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***SPINOZINA FILOZOFIJA BOGA U TUMAČENJU PAVLA VUK-
PAVLOVIĆA***

Sažetak

Svoju nakanu iz g. 1932. da napiše znanstvenu monografiju o Spinozinoj filozofiji Pavao Vuk-Pavlović ostvario je kao studiju o Spinozinoj filozofiji Boga. U njegovoj knjizi Spinozina nauka (1938) to se može prepoznati na trima razinama: u strukturi studije, u tumačenju Spinozinih pojmova i u tumačenju Spinozine metode.

U većini od 42 poglavlja pisac obrađuje Spinozin nauk o Bogu. Čak su i poglavlja, koja izlažu Spinozinu filozofiju prirode, pisana tako da budu u funkciji filozofskog tumačenja Spinozina poimanja Boga. I to ne zato što bi se između Boga i prirode mogla uspostaviti jednakost nego upravo obratno – jer između njih postoji radikalna nejednakost. O ključnom Spinozinu terminu Vuk-Pavlović zaključuje: »Spinozin izraz Deus sive natura kraj mnogoznačnosti imena ‘natura’, sam za sebe u okviru Spinozina sustava ne obvezuje ni na što, niti može da ovlasti na bilo kakav određeni zaključak!« I tako, posredno, zagrebački filozof izriče svoj stav o dvjema interpretativnim tradicijama o Spinozi: da je ateist i da je panteist. Iz Spinozina razumijevanja Boga slijedi, ističe Vuk-Pavlović, i njegova filozofska metoda: »Bog je prvo i po redu spoznavanja i po redu prirode.« Takvi su uvidi ponukali Vuk-Pavlovića da u završnom dijelu svoje studije s dužnim metodološkim oprezom propita odnos Spinozine filozofije i kršćanstva.

Za Vuk-Pavlovića Spinoza je filozof s rješenjem za krizu epohe, a njegov filozofski sustav most između dviju različito usidrenih kultura: prirodoslovne i religiozne. Da bi jasno izrekao svoje stajalište, zagrebački filozof pravi jedini

ekskurs iz 17. u 20. stoljeće, da bi prepoznao i osudio totalitarizme rase i klase, a Spinozinu filozofiju Božje ljubavi ponudio kao svoj filozofski odgovor.

***SPINOZA'S PHILOSOPHY OF GOD IN THE INTERPRETATION OF
PAVAO VUK-PAVLOVIĆ***

Summary

In an aim to write a scientific monograph on Spinoza's philosophy in 1932, Pavao Vuk-Pavlović produced a study on Spinoza's philosophy of God. In his book *Spinozina nauka* (Spinoza's doctrine, 1938) it can be recognized on three levels: in the structure of the study, in the interpretation of Spinoza's notions, and in the interpretation of Spinoza's method.

Most of the forty-two chapters deal with Spinoza's doctrine on God. Even the essays, which construct Spinoza's natural philosophy, have been written so as to contribute to the philosophical interpretation of Spinoza's understanding of God, only to make a clear distinction between God and nature, standing in radical contrast with each other.

On Spinoza's key concept Vuk-Pavlović concludes: »Apart from the manifold meanings of the term 'natura', Spinoza's statement *Deus sive natura* as such and within the framework of Spinoza's system suggests nothing nor does it imply any kind of a definite conclusion!« And thus, implicitly, the philosopher of Zagreb states his view on two interpretative traditions on Spinoza: his atheism and pantheism.

Vuk-Pavlović emphasizes that Spinoza's philosophical method results from his understanding of God: »God comes first both in the order of knowledge and in the order of nature!« Such insights prompted Vuk-Pavlović to question the relationship of Spinoza's system and Christianity in the closing part of his study with due methodological attention.

Vuk-Pavlović perceives Spinoza as a philosopher who has a solution for the crisis of the epoch, and his philosophical system as a bridge between two firmly contrasted cultures: that of natural sciences and of religion. In order to state his view clearly, the philosopher of Zagreb makes a unique excursus from the seventeenth into the twentieth century with an attempt to identify and condemn race and class totalitarianism and offer Spinoza's philosophy of the love of God as his philosophical answer.