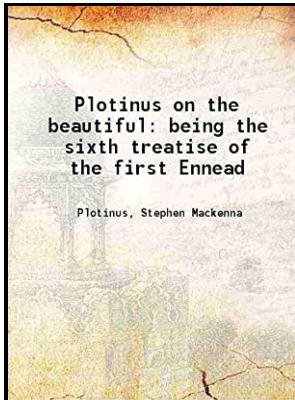


# Plotinus on the beautiful

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### Plotinus on the Beautiful

The very fact that this is possible supplies Plotinus with another argument for the supersensible identity of the person. Neoplatonism enjoins an ascetic life, but no harsh self-mortification.

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Soul is the principle of desire for objects that are external to the agent of desire.

### Plotinus (Stanford Encyclopedia of Philosophy)

Constituting such a diversity, The Intelligence is far from being The One. The fact that matter is in principle deprived of all intelligibility and is still ultimately dependent on the One is an important clue as to how the causality of the latter operates.

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But, when the soul begins to hate its shame and puts away evil and makes its return, it finds its peace. This, doubtless, is what is back of the injunction of the mystery religions which prohibit revelation to the uninitiated.

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Thus, what grounds an explanation must be different from the sorts of things explained by it.

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And if you do not find yourself beautiful yet, act as does the creator of a statue that is to be made beautiful: he cuts away here, he smoothes there, he makes this line lighter, this other purer. Zeno divided philosophy into three parts: Logic, Physics and Ethics, the end goal of which was to achieve happiness through the right way of living. For what else is true temperance than not to indulge in corporeal delights, but to fly from their connection, as things which are neither pure, nor the offspring of purity? As The One does not contain any difference, it is always present and we

are present to it when we no longer contain difference.

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More important, Stoic materialism is unable to provide explanatory adequacy even in the realm in which the Stoics felt most confident, namely, the physical universe. For if anyone shall become acquainted with this source of beauty he will then know what I say, and after what manner he is beautiful. In addition, between Plato and himself, Plotinus found roughly 600 years of philosophical writing, much of it reflecting engagement with Plato and the tradition of philosophy he initiated.

#### **Plotinus (Stanford Encyclopedia of Philosophy)**

Everything emanates from the One; the nature of reality is an expanding series of concentric circles, each dependent on the one within it, and all produced by the spilling over of the eternal One; and everything strives to return to it. The historical answer to this question is in part that Plotinus assumed that he was following Plato who, in Timaeus 30c; cf.

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