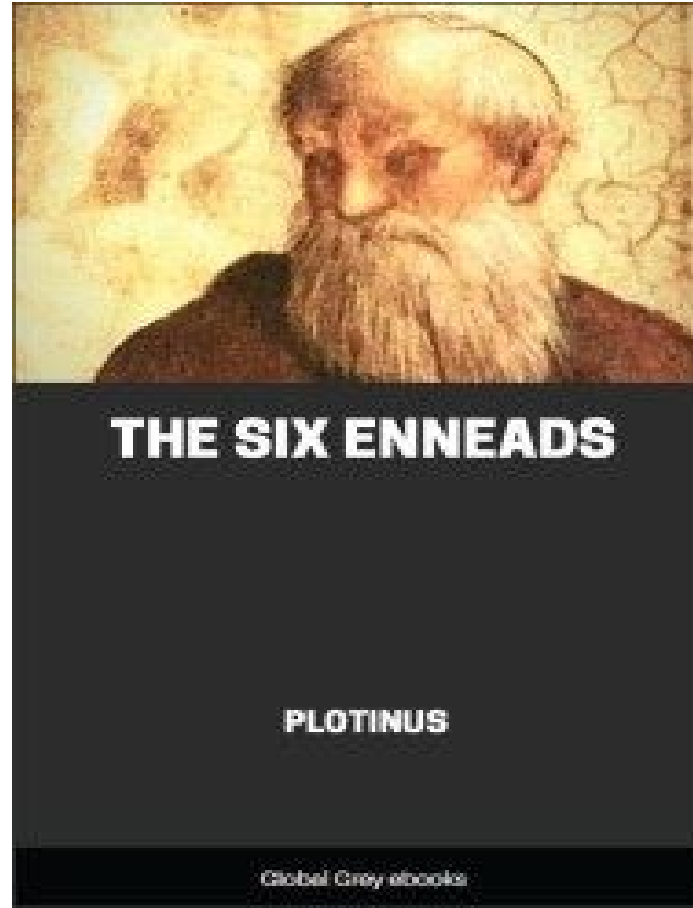
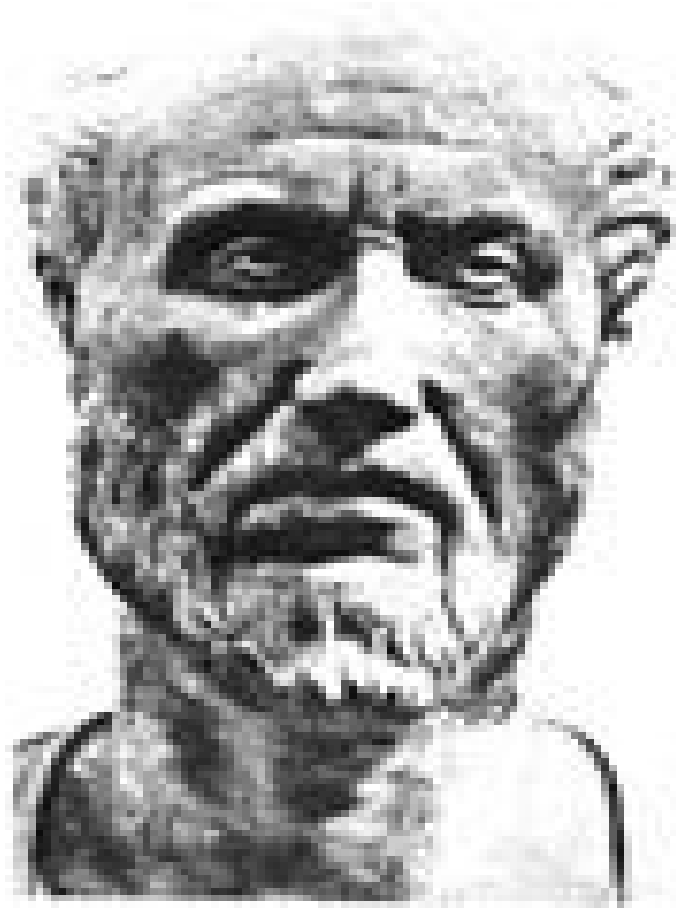


# **Individuality in the work of Plotinus**

Prof. Elena Ene Drăghici-Vasilescu



a)

b)

b)

a) Reconstructed bust believed to represent Plotinus.

Source: <https://en.wikipedia.org/wiki/plotinus>; Philosophy portal

b) Portrait of Plotinus from an edition of *The Six Enneads*; the source for the image is: [The Six Enneads, by Plotinus - Free ebook - Global Grey ebooks](#), 2018.

But for reading I recommend Plotinus, *Plotinus: The Enneads*, translated by Stephen MacKenna; revised by B. S. Page. Foreword by E. R. Dodds; "Introduction" by Paul Henry, London: Faber, 1957; London: Faber and Faber, 1966; **on-line version Cambridge: Cambridge University Press, 2009.**

There cannot be the same formative principle for different individuals, and one human being will not serve as a model for several human beings differing from each other only by reason of their matter but with a vast number of special differences of form (Plotinus, *Enneads*, V.7.1.18-21)

We might say that these *logoi* [i.e. the *logoi* of wholes, each one of which maps onto exactly one sensible individual in the world] represent the maximally specific formal descriptions of the bodies that an individual soul can take up on earth during one of these world-periods.

James Wilberding, "Intelligible Kinds and Natural Kinds in Plotinus", in *Études platoniciennes* 8 (2011), p. 66.

PS [For Plotinus 'wholes' constitute a bundle of qualities peculiar to the 'sensible particulars', who, for him, are non-essential in their structure because they lack essence and 'pure' being'; Plotinus, *Enneads*, II.6.1.50-58].

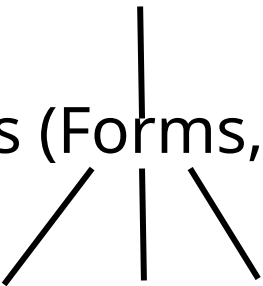
We ought to call what are said to be essential completions of substance qualities, seeing that those of them which come from the formative principles and substantive powers are activities; we should call qualities only what are outside all substance and do not appear in one place as qualities but in other things as not qualities; they contain that which is extra and comes after substance, for instance, virtues and vices, and ugliness and beauties, and states of health, and being of this and that shape; (Plotinus, *Enneads*, II 6.2.20-26)

A. Plato:

## A. Plato:

The realm of the **One** (an incorporeal metaphysical principle)

Ideas (Forms, Essences) and the Human Soul



Particulars: peoples, objects

### 3. Plotinus:

The ***Logos/the Intellect***- (an incorporeal metaphysical principle);  
also the 'un-descended' human Soul



The *logoi*, i.e. sensible particulars that include a part of the the human Soul



Individuals: peoples, objects

individual souls

Thank you for your attention!