

Summary of doctoral dissertation

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Title:

Symbol in Iamblichus' of Chalkis *De mysteriis*

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Summary:

The dissertation concerns the notion of symbol in Iamblichus' *De mysteriis*. The introduction presents the historical background of the *De mysteriis*, the current state of research and the working method. A research problem is presented, which includes answers to the questions of what a symbol is, what role it played in Iamblichus' philosophy, and what significance Iamblichus' theory had in late antique Platonism. The first chapter of the work: "Types of symbols in *De mysteriis* in the context of earlier philosophical and religious traditions" presents the typology of symbols in Iamblichus and the religious and philosophical traditions that influenced the philosopher. Three types of symbols have been distinguished: mimetic, divinatory and theurgical. Among the older philosophers, the greatest influence on the author of *De mysteriis* was Plato, Plotinus and Porphyry, especially with regard to the mimetic symbol. The Stoics, in turn, had a great influence on the theory of the divinatory symbol. The theurgical symbol is the most innovative area of Iamblichus' theory, but some influence of the *Chaldean Oracles*, mystery cults and Pythagorean philosophy is visible. In chapters II and III, mimetic and divinatory symbols in Iamblichus are discussed, respectively. Chapter IV is devoted to the relationship between the theurgical symbol and the issue of knowledge in Iamblichus. Against the background of the tradition of negative theology, an important feature of the theurgical symbol is distinguished - its inexpressibility. In the fifth chapter, the theurgic symbol is presented from the perspective of the participation of being. Iamblichus' theory of participation and his theory of the soul are discussed. The conclusions present a synthesis of research: three types of symbol constitute a hierarchy and participate in divinity to varying degrees: the mimetic symbol in knowledge, the divinatory symbol in knowledge and power, and the theurgical symbol in divine power itself. The symbol plays a very important role in Iamblichus' thought and unites various areas of his philosophy. Iamblichus's theory is considered completely innovative in the context of the Greek tradition of intellectualism, as it proposes a path to salvation completely dependent on the gods. At the end of the conclusion, the importance of Iamblichus's theory for contemporary philosophy is presented. At the end of the dissertation the implementation of the research problems posed in the introduction is presented. There is a bibliography at the end, divided into source and subject literature.

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