

Luc Brisson (CNRS Paris)

### **Orpheus, Aglaophamus, Pythagoras, Plato**

In his *Life of Pythagoras*, Iamblichus takes up themes, whose slow emergence can be followed from the renewal of Platonism and Pythagoreanism at the beginning of the Christian era, and gives them a true coherence for the first time. The end result is a “myth”, that of Pythagoras’ initiation into the Orphic Mysteries through the intermediary of Aglaophamus, which was to be taken up and refined by all the later Neoplatonists, particularly those of the School of Athens, for whom philosophy culminates in the second part of Plato’s *Parmenides*, interpreted as a treatise on theology. In the context of this grandiose ascent towards the divine, the role of Pythagoras remained, following Aglaophamus, that of the “initiant”, as Iamblichus tried to portray him in this veritable “myth” which, at the same time as it justified this watershed of Platonism, explained the philosophical orientation of the School of Athens, in which metaphysics and theology became indiscernible.

#### Biography:

Luc Brisson, Researcher at the National Center for Scientific Research (Paris, France), has published widely on both Plato and Plotinus, including bibliographies, translations (namely of Iamblichus, *La Vie de Pythagore* with Alain-Philippe Segonds 1996, <sup>2</sup>2011), and commentaries. He has also published numerous works on the history of philosophy and religions in Antiquity.