Bagnoregia. Studie je výsledkem badatelské činnosti podporované Grantovou agenturou České republiky v rámci grantu GA ČR 14-37038G „Mezi renesancí a barokem: Filosofie a vědění v českých zemích a jejich širší evropský kontext“.