

## Where To Download Plotinus Iii

### ***Plotinus Iii***

PLOTINUS (A.D. 204/5-270), possibly of Roman descent, but certainly a Greek in education and environment, was the first and greatest of Neoplatonic

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philosophers. Practically nothing is known of his early life, but at the age of 28 he came to Alexandria, and studied philosophy with Ammonius 'Saccas' for 11 years. Wishing to learn the philosophy of the

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Persians and Indians he joined the expedition of Gordian III against the Persians in 243, not without subsequent danger. Aged 40 he came to Rome and taught philosophy there till shortly before his death. In 253

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he began to write and continued to do so till the last year of his life. His writings were edited by his disciple Porphyry, who published them many years after his master's death in six sets of nine treatises each (the

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Enneads). He regarded Plato as his master, and his own philosophy is a profoundly original development of the Platonism of the first two centuries of the Christian era and the closely related thought of the

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Neophthagoreans, with some influences from Aristotle and his followers and the Stoics, whose writings he knew well but used critically. There is no real trace of Oriental influence on his thought, and he was passionately

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opposed to Gnosticism. He is a unique combination of mystic and Hellenic rationalist. He was deeply respected by many members of the Roman aristocracy and a personal friend of the Emperor Gallienus and his

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wife. He devoted much of his time to the care of orphan children to whom he had been appointed guardian. But before his death his circle of friends had broken up, and he died alone except for his faithful friend and



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doctor Eustochius. His thought dominated later Greek philosophy and influenced both Christians and Moslems, and is still alive today because of its union of rationality and intense religious experience.

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Plotinus on Number studies the fundamental role which number plays in the architecture of the universe in Neoplatonic philosophy. This book draws attention to Plotinus' concept as a necessary and fundamental

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link between the Platonic and the late Neoplatonic theories of number.

How was the universe created, and what is our place within it? These are the questions at the heart of Plotinus' *Against the*

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Gnostics. For the Gnostics, the universe came into being as a result of the soul's fall from intelligible reality-it is the evil outcome of a botched creation. Plotinus challenges this, and insists that the soul's creation of

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the world is the necessary consequence of its contemplation of the ideal forms. While the Gnostics claim to despise the visible universe, Plotinus argues that such contempt displays their

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ignorance of the higher realities of which the cosmos is a beautiful image.

Commentary on Plotinus:  
Ennead III, part 1. Books I-IV  
The Platonizing Sethian  
Background of Plotinus's

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Mysticism

Ennead III, Part 2 / Ennead IV

Notes on Plotinus, Ennead III.

VIII.

The Enneads of Plotinus,

Volume 1

Commentary on Plotinus:

*Page 15/114*

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Ennead III, part 2 (Books V-IX)  
and Ennead IV

**Plotinus (c.205-70) was a Neoplatonist philosopher, his work posthumously published by Porphyry and divided into six books, nine tractates each, called**



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**the Enneads. In this book Majumdar makes a valuable addition to the literature on his work, especially Ennead III.7(45)11-13 - in particular explaining Plotinus' cosmology using the genus-species model of soul, coordinating the literature**

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**on the appearance of time and the cosmos with that on the larger issue of Plotinian "emanation" and examining the role of tolma and the restless nature of soul in this conjoint appearance. This book investigates Plotinian**

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**"emanation," its laws of poiesis (contemplative making ) and the roles of nature, matter, logos, (rational formative principle) and contemplation and highlights the subtler details of Plotinus' cosmology by disentangling conceptual issues about the**

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**nature of soul and self ("we") and their impact on the process of generation of time and the cosmos.**

**This is the first volume of a groundbreaking commentary on one of the most important works of ancient philosophy, the**

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**Enneads of Plotinus—a text that formed the basis of Neoplatonism and had a deep influence on early Christian thought and medieval and Renaissance philosophy. This volume covers the first three of the six Enneads, as well as Porphyry's Life of Plotinus, a**

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**document in which Plotinus's student—the collector and arranger of the Enneads—introduces the philosopher and his work. A landmark contribution to modern Plotinus scholarship, Paul Kalligas's commentary is the**

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**most detailed and extensive ever written for the whole of the Enneads. For each of the treatises in the first three Enneads, Kalligas provides a brief introduction that presents the philosophical background against which Plotinus's contribution can**

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**be assessed; a synopsis giving the main lines and the articulation of the argument; and a running commentary placing Plotinus's thought in its intellectual context and making evident the systematic association of its various parts with each other.**



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**The term dunamis (potentiality) entered into the philosophical vocabulary with Plato, but it was with Aristotle that it acquired, together with energeia (actuality), the strong technical meaning that the two terms have maintained, with variations,**

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**throughout subsequent philosophical tradition. The significance of the notions of actuality and potentiality in Plotinus' thought can hardly be overstated. Throughout the Enneads, they are crucial to understanding the specific**

