

ABSTRACT

Even Plato and his philosophical apparatus were not exempt from the perception of reality as a hidden reality. That is, bringing things to revelation whose essence is the same as the essence of everything else, ie being. Plotinus in this analogously follows in Plato's footsteps and says that the lower, which comes out of the higher, is at the same time contained by the higher, because this coming out is a process in which everything in everything is contained in the end. In theurgy it means an ascent towards unity and at some point an entry into the ineffable. In this sense, Platonic philosophy remains an initiatory wisdom that can always be "safely" used for a practical ceremony with a religious overlap, as happened in the case of Neoplatonic theurgy, because Platonic philosophy itself already immanently contains what is the object of thought, namely the overlap and divine action. In Aristotelianism, which joins Platonism as a developing apparatus, these interpretations acquire the status of the first philosophy - theology, because dealing with the first causes of what is, means at the same time dealing with the originator of causes and thus with God or divinity itself. Platonism and Neo-Platonism are both philosophical movements that were heavily influenced by the teachings of the ancient Greek philosopher Plato. However, they have some key differences. In the Neoplatonic concept, Platonic philosophy becomes a practical philosophy, increasingly ritualized as time goes on. Philosophy penetrates into the supersensible world and thus brings other perspectives on the union with the Good, with the One. The Iamblichian school put a new stamp on Platonism and Neo-Platonism and enabled the development of secret rituals in "philosophical ceremonial practice" - the so-called theurgy.

KEYWORDS

Plato, Platonism, Neo-Platonism, Philosophy, Theurgy, Iamblichus of Chalkida