

## **ERNA BANIĆ-PAJNIĆ**

### *PETRIĆEVO VIĐENJE PLATONA I ARISTOTELEA PREMA DODATKU NOVE SVEOPĆE FILOZOFIJE*

#### Sažetak

U svim dosadašnjim prikazima Petrićeve filozofije ova se najčešće sagledava kao mišljenje što se kreće između dva pola – Platonove i Aristotelove filozofije, pri čemu se Petrićev antiaristotelovski stav izjednačuje s njegovim proplatonovskim opredjeljenjem. Pritom, međutim, nije uočena zanimljiva činjenica – to da Petrić kao platoničar proradbi Aristotelove filozofije posvećuje četiri obimna sveska (Peripatetičke rasprave), a izričitoj proradbi Platonove filozofije svega nekoliko stranica, i to ne u svojim najznačajnijim djelima, već u dosad slabo poznatom Dodatku Novoj sveopćoj filozofiji (neke dijelove Platonove filozofije, doduše, prorađuje u svojim *Discussiones peripateticae*, no isključivo kroz usporedbu s Aristotelovom filozofijom). U ovom se tekstu upozorava na značenje toga Dodatka u kojem se potvrđuje ne samo već uočena kompleksnost Petrićeva odnosa spram Aristotela, već i njegovo u svjetlu novovjekovnih uvida zanimljivo viđenje Platonove filozofije. U tom Dodatku Petrić zapravo prorađuje Platona i Aristotela i kao mističke i kao egzoteričke filozofe, pri čemu su nadasve zanimljive njegove analize Platonove filozofije, a isto tako onda i njegovo viđenje odnosa dvojice filozofa, što se temelji na pogrešnoj pretpostavci o Aristotelu kao autoru mističke filozofije. Zanimljivo je napokon i njegovo određenje odnosa dvojice antičkih filozofa spram spisa »*priscae theologiae*«, »Kaldejskih proroštava« i Hermesu Trismegistu pripisanih spisa, dvojezično izdanje kojih sadrži upravo ovaj Dodatak.

*PETRIĆ'S PERCEPTION OF PLATO AND ARISTOTLE ACCORDING TO  
THE APPENDIX TO NOVA DE UNIVERSIS PHILOSOPHIA*

Summary

In all of the thus-far reviews of it, Petrić's philosophy has most often been considered to be a thought that fluctuates between two poles – Plato and Aristotle's philosophies – and at the same time, Petrić's anti-Aristotelian standpoint is thought to be on a par with his pro-Platonic orientation. However, a rather interesting fact has not been observed – the fact that, as a Platonist, Petrić dedicated four very comprehensive volumes (*Discussionum peripateticarum*) to the reflection on Aristotle's philosophy, and only a very few pages to the reflection on Plato's philosophy. It is also interesting that these very few pages are not to be found in his principal works, but rather in the not well-known Appendix to *Nova de universis philosophia*. In this study, I shall point to the importance of the Appendix, which confirms not only the already observed complexity of Petrić's relation to Aristotle, but also his – in respect of the modern age insight – interesting perception of Plato's philosophy. In the Appendix in question, Petrić, in fact, considers Plato and Aristotle as both mystical and exoteric philosophers. Also, Petrić's analysis of Plato's philosophy in the Appendix is strikingly interesting, as well as his perception of the relation of the two philosophers, something that is based on the misconception of Aristotle being the author of mystic philosophy. And finally, something that is also interesting is the way that Petrić determines the relation of the two ancient philosophers towards the treatises *Priscae theologiae*, *The Chaldean Oracles* and the treatises attributed to *Hermes Trismegistus*, a bilingual publication of which is contained in the Appendix here at issue.