

The Neoplatonic philosopher Damascius, in his Commentary on Plato's Phaedo, connected the problem of the philosopher's life goal with arguments for the immortality of the soul. The objective of this work is to extract and analyze Damascius's position on the immortality of the human soul, while the research problem is: how Damascius interpreted arguments by Plato for the soul's immortality. In this work, I defend the thesis that, in Damaskios's view, immortality is a consequence of the ontological status of the soul as an immaterial, life-giving substantial form.

The first part analyzes the sources of Damascius's thought, which constitutes a kind of synthesis of ancient Greek philosophy. The influences of the philosophers of the Academy, in which Damaskios was the last diadochos, are particularly significant in this context. The second part examines his view of the soul as a life-fused form and immortality through three purifying paths: detachment from the world of the senses, the soul's turning inward towards itself, and the contemplation of intelligibles, all within the context of indestructibility and eternity. The third part contains an analysis of the arguments for the immortality of the human soul as understood by Damascius, culminating in the conclusion that immortality is a necessary consequence of the soul's nature.

The applied methodology includes: textual analysis, metaphysical explanation, elements of classical propositional logic, and the philological method used for translations from Ancient Greek.

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