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**causality of intelligible realities and the relation of participation between intelligible and sensible realms. In Ennead II.5, Plotinus for the first time provides a systematic clarification of his peculiar use of these terms, through a sustained revision of**

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**Aristotle's own elaboration of the topic and of his terminology. The treatise discusses the different meanings of potentiality and actuality as well as the way each of them applies or does not apply to the sensible realm, to the intelligible realm, and to matter.**

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**In Six Volumes. Enneads III. 1-9.**

**III**

**Against the Gnostics**

**PLOTINUS Ennead II.5 On What**

**Is Potentially and What Actually**

**Freedom and Responsibility in**

**Neoplatonist Thought**

**Plotinus on Number**

*Page 29/114*

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**Plotinus' Psychology**

***Plotinus: Enneads III***

***Miles brings Plotinus' thought alive for the twenty-first century by relating it to present day concerns.***

***"Marsilio Ficino (1433-1499) was the leading Platonic***

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*philosopher of the Renaissance and is generally recognized as the greatest authority on ancient Platonism before modern times. Among his greatest accomplishments as a scholar was his 1492 Latin*

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*translation of the complete works of Plotinus (204-270 CE), the founder of Neoplatonism. The 1492 edition also contained an immense commentary that remained for centuries the principle introduction to*



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*Plotinus's works for Western scholars. At the same time, it constitutes a major statement of Ficino's own late metaphysics. The I Tatti edition, planned in six volumes, contains the first modern edition of the*

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*Latin text and the first translation into any modern language."* - -

*PLOTINUS Ennead V.1 On the Three Primary Levels of Reality*

*A Pantomime*

*Plotinus: Enneads II*

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***Society, Philosophy, and  
Religion in Third-Century  
Rome***

***Plotinus "On Eros"***

***Plotinus***

*St Augustine's*

*pneumatology remains one  
of his most distinctive,*

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*decisive, and ultimately  
divisive contributions to  
the story of Christian  
thought. How did his  
understanding of the  
Spirit develop? Why does  
he identify the Spirit*

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*with divine love and cosmic order? And from what personal and literary sources did he receive inspiration? This examination of Augustine's pneumatology - the first*

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*book-length study of this important topic available - seeks answers in Augustine's earliest extant writings, penned during the years surrounding his famed*

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*return to the Catholic Church and the height of his efforts to synthesize Catholic theology and the Platonic philosophy of his day which had postulated a divine 'trinity' of its*

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*own. Careful analysis of these initial texts casts fresh light upon Augustine's more mature and well-known theology of the Holy Spirit while also illuminating on-going*



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*discussions about his  
early thought such as the  
nature and extent of his  
Platonic sympathies and  
the possibility that the  
recent convert remained  
committed to the divinity*

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*of the human soul.*

*In The Platonizing Sethian  
Background of Plotinus's  
Mysticism, Zeke Mazur  
offers a radical  
reconceptualization of  
Plotinus with reference to*

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*Gnostic thought and praxis, chiefly as evidenced by Coptic works among the Nag Hammadi Codices whose Greek Vorlagen were read in Plotinus's school.*

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*On Our Allotted Guardian Spirit is a lively and at times perplexing text combining general reflections on the nature of the soul with a discussion of the*

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*phenomenon of a personal guardian spirit. Plotinus wants to interpret Plato, and aims to integrate Plato's various statements about daimones into one comprehensive theory. This*

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*leads to some views that are, if not exotic, then at least strange on first encounter. However, a closer reading reveals that Plotinus is not interested in demonology*

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*per se*. Instead, the central concern of the treatise are ideas about the soul, the self, and self-consciousness.

*Plotinus'* explorations produce a theory of the

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*mind as the agent and activity responsible for a person's ethical choices and conduct of life. The demon emerges as a philosophical tool passed down from Plato, but*



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*adapted and rationalized  
to try to explain  
motivation to action, the  
impulse toward the ethical  
life, and even the various  
differences in human  
ethical and psychological*

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*constitution. This innovative theory is a response to a strong and ongoing current of thought in the philosophical tradition. The introduction offers an*

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*overview of ancient demonologies, starting with Homer and the Presocratics, and is followed by an in-depth examination of Plato, the Stoics, Plotinus, and*

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*later Neoplatonic developments. As such the book presents Plotinus' specific rationalizing response to the idea of a guardian spirit in the context of ancient*

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*philosophical  
demonologies.*

*Ennead III*

*A Detailed Exegetical  
Study of Enneads III, 5  
/Albert M. Wolters  
The Loeb Classical*

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*Library. No. 442,  
An annotated translation  
of Plotinus "Ennead" iii  
7: "On eternity and time"  
Plotinus: Enneads II. 1-9  
The Spirit of Augustine's  
Early Theology*

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*Written by a group of leading scholars, this unique collection of essays investigates the views of both pagan and Christian philosophers on causation and the creation of the cosmos. Structured in two parts, the volume first looks at divine*

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*agency and how late antique thinkers, including the Stoics, Plotinus, Porphyry, Simplicius, Philoponus and Gregory of Nyssa, tackled questions such as: is the cosmos eternal? Did it come from nothing or from something pre-existing? How was*



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*it caused to come into existence? Is it material or immaterial? The second part looks at questions concerning human agency and responsibility, including the problem of evil and the nature of will, considering thinkers such as Plotinus, Porphyry, Proclus and*

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*Augustine. Highlighting some of the most important and interesting aspects of these philosophical debates, the volume will be of great interest to upper-level students and scholars of philosophy, classics, theology and ancient history.*

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*This book is a revised version, with some omissions, of a Cambridge doctoral dissertation submitted in 1963: I fear that it still bears marks of its origins. The dissertation itself was the result of an earlier scheme to identify the sources of Plotinus'*

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*psychological doctrines. In the course of this work it soon became evident that it was not sufficiently clear what these doctrines were. Students of Plotinus have tended to concentrate on the higher regions of his world, and there is*

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*still no satisfactory treatment of his doctrines of the embodied soul. It is the purpose of this book to provide a fairly extensive survey of these doctrines. It does not claim to be exhaustive. Nor does it claim to add a large body of new knowledge, since over so*

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*wide a field many points have been touched on by others, if only in passing. But I hope that it may remove some misconceptions, and bring the details of Plotinus' theories into sharper focus. It had been my intention to add an introduction -*

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*mainly for the benefit of non-specialist readers - on the psychology of Plotinus' predecessors. In the meantime the Cambridge History of Later Greek and Early Medieval Philosophy has appeared, and the reader who wants information on*

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*this subject may conveniently be referred to the relevant parts of the late Professor Merlan's chapters on the predecessors of Plotinus.*

*The Neoplatonists have a perfectionist view of freedom: an entity is free to the extent that it*



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*succeeds in making itself good. Free entities are wholly in control of themselves—they are self-determining, self-constituting, and self-knowing. Neoplatonist philosophers argue that such freedom is only possible for non-bodily things.*

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*The human soul is free insofar as it rises above bodily things and engages in intellection, but when it turns its desires to bodily things, it is drawn under the sway of fate and becomes enslaved. Ursula Coope discusses this notion of freedom and its*

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*relation to questions about responsibility. She explains the important role of notions of self-reflexivity in Neoplatonist accounts of both freedom and responsibility. In Part I, Coope sets out the puzzles Neoplatonist philosophers face about freedom*

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*and responsibility and explains how these puzzles arise from earlier discussions. Part II explores the metaphysical underpinnings of the Neoplatonist notion of freedom (concentrating especially on the views of Plotinus and Proclus). In*

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*what sense, if any, is the ultimate first principle of everything (the One) free? If everything else is under this ultimate first principle, how can anything other than the One be free? What is the connection between freedom and nonbodiliness? Finally, Coope*

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*considers in Part III questions about responsibility, arising from this perfectionist view of freedom. Why are human beings responsible for their behaviour, in a way that other animals are not? If we are enslaved when we act viciously, how can we be to*

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*blame for our vicious actions and choices?*

*On the Impassivity of the Bodiless*

*Plotinus: Enneads III*

*Enneads III, 1-9*

*The Cambridge Companion to Plotinus*

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*PLOTINUS Ennead IV.3-4.29  
His Doctrines of the Embodied  
Soul*

*In Ennead II.1 (40) Plotinus grapples  
both with the philosophical issue of  
personal identity through time and with  
the rich tradition of cosmology which*



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*pitted the Platonists against the Aristotelians and Stoics. James Wilberding presents an extensive introduction, the text itself, and a commentary offering a line-by-line interpretation of the work's philosophical, philological and historical*

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*details.*

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*knowledge alive and relevant.*

*Plotinus was a major Greek-speaking philosopher of the ancient world. In his philosophy there are three principles: the One, the Intellect, and the Soul. His teacher was Ammonius Saccas and he is of the Platonic tradition. Historians of*

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*the 19th century invented the term Neoplatonism and applied it to him and his philosophy which was influential in Late Antiquity. Much of the biographical information about Plotinus comes from Porphyry's preface to his edition of Plotinus' Enneads. His metaphysical*

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*Ennead,*

*Commentary on Plotinus*

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*Plotinus, III*

*Enneads III. 1-9. III*

*Plotinus' Cosmology*

*PLOTINUS, Ennead III.4: On Our  
Allotted Guardian Spirit*

In Augustine and Plotinus:  
the Human Mind as Image of

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the Divine Laela Zwollo explores the doctrines of the image of God (the human soul or intellect) of two of the most influential thinkers of late antiquity: the Christian Augustine of Hippo and the Neo-Platonist

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Plotinus.

Plotinus' Treatise V.1 comes closer than any other to providing an outline of his entire spiritual and metaphysical system, and as such it may serve to some degree as an introduction to

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his philosophy. It addresses in condensed form a great many topics to which Plotinus elsewhere devotes extended discussion, including the problem of the multiple self; eternity and time; the unity-in-duality

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of intellect and the intelligible; and the derivation of intelligible being from the One. Above all, it shows that the so-called &quot;three hypostases&quot;-soul, intellect, and the One-are

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best understood not as a sequence of three things additional to one another, but as three levels of possession of the same content, so that each lower level-soul in relation to intellect and intellect in



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relation to the One-is an  
&quote;image&quote; and  
&quote;expression&quote; of  
its superior. Plotinus  
exhorts the human soul to  
overcome its alienation from  
its own true nature and its  
divine origin by first

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recognizing itself as superior to the body and the same in kind as the animating principle of the entire cosmos, and then discovering within itself the still higher levels of reality from which it

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derives: intellect and, ultimately, the One or Good, the supreme first principle of all things. To do so the soul must redirect its attention inward and upward to become aware of the divinity which is always

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within it but from which it is distracted by the clamor of the senses.

With the growth of interest in later Greek philosophy, the importance of Plotinus (AD 205-270) as a seminal influence on later thinkers,

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both pagan and Christian, is being increasingly recognized. The Enneads have been readily available for some time, both in Greek and in English translation, and there is no shortage of scholarly writing on the

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Enneads in general, and on particular aspects of Plotinus' thought. However, apart from Michael Atkinson's translation and commentary on Ennead V.1 (Clarendon Press, 1985), there has been no major

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commentary in English on any single treatise. Plotinus' Greek is notoriously obscure, and mere translation often sheds little light. Barrie Fleet's translation and commentary on Ennead III.6 elucidates

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the text of a major treatise in which Plotinus uses the concept of impassivity to shed light on three questions of importance to Platonists: the nature of change in the human soul; its analogue in the Sensible



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World; and the nature of Matter. Dr Fleet shows how texts of Plato and Aristotle, and Hellenistic commentaries on them, were central to the seminars held in Rome under the leadership of Plotinus. This treatise

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is the outcome of one such seminar. All Greek quotations in the commentary are translated into English, and all Greek terms are either translated or transliterated, making this edition fully accessible to

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readers with or without  
Greek.

Contextualizing Augustine's  
Pneumatology

Plotinus on Body and Beauty

Plotinus III

A Commentary

Plotinus' On Providence

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(Ennead III 2-3)

Problems Concerning the Soul

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**team of scholars,  
together with a  
substantial bibliography,  
and will serve as a  
reference work for  
students and non-  
specialists. One aim of**

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**the series is to dispel the intimidation such readers often feel when faced with the work of a difficult and challenging thinker. Plotinus was the greatest philosopher in**

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**the 700-year period between Aristotle and Augustine. He thought of himself as a disciple of Plato, but in his efforts to defend Platonism against Aristotelians, Stoics, and**

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**others, he actually produced a reinvigorated version of Platonism that later came to be known as 'Neoplatonism'. In this volume, sixteen leading scholars introduce and**



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**explain the many facets of Plotinus' complex system. They place Plotinus in the history of ancient philosophy while showing that he was a founder of medieval philosophy.**

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**Plotinus (204/5-270 CE) was the first and greatest of Neoplatonic philosophers. His writings were edited by his disciple Porphyry, who published them sometime**

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**between 301 and 305 CE  
in six sets of nine  
treatises each (Enneads),  
with a biography of his  
master in which he also  
explains his editorial  
principles.**

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**For Plotinus, the nature and status of the human soul is one of the central problems of philosophy. Ennead IV.3-4.29 constitutes his most penetrating enquiry into**

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**this topic, addressing the issues of the relation of the individual soul to the World Soul, the descent of the soul into body, its relations with that body, problems of personal**

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**identity and the nature of memory, sense perception, and the true seat of the emotions -many of which still have a resonance today. The treatise is an excellent**

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**example of Plotinus'  
distinctive method of  
enquiry: not dogmatic  
(though he is no sceptic),  
but worrying away at  
questions until he has  
uncovered their**

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**complexities to the best of his ability. Such a work requires detailed commentary, such as is provided here, to tease out fully the fascinating convolutions of his**



**thought.**

**~As Above, So Below~**

**Causation and Creation in  
Late Antiquity**

**Enneads**

**A Study of Ennead II.1**

**(40): Text, Translation,**

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**and Commentary**

**Enneads III.1-9**

**PLOTINUS Ennead II.9**