

ANTO MIŠIĆ

*SLIČNOSTI U PLOTINOVU I PETRIĆEVU*

*POIMANJU JEDNOG (An-unum)*

*Sažetak*

Već mladenačko razočaranje Aristotelovom filozofijom i susret s platonizmom, osobito preko Ficinovih djela, označili su početak i razvoj Petrićeve filozofije. Značajan je utjecaj na Petrića imala osobito neoplatonička filozofija Plotina, Prokla i drugih. Neoplatonički se utjecaj može uočiti u mnogim Petrićevim filozofskim mišljenjima. Ovdje nas zanima odnos Plotinova i Petrićeva shvaćanja *Jednog*.

Misao spoznaje samo ukoliko definira i razlikuje, tj. ukoliko se kreće u sferi logike i mnoštvenosti. Ona se međutim ne zaustavlja na mnoštvenosti, nego teži nadilaženju svakog objekta i dostignute granice. Zahtjev za jedinstvom prirodan je misli, ali i poriv da nadilazi i samu sebe. Zato *Jedno* može biti definirano na neki način samo u dijalektičkoj opoziciji mnoštvenosti, i to ne stoga što bi *Jedno* i mnoštvo bili metafizički suprotni, nego zato što je *Jedno* prvi uzrok svakom mnoštvu. *Jedno* je iznad svake misli i svakog bića, nedokučivo i neshvatljivo, o njemu možemo reći samo ono što nije. Prema Plotinu i Petriću *Jedno* je prije svega izvor stvarnosti, ali i konačni cilj svakog bića. Ono je apsolutni uvjet misli i volje, života i kozmičkog reda. *Jedno* je uvjet i samom mnoštvu, koje iz njega izvire i u nj uvire. Premda je *Jedno* prvi izvor i samoj misli, životu, duši... ono samo nije ni intelekt, ni samosvijest, ni duša, ni ljubav. *Jednome* se ne može pridavati ni bit, ni biće, ni život... ne zbog toga što bi ono bilo manje od nekog od tih predikata, nego jer je *veće* od svega toga. *Jedno* se ne može identificirati

sa zbrojem pojedinih stvari, jer one zahtijevaju neki izvor ili počelo koje od njih mora biti različito i logički prije. Prema Plotinu i Petriću *Jedno* je iznad svakog bitka (bića), što ipak ne znači da nije ništa, da je nepostojeće, nego to ponajprije znači da *Jedno* nadilazi svako biće o kojem imamo iskustvo. Pojam bića izveden je iz objekata našeg iskustva, a *Jedno* nadilazi sve te objekte, pa prema tome nadilazi i sam pojam koji se temelji na tim objektima.

U svom izlaganju želim izdvojiti najkarakterističnije točke Plotinove i Petrićeve nauke o *Jednom* i istaknuti njihovo suglasje i eventualne razlike.

## *SIMILARITIES IN PLOTINUS AND PETRIĆ'S CONCEPTION OF ONE (An-unum)*

### *Abstract*

The already youthful disappointment by Aristotle's philosophy and the encounter with Platonism, particularly through Ficino's work, have marked the beginning and development of Petrić's philosophy. Particularly the Neo-Platonic philosophy of Plotinus, Proclus and others has significantly influenced Petrić. The Neo-Platonic influence can be observed in many of Petrić's philosophical thoughts. We are interested here in the relation of Plotinus and Petrić's understanding of *One*.

Thoughts comprehend only insofar as they define and differentiate, i.e. insofar as they move in the sphere of logic and multitude. However, they do not stop at multitude, but aspire to surpass every object and the reached limits. A request for unity is innate to thoughts, but an instinct to

surpass their very self too. That is why *One* can in a way be defined only in a dialectical opposition to multitude, not because *One* and many would be metaphysically contrary, but because *One* is the first cause of every multitude. *One* is beyond all thought and all being, unfathomable and inconceivable, one can say of it only that which it is not. According to Plotinus and Petrić *One* is before all the source of reality, but the final aim of every being too. It is the absolute condition of thought and will, life and the cosmic order. *One* is also the condition of multitude itself that both arises from it and pours into it. Even though *One* is the first source of thought itself, life, soul ... it itself is neither an intellect, self-awareness, soul nor love. Neither essence, being nor life can be ascribed to *One* ... not because it would be lesser than one of these predicates, but because it is *greater* than all of them. *One* can not be identified with the sum of individual things, because they require a source or a principle, which must be different from them and logically prior. According to Plotinus and Petrić *One* is beyond all existence (being), which nevertheless does not mean that it is nothing, that it is non-existent, but primarily means that *One* surpasses every being that we have experience of. The notion of being is inferred from the objects of our experience, and *One* surpasses all those objects and accordingly it surpasses the very notion that is based on those objects too.

In my exposition I aim to separate out the most characteristic points of Plotinus and Petrić's doctrine on *One* and point out their concordance and possible differences.

Translated by **Ana Janković**