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Damir Barbarić is Professor Emeritus of Philosophy at the University of Zagreb. A large part of his works, written in Croatian, is hardly accessible to the international public due to the language barrier. However, his works written and published in German give us a great insight into Barbarić's philosophy, which is methodically committed to philosophical hermeneutics. As far as the content is concerned, there is a certain difference from Gadamer, which approaches the direction of the late Heidegger. Gadamer's approach of the universality of hermeneutics, which is based on the potential universality of language, whereby language is understood as the infinite conversation founded in reason (*logos*) and simultaneously as the representation of the world as such, seems to Barbarić to disregard the key question posed by Heidegger about the interruption in the ability to speak (*Sprachnot*) as well as the related question of the momentary instant (*Augenblick*) of the sudden and unmediated transition as the abysmal essence of becoming.

As in Barbarić's book *Aneignung der Welt. Heidegger–Gadamer–Fink* (2007) elaborated, Heidegger's fundamental insight into the never complete transparency, comprehensibility, and lightness of being itself has been avoided in Gadamer's work. Therefore, in his own hermeneutical considerations, Barbarić follows Heidegger's suggestion that every openness (*Lichtung*), and that means every understanding and cognition, is actually an openness for self-concealment, whereby the emphasis of philosophical consideration should be placed on concealment, withdrawal, delay, and refusal as the basic trait of being—that is, on its own inner negativity and the inner essential historicity (*Geschichtlichkeit*) that arises from it. In this context, Barbarić's philosophical work could conditionally be viewed as a systematic, step-by-step destruction of the entire philosophical tradition, above all the ontological one, where “destruction” should be understood with Heidegger as the appropriation and transformation of what has been handed down. (The, at least partially systematic, draft exposed in the treatise *Anblick, Augenblick, Blitz* (1999) has until today not yet been pursued.)

On the path of such transformative appropriation, Heidegger's philosophy is interpreted in the book *Zum anderen Anfang* (2016) starting from the basic assumption of the dynamically conceived nothingness of being itself, not least with the help of the discussion of the relationship between this essential approach and the related views of Aristotle and Leibniz, but also that of Klee and Hölderlin. In the book *Im Angesicht des Unendlichen* (2011) the ontological foundations of Nietzsche's radical critique of the metaphysics, including all of its manifestations, are presented, starting from the basic idea that guides the whole of Nietzsche's work: the idea of the infinite, that is inherent in all becoming, but for the human being remains forever inaccessible, and that means inconceivable, unthinkable and ineffable. In the most recently published book *Die große Dißonanz, mit der alles anfängt* (2021), the central themes of Schelling's philosophy, above all the ontological dualism of principles and the ecstasy of mind

and finally the theory of potencies, are interpreted against the background of Schelling's basic assumption of "being able to be" (*Seinkönnen*) conceived as really existing negativity.

Barbarić's basic hermeneutic conviction that whatever we may think about, we always and inevitably think within the scope of tradition, and that many, if not almost all, philosophical topics and questions of the present are only possible by way of constant confrontation with the whole of the history of philosophy. We may hope for a solution, but always only provisional and temporary one. Much of the recent and most hotly debated philosophical discussion is actually due to the inadequate consideration of the basic texts of the great thinkers, which are mistakenly viewed as gone in the past. This makes the basic structure of his most comprehensive book written in German under the title *Wiederholungen* (2015) a compelling corrective. There, Barbarić deliberately and explicitly renounces any general theses-like conclusion drawn from the interpretations presented and any self-confidently established own view, the so-called own position. Instead, the emphasis is placed on the as close as possible to the text repeating, that is, appropriating interpretation of the selected topics considered central by the classical thinkers, from the early Greek to the modern and contemporary, from Heraclitus to Gadamer. The interpretations are put forward under the leading assumption that was expressed both in Hegel and, after him, in Heidegger's view, namely, first that the history of philosophy has to do not with the past, but with the eternal and absolutely present, and second that the inexhaustible beginning that is preserved in the historically past (*Gewesenheit*) can only in repetition and as repetition (*Wiederholung*) be brought into the present for a new arrival.

On the same philosophical track, Barbarić continues to deal intensively with Greek philosophy, especially with Plato, for example in the books *Annäherungen an Platon* (2009) and *Chora. Über das zweite Prinzip Platons* (2015), as well as in the Croatian book on the politics of the Platonic *Nomoi* (1986; second, expanded edition 2009) as well as in the translation of Books VI. and VII. of Plato's *Politeia* (1991) and of *Timaios* (2017), which are both provided with extensive philological and philosophical commentaries. The eminently hermeneutical questions of art and especially of language are also among the subjects that have always preoccupied him. Partly due to the previously published individual interpretations of the Platonic *Kratylos* and the Aristotelian *De interpretatione*, as well as of the conception of language in Gadamer, Heidegger, Fichte, and Wilhelm von Humboldt, he tried to lay the foundation for a more systematic discussion of language in the book *Die Sprache der Philosophie* (2011).