

ŽILVINAS VAREIKIS

## The Controversies of Sage's Representation in the Laozi' and Spinoza's Ontology: the Comparative Approach

### *Summary*

Basing on the classical Benedict's Spinozas Western philosophy and on the Chinese thinker's Laozi ontological ideas is discussed sage's conception which determines an harmoniuos treatment of relationships between nature and between society. These aims are achieved by civilization and philosophical comparativities approaches. For both thinkers sage is the person which cognizes existence and overall influence of Dao or God as the primordial spring of being. It ensuiues from it the further

questions in the process of discussion: the identity of obscurants – the opposite side of sage; an authenticity of philosophical thinking, the conformity / nonconformity and the peculiarity of an intercultural thinking. Without aforesaid sages talk contents the answers to the questions are found in the Heidegger's, Jean-Paul Sartre, Maurice Merleau-Ponty, Chinese thinker's Zhuangzi ontological ideas. There are revealed the conjunctions of heterogenous thinking traditions by analysing existential questions.

**Keywords:** Laozi, Spinoza, classical Western philosophy, Daoism philosophy, sage, nonconformity, ontology, intercultural philosophy, comparative philosophy, civilization comparativity.