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Œuvres / Works

GARRIGA, Carles (trad.) & MONTSERRAT TORRENTS, Josep (ed.), *Plotí, Ennéades (Antologia)*, Barcelona, Edicions 62, 2005.

GERTZ, Sebastian, *Plotinus. Ennead II.9: Against the Gnostics. Translation with an introduction and commentary*, Las Vegas, Parmenides Publishing, 2017. | How was the universe created, and what is our place within it? These are the questions at the heart of Plotinus's *Against the 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 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 ignorance of the higher realities of which the cosmos is a beautiful image.

WORMS, Anne-Lise, *Plotin : Traité 31 – Sur la beauté intelligible*, Paris, Vrin, 2018.

Études / Studies

ABBATE, Michele, « Il 'noeîn' parmenideo (DK 28 B3) nella concezione plotiniana del 'Noûs' », *Methods: Savoirs et Textes* (16), 2016, [<https://journals.openedition.org/methodos/4314>]. | L'examen de la façon dont Plotin interprète la notion de νοεῖν dans Parménide (en particulier dans le fr. 3 Diels-Kranz) et l'identité de l'être et de la pensée éclaire la nature et la fonction ontologique et métaphysique de l'hypostase plotinienne du *noos*. Plotin remanie en profondeur la conception parméniennne de *noein*, qui peut être mise en perspective avec l'ontologie platonicienne et la métaphysique néoplatonicienne.

BANNER, Nicholas, *Philosophic silence and the 'One' in Plotinus*, Cambridge, Cambridge University Press, 2018.

BASTITTA, Francisco, « Ser lo que quieras: la libertad ontológica en Plotino y Gregorio de Nisa », *Teología y Vida* (58, 4), 2017, 473-487. | A mediados del siglo 20, J. Gaith señalaba la posible influencia de Enéadas VI 8 (39) de Plotino sobre la teoría de la voluntad divina de Gregorio de Nisa. En ese tratado, a pesar de ser consciente de la impropiedad de todo lenguaje para describir lo Uno, Plotino le atribuye los clásicos distintivos del obrar humano : voluntad, libertad, autodeterminación, aunque elevados al grado absoluto. Se analiza la recepción y transformación de esta teoría en Gregorio de Nisa y sus corolarios antropológicos, en los que extiende la virtualidad de la libertad humana al plano ontológico.

BORGES, Paulo A.E., « O desejo e a experiência do Uno em Plotino », *Philosophica (Lisboa)* (40, 1), 2005, 29-44.

CASAS, Ghislain, « Les statues vivent aussi : théorie néoplatonicienne de l'objet rituel », *Revue de l'Histoire des Religions* (231, 4), 2014, 663-679. | L'étude de la façon dont les philosophes néoplatoniciens conçoivent leur propre pratique théurgique éclaire le processus

rituel qui entoure la statue. L'analyse de Plotin (4, 3 [27], 11) montre que la relation entre statue et divinité est celle de l'image à son modèle : ces thèses impliquent un postulat métaphysique qui tient en particulier à une nouvelle définition donnée à la matière (Iambl., *Myst.* 136-137 ; Proclus, « Sur l'art hiératique » et « Théologie platonicienne »). La transformation rituelle de l'objet n'est ainsi pas une question de croyances : la théorie de la signature divine permet de restituer l'objet à son caractère divin, en la soustrayant à ses caractéristiques naturelles.

CHIARADONNA, Riccardo, « Plotino su pensiero, estensione e percezione sensibile: un dualismo 'cartesiano' ? », in *Il platonismo e le scienze*, Chiaradonna, Riccardo (ed.), Roma, Carocci, 2012, 81-99. | La dottrina della conoscenza di Plotino e il rapporto che egli stabilisce tra percezione e conoscenza intellettuale alla luce del retroterra platonico-aristotelico : per Plotino, come già per Platone e Aristotele, la filosofia è, in ultima analisi, ricerca delle cause ; nella sua concezione l'anima è soggetto della conoscenza e principio dei processi che hanno luogo nell'organismo vivente, inclusa la percezione.

CLARK, Stephen R.L., « Patrides, Plotinus, and the Cambridge Platonists », *British Journal for the History of Philosophy* (25, 5), 2017, p. 858-877. | Discussion of the Cambridge Platonists, by Constantinos Patrides and others, is often vitiated by the mistaken contrasts drawn between those philosophers and late antique Platonists such as Plotinus. I draw attention especially to Patrides's errors, and argue in particular that Plotinus and his immediate followers were as concerned about this world and our immediate duties to our neighbours as the Cambridge Platonists. Even the doctrine of deification is one shared by all Platonists, though it is also here that genuine differences between pre-Christian and Christian exegesis can be found. All, it can be said, hope and expect to join "the dance of immortal love," but Christian Platonists had a deeper sense of God's 'humility' in His Word's material and temporal manifestation. Not Olympian Zeus but the crucified Christ was their preferred image of divine involvement, and their better guide to heaven.

CLARK, Stephen R.L., *Plotinus : myth, metaphor, and philosophical practice*, Chicago, London, University of Chicago Press, 2016.

COHOE, Caleb M., « Why the one cannot have parts: Plotinus on divine simplicity, ontological independence, and perfect being theology », *Philosophical Quarterly* (67, 269), 2017, 751-771.

COLLETTE, Bernard, « Plotinus on founding freedom in *Ennead* VI.8[39] », in *The Routledge Handbook of Neoplatonism*, P. REMES et S. SLAVEVA-GRIFFIN (éd.), Londres-New York, Routledge, 2014, 421-436.

CORNEA, Andrei, « *Athroa epibolê* : On an Epicurean formula in Plotinus' work », in *Plotinus and Epicurus : Matter, perception, pleasure*, Edited by Angela Longo and Daniela Patrizia Taormina, Cambridge, Cambridge University Press, 2016, 177-188.

DE CAPITANI, Franco, « Le virtù divinizzate in Plotino, utili anche per la vita in società », *Archivio de filosofia* (81, 3), 2013, 99-106.

DI SILVA, Maurizio Filippo « Plotinus and Augustine on Evil and Matter », *Revista Archai: Revista sobre as origens do pensamento ocidental* (23), 2018, 205-227. | The aim of this paper is to examine whether and, if so, how far, the Augustinian notion of malum is related to Plotinus's concept of evil, as it appears in *Ennead* I. 8 (51). The Augustinian notion of evil

will be analyzed by focusing on the *De natura boni*, considering plurality and unity in Augustine's identification of *malum* and *nihil*, both in their ontological and axiological dimensions. Topics selected for special consideration will be, first, evil as lack of *modus*, *species* and *ordo naturalis* (*De nat. b.*, 4), and, secondly, corruption as cause of *defectio boni* (*De nat. b.*, 6). The second part will analyze Plotinus's notion of evil, as spelled out in *Ennead I*, 8 (51), considering the Plotinian identity of *kakon* and *me on*. Topics selected for analysis will be, first, the concept of evil as lack of measure, form and order (*Enn. I. 8. 3*), and secondly, the notion of *to kakon* as lack of good (*Enn. I. 8. 5*) *simpliciter*. The third part of this paper will consider the differences between Augustine's and Plotinus's identity of evil and nonbeing, as related to the notion of matter. Topics selected for analysis will be, firstly, Plotinus's identity of matter and evil (*Enn. I. 8. 10*), and, secondly, Augustine's concept of matter as *capacitas formarum* (*De nat. b.*, 18). The conclusion will bring out how Plotinus's concept of *steresis* suggests both a different relation between evil and nonbeing while being closely resembling Augustine's pattern of *malum* and *nihil*.

ELIASSON, Erik, « Plotinus on fate (ΕΙΜΑΡΜΕΝΗ) » in *Fate, chance, and fortune in ancient thought*, Masi, Francesca Guadalupe, Maso, Stefano & Alessandrelli, Michele (eds.), Amsterdam, Hakkert, 2013, 199-220. | Rather than oscillating between a Peripatetic and a Stoic position, Plotinus's account of fate in « *Enneads* » is distinctively Platonist.

ELIASSON, Erik, « Plotinus' reception of Epicurean atomism in *On Fate*, tr. 3 (*Enn. III 1*) 1-3 », in *Plotinus and Epicurus : Matter, perception, pleasure*, Edited by Angela Longo and Daniela Patrizia Taormina, Cambridge, Cambridge University Press, 2016, 160-174.

FERRONI, Lorenzo, « Pour une nouvelle édition du Traité 30 (III.8) de Plotin, 'Sur la contemplation': lecture du chap. 5, 1-17 », *Revue de Philologie, de Littérature et d'Histoire Anciennes* (87, 2), 2013, 89-98. | L'étude de critique textuelle de la première moitié (lignes 1-17) du chapitre 5 de Plot. 30 (3, 8) porte sur γένεσις (l. 2), πᾶν (l. 5), ποιεῖ (l. 6), ἐν παιδίῳ (l. 7), ταῦτα (l. 8), τὸ πρῶτον (l. 9), πρὸς τὸ ἄνω (l. 10), μεταλαμβάνον et <πρόεισι> (l. 12), πρόεισι... ζῶης (l. 12-13), ἐνέργεια (l. 13) et τὸ πρότερον (l. 14).

GERSON, Lloyd P., « The 'Neoplatonic' interpretation of Plato's 'Parmenides' », *The International Journal of the Platonic Tradition* (10, 1), 2016, p. 65-94. | E. R. Dodds argued that among the so-called Neoplatonists Plotinus was the first to interpret Plato's « *Parmenides* » in terms of the distinctive three « *hypostases* », One, Intellect, and Soul, and that this interpretation was embraced and developed by Proclus, among others. But although Plotinus took « *Parmenides* » to contain a sort of outline of the true metaphysical principles, he understood the One of the first hypothesis of the second part of the dialogue differently than Proclus understood it. The characterization of this One, especially its identity with the Idea of the Good of the « *Republic* », has significant ramifications for Plotinus's philosophy that set it apart from Proclus's philosophy. The widely-accepted reasons for rejecting Proclus's interpretation do not apply to the interpretation of Plotinus. The two different interpretations help explain why Proclus's notorious proliferation of entities in the intelligible realm is not found in Plotinus.

GIACOMETTI, Giorgio, *Meditare Plotino*, Padova, Aprile, 1995,
[\[http://www.gianfrancobertagni.it/materiali/filosofiaantica/meditareplotino.pdf\]](http://www.gianfrancobertagni.it/materiali/filosofiaantica/meditareplotino.pdf)

GURTLER, Gary M., « Plotinus on Light and Vision », *The International Journal of the Platonic Tradition* (12, 2), 2018, 151-162.

HALFWASSEN, Jens, « Geist und Selbstbewußtsein bei Plotin », in *Konzepte 3: Selbstbewußtsein*, Frankfurt-am-Main, Klostermann, 2017, 25-45. | The article elaborates Plotinus's theory of nous (or spirit) and self-consciousness. Starting from Plato, Plotinus develops the notion of nous as an answer to the question of how to think the whole of being, namely as the organic unity of unity and multiplicity. Like Georg Wilhelm Friedrich Hegel, Plotinus conceives of the spirit not as a subjective activity, but as the concrete totality of all being. In the spirit, being relates itself to itself. As such it is the structure of self-consciousness, which is the spirit as it is present in the soul. Soul is itself a derivative, individualised manifestation of spirit; due to its imperfection it creates the nonisomorphic linearity of time. Nature finally appears as self-alienation of the soul, completing Plotinus's idealistic metaphysics.

IOZZIA, Daniele, *Aesthetic themes in pagan and Christian neoplatonism : From Plotinus to Gregory of Nyssa*, London, Bloomsbury Academic, 2015.

JURASZ, Izabella, « L'Intellect-Kronos chez Plotin: la place du mythe dans la noétique plotinienne », *Methodos: Savoirs et Textes* (16), 2016 [<http://journals.openedition.org/methodos/4401>] | L'analyse des quatre fragments relatifs au mythe de Kronos chez Plotin (10 (5, 1), 7 ; 30 (3, 8), 11 ; 31 (5, 8), 12 et 13 ; 32 (5, 5)) permet de constater la référence à Platon comme premier objectif de l'exégèse plotinienne. Plotin recompose le mythe en séparant les personnages et les épisodes, afin de les intégrer dans l'architecture de ses discours. Cette attitude a pour résultat des interprétations très audacieuses et parfaitement insérées dans la noétique plotinienne et dans la culture philosophique de son époque.

KALLIGAS, Pavlos, Nicolas, *The « Enneads » of Plotinus : a commentary. 1.* / [transl. by Elizabeth Key Fowden and Nicolas Pilavachi, Princeton (N. J.), Oxford, Princeton University Pr., 2014. | Comprend un comm. de la « Vie de Plotin » de Porphyre et des *Ennéades* 1-3 de Plotin. Trad. en angl. des originaux en grec moderne.

LAVAUD, Laurent, « L'odyssée et l'exode: Les mystiques de Plotin et Grégoire de Nysse », *Le Philosophoire: Laboratoire de Philosophie* (49), 2018, 81-91. | The aim of this article is to understand both the breaks and continuities between two mysticisms from different traditions: that of Plotinus, which comes from Greek philosophy, and that of Gregory of Nyssa, which arises from Christian theology. Plotinian mysticism seeks to return to a lost unity, and thus falls within the notion of a past to be recaptured: the initial simplicity of the One, the principle of all things out of which the soul originally emerged. Plotinus thus understands the experience of the divine as an odyssey, whose soul is Ulysses. Gregory's Christian mysticism is, on the contrary, dominated by a tension with the future: the encounter with God is the subject of a promise, and the progression of the soul is compared to the exodus of Moses towards the promised land. Mysticism is the ultimate repose in the stability of the One in Plotinus, and an infinite progression led by the dynamic of divine love in Gregory.

LINGUITI, Alessandro, « Plotinus and Epicurus on pleasure and happiness », in *Plotinus and Epicurus : Matter, perception, pleasure*, Edited by Angela Longo and Daniela Patrizia Taormina, Cambridge, Cambridge University Press, 2016, 189-198.

LONGO, Angela, « Aspetti della causalità: Aristotele, Alessandro d'Afrodisia e Plotino : a proposito di un libro recente », *Antiquorum Philosophia: An International Journal* (9), 2015, 89-102. | Concerne il volume curato da C. Viano, C. Natali, M. Zingano, *Aitia. 1.: Les quatre causes d'Aristote : origines et interprétations*, Leuven, Peeters, 2013.

LONGO, Angela, « Plotino, 'Enneade' I 1, la separabilità di mente e corpo nel filosofo », in *Percepire apprendere agire : La riflessione filosofica antica sul rapporto tra mente e corpo*, a cura di R.L. Cardullo et G.R. Giardina, Sankt Augustin, Academia-Verlag, 2016, 143-159.

LONGO, Angela, « The mention of Epicurus in Plotinus' tr. 33 (Enn. II 9) in the context of the polemics between Pagans and Christians in the second-third century AD: parallels between Celsus, Plotinus and Origen », in *Plotinus and Epicurus : Matter, perception, pleasure*, Edited by Angela Longo and Daniela Patrizia Taormina, Cambridge, Cambridge University Press, 2016, 51-68.

MARTINO, Gabriel, « A Plotinian Turning Point: Revisiting the Relationship between Gnosticism and Platonism », *The International Journal of the Platonic Tradition* (12, 1), 2018, 57–63.

MAURO, Bonazzi, *À la recherche des idées: Platonisme et philosophie hellénistique d'Antiochus à Plotin*. Paris, Vrin, 2015.

MAZUR, Zeke, « Having sex with the One: erotic mysticism in Plotinus and the problem of metaphor », in *Late antique epistemology: other ways to truth*, Vassilopoulou, Panayiota & Clark, Stephen R. L. (eds.), Basingstoke, Palgrave Macmillan, 2009, 67-83. | At several points in the « Enneads », Plotinus describes what appears to be a first-hand experience of a moment of mystical union with the supreme principle, the One. Despite the volume of scholarship on Plotinian mysticism in the context of philosophical hermeneutics, the question of what Plotinus was doing during these extraordinary moments has been neglected. The difficulty for the historian of philosophy is that the experience of union with the One transcends ordinary intellection and thus cannot be expressed in literal and discursive terms. Nevertheless, Plotinus tries to communicate the essence of the experience through the use of images that ostensibly are metaphors for more abstract and ineffable states of consciousness. The curiously physical, erotic, and sexual imagery Plotinus uses to describe mystical union is not an arbitrary metaphor but is central to both his metaphysics and his experiential praxis.

MAZUR, Zeke, « A Gnostic Icarus? Traces of the Controversy Between Plotinus and the Gnostics Over a Surprising Source for the Fall of Sophia: The Pseudo-Platonic 2nd Letter », *The International Journal of the Platonic Tradition* (11, 1), 2017, 3-25.

MAZZETTI, Manuel, « Epicureans and Gnostics in tr. 47 (Enn. III 2) 7.29-41 », in *Plotinus and Epicurus : Matter, perception, pleasure*, Edited by Angela Longo and Daniela Patrizia Taormina, Cambridge, Cambridge University Press, 2016, 69-81.

MEHTA, Binita, « Self-Knowledge as Non-Dual Awareness: A Comparative Study of Plotinus and Indian Advaita Philosophy », *The International Journal of the Platonic Tradition* (11, 2), 2017, 117–148.

MEISTER, Chad, « Ancient and Contemporary Expressions of Panentheism », *Philosophy Compass* (12, 9), 2017, 1-12. | Panentheism has been one major view of God and the God-world relation for many centuries. It is a middle view between classical theism on the one hand and pantheism on the other. This essay examines several expressions of panentheism. It begins with two ancient expressions, one by Plotinus and the other by Ramanuja. It then considers some reasons for the rise of panentheism in recent decades. One example of this rise is Charles Hartshorne's dipolar expression. After exploring Hartshorne's view, the article concludes by noting several objections to panentheism.

MOREL, Pierre-Marie, « Plotinus, Epicurus and the problem of intellectual evidence: tr. 32 (Enn. V 5) 1 », in *Plotinus and Epicurus : Matter, perception, pleasure*, Edited by Angela Longo and Daniela Patrizia Taormina, Cambridge, Cambridge University Press, 2016, 96-112.

MORO, Enrico, « Agostino e Plotino sulla materia dei corpi », *Teoria: Rivista di Filosofia* (37, 1), 2017, 199-207. | The paper has two main aims: first, to offer a general overview about Augustine's concept of corporeal matter, based on a comprehensive examination of all the occurrences of the Latin lemmas *materia* and *materies* in his works; second, to discuss more in detail the vexed question of the Plotinian influence on Augustine's conception of matter, in order to highlight that the major meeting points between Augustine and Plotinus rest on a purely literal level, and to rather point out the significant conceptual differences between these two thinkers.

NINCI, Marco, « Corporeal matter, indefiniteness and multiplicity: Plotinus' critique of Epicurean atomism in tr. 12 (Enn. II 4) 7.20-8 », in *Plotinus and Epicurus : Matter, perception, pleasure*, Edited by Angela Longo and Daniela Patrizia Taormina, Cambridge, Cambridge University Press, 2016, 133-159.

O'MEARA, Dominic, « Moral virtue in Late Antique Platonism: some elements of a background to ethics in early Arabic philosophy », *Mélanges de l'Université Saint-Joseph* (65), 2013-2014, 73-85. | Comprend une étude de la pensée éthique du « Didaskalikos » d'Alcinoos et de sa réception chez Porphyre et Plotin : Plot. 1, 3, 6, 6-22 et en 1, 2 ; Porph., Sent. 32. Le platonisme tardif avait opéré l'assimilation des vertus morales platoniciennes et aristotéliennes : Alcinoos représente à cet égard une forme de platonisme aristotélisant.

PAGOTTO MARSOLA, Mauricio, « 'Heavy birds' in tr. 5 (Enn. V 9) 1.8: References to Epicureanism and the problem of pleasure in Plotinus », in *Plotinus and Epicurus : Matter, perception, pleasure*, Edited by Angela Longo and Daniela Patrizia Taormina, Cambridge, Cambridge University Press, 2016, 82-95.

REGNIER, Daniel, « One and the Possibility of Many in Greek and Indian Philosophy: Plotinus and Ramanuja », *Philosophy East and West* (67, 3), 2017, 825-840. | This comparative study examines arguments developed by Plotinus and by Ramanuja concerning the possibility of multiplicity in relation to the nature of the One and ultimately nondual Brahman, respectively. It is hoped that some insight is given into both Plotinus's and Ramanuja's thought on ultimate unity or nonduality, and more generally into the philosophical possibilities of understanding ultimate unity or nonduality.

ROUX, Sylvain, *L'être et le substrat : Essai sur Plotin et la métaphysique*, Paris, Vrin, 2017.

SABO, Theodore, « Plotinus and Buddhism », *Philosophy East and West* (67, 2), 2017, 494-505. | The relationship between Plotinus and Buddhism has not been overly studied, in part because of the paucity of evidence. This article retraces some familiar terrain, enumerating parallels between the philosophy of Plotinus and those of the Yogacarin Vasubandhu and his Indian and Chinese inheritors. Similarities are noted between Plotinus' thought and Zen Buddhism, which was a natural outgrowth of Vasubandhu's philosophy, and, more importantly, between Plotinus and Buddhist Tantra. It is nonetheless conceded that there are more similarities between Tantra and the later Neoplatonists than there are between Tantra and Plotinus. Distinctive to this article are the Plotinian elements described in the lives of Vasubandhu and the Tibetan Tantrist Ra Lotsawa.

SFAMENI GASPARRO, Giulia, « La magia della comparazione: Plotino, Enn. VI 9(9),9 e L'esegesi dell'anima (NHC II, 6). La sfida di un confronto », *Humanitas: Rivista bimestrale di cultura* (72, 5-6), 2017, 944-957. | The analysis proposes a "comparative suggestion" that derives from the reading of the ninth essay of Plotinus's *Enneads* ("About Good or the One": Enn VI, 9 (9)). In this work it is described the generating force of the intellect, united with the One, that has the soul as its object through a thick symbology of fecundation and generation. This symbology is entirely founded on the "femininity" of psyche, while the masculine aspect is represented by the "God" -- Good. In the passage from Plotinus the dramatic experience of the soul is structured around the theme of virginity/sexual union-contamination/violence, abandon and return. It evokes, in a singular way, an anonymous document entitled *Exegesis on the Soul* (NHC II, 6) that is present in the Coptic codes of Nag Hammadi. It is possible to find an important source of reference to the historic understanding of the "analogies" between Plotinus and the ExAn in the "Pythagorean" Numenius. Without being their common "source