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***FILOSOFIJE I SVJETOVI PAVLA VUK-PAVLOVIĆA U SPINOZINOM  
KLJUČU***

Sažetak

Rasprava »O smislu filosofije« i ideja dvostrukog klatna događanja, odnosno problem pluraliteta svjetova u krilu jedinstvene zazbiljnosti, nesumnjiv je i velik doprinos Pavla Vuk-Pavlovića filosofiji.

Tragom Vuk-Pavlovićeva postupka (»Tako je mogao misliti Anselmo...«) pokušavam ustvrditi da li je ključ Vuk-Pavlovićevih postavki iz rasprave »Filosofije i svjetovi« zapravo Spinoza, odnosno Vuk-Pavlovićevo tumačenje Spinoze u djelu »Spinozina nauka« (»Tako bi mogao misliti Vuk-Pavlović...«). Naime, za Spinozu je sveukupna zazbiljnost »complexio oppositorum« i sklop dviju sfera: jezgre i ljuske. Tako se »ta dva područja svijeta nigdje ne stapaju i nikada se ne dostaju istoga i istovjetnoga značenja.« Zato često između različitih filosofema (i svjetova) postoji jaz i nerazumijevanje, pa i međusobna isključivost.

Po Spinozi je svijet beskrajan i prema tome – jedan. Ali, Spinoza je govorio i to da ima mnogo svjetova. Vuk-Pavlović također kaže da je zazbiljnost jedinstvena, ali da se očituje mnoštvom svjetova.

I kod Spinoze i kod Vuk-Pavlovića proturječnost je prividna i zapravo izmiruje implicate suprotnost, odnosno antinomički odnos između jedinstva i mnoštva.

***PHILOSOPHIES AND WORLDS OF PAVAO VUK-PAVLOVIĆ IN  
SPINOZA'S KEY***

Abstract

The discussion »On the Meaning of Philosophy« and the idea of a double pendulum of happenings, or rather the problem of the plurality of worlds under the wing of a unique reality, is an unquestionably great contribution to philosophy by Pavao Vuk-Pavlović.

On the trail of Vuk-Pavlović's procedure (i.e. »This is the way that Anselm could have thought...«), the author attempts to establish whether the key of Vuk-Pavlović's tenets from the discussion »Philosophies and Worlds« is, in fact, Spinoza, i.e. Vuk-Pavlović's interpretation of Spinoza in »Spinoza's Doctrine« (i.e. »This is the way that Vuk-Pavlović could have thought...«). In other words, for Spinoza the whole of reality is a »complexio oppositorum« and a complex of two spheres: the nucleus and the shell. Thus, »these two fields of the world neither merge anywhere nor are they ever provided with the same and identical meaning.« That is why there often exists an abyss and misunderstanding, and even mutual exclusiveness between diverse philosophemes (and worlds).

According to Spinoza, the world is endless and, accordingly – one. However, Spinoza also spoke of the existence of many worlds. Vuk-Pavlović also says that reality is unique, but also that the same is disclosed through a multitude of worlds.

In both Spinoza and Vuk-Pavlović the contradiction is illusory, and, in fact, reconciles the implicit opposition, i.e. the antinomic relation between oneness and multitude.

**(Translated by Ana Janković)**