

SUMMARY

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TITLE: Vistulaland mysticism. An attempt to isolate and describe the phenomenon from a historical and literary perspective on the basis of Polish mystical texts of the 20th century

STRUCTURE of thesis: The dissertation consists of a preface, introduction (*Prolegomena*), three chapters, an ending and a bibliography.

The motivation to take up the topic is the poor presence of Polish mystical texts of the 20th century in the historical and literary discourse. The attempt to formulate the concept of "Vistula mysticism" as a multi-text whole - a great silva (the concept of Edward Balcerzan) is intended to introduce them into a new circle of intertextual relations. An important inspiration is the outline of the grounds for distinguishing and describing the phenomenon by Paweł Taranczewski, highlighted in the research. The factor that binds the "mysticism of the Vistulaland" as a multi-text whole is the noticeable presence of the romantic cultural code.

The argumentation in this work is based on three pillars - they are: 1) historically proven affinities between texts described as ways of survival of the cultural code (Chapter I: The durability of the romantic code in Polish mystical texts (19th-20th centuries). Theoretical and historical outline) ; 2) models of textual subjectivity common to the discussed texts, identical to those characteristic of romanticism (including the category of the premodern 'porous self' by Charles Taylor (Chapter II: Vistulaland mysticism and the heritage of the romantic 'I'); 3) the presence of the so-called "Repeated images", ie semantic structures continuing - in a limited, residual, but visible way - the ideological line present in the heritage of Polish Romantic literature.

It is essential for this work to see Romanticism adapted by mystics to the need to talk about the sacred in the perspective of the reception of current - this entails the need to see some threads in their simplification, impoverishment, and even in the context of the established baggage of interpretation errors.

"Mistyka nadwiślańska/Vistulaland mysticism" as a multi-text whole remains an open project - further research perspectives include introducing the discourse about other texts into the network of intertextual dependencies described in this work. Selected examples of mystical writings of the twentieth century, including female experiential mysticism as the most representative of the period, do not meet the criteria of a solid canon also due to the nature of the so-called "Great sylwy" (as E. Balcerzan explains this term). Some texts are discussed as remaining within the sphere of influence of the "Vistula mysticism" or possible to be included in it with a specific redefinition of the key concept. The end of this work serves to indicate some texts of this type and is a presentation of some research perspectives, the undertaking of which would contribute to a better understanding of the mysticism of the twentieth century and popularization of unknown writings.