

Petrićev POJAM filodoksije

Sažetak

Petrić koncipira pojam filodoksije s osloncem na Platonov pojam »doksa«, ali i u polemici s Aristotelom, kao pojam kojim izriče neautentičnost Aristotelove filozofije. Neautentičnost, »neznanstvenost« Aristotelove filozofije sastoji se, po Petriću, kako u predmetu, tako i u metodi te filozofije. Aristotelov pojam »bića (kao bića)« za koji Petrić drži da predstavlja predmet »Aristotelove znanosti o biću« (tj. jedan od predmeta Aristotelove Metafizike), tjelesno je biće, tjelesna supstancija sa svojim akcidencijama. Petriću se taj predmet ukazuje kao ono stvoreno, nasuprot vječnom i nepromjenjivom biću (kakvo su Platonove ideje), neistinsko biće o kojem nema znanosti.

Aristotelov pristup tom biću je, tako tumači Petrić, silogizam. Silogizam, međutim, omogućuje spoznaju nužne veze između nekog subjekta i njegovih trpnih stanja. Zbog toga silogizam, sa svoje strane, neovisno o pojmu predmeta »znanosti«, omogućava pristup samo onom biću, ili spoznaju samo onog bića koje je trpno. Na temelju pojma »bića kao bića« kao stvorenog i kontingentnog bića i silogizma kao načina pristupa, spoznaje tog bića, utvrđuje Petrić Aristotelovu filozofiju kao filodoksiju.

Petrić's CONCEPT of Philodoxy

Abstract

Petrić's concept of philodoxy has its foothold in Plato's concept of »doxa«, though also, in dispute with Aristotle, as a concept with which Petrić expresses the inauthenticity of Aristotle's philosophy. According to Petrić, the inauthentic, »nonscientific« quality of Aristotle's philosophy consists of both the subject and method of his philosophy. Aristotle's concept of »being (as being)«, which Petrić holds to represent the subject of »Aristotle's science of being« (i.e. one of the subjects of Aristotle's *Metaphysics*), is bodily being, bodily substance with its accidents. Petrić understands this subject as what is created, in opposition to the eternal and unchangeable being (such as Plato's Forms), and thus as untruthful being of which there can be no science.

According to Petrić, Aristotle's approach to this being is a syllogism. Syllogisms, however, enable the understanding of the necessary relation between a certain subject and its accidental states. Due to this and independently of the concept of the subject of science, syllogisms enable the approach to only that very being or the understanding of only that very being which is accidental. On the basis of the concept of »being as being« as created and contingent being, and on the basis of syllogisms as ways of approaching, understanding this being, Petrić declares Aristotle's philosophy as philodoxy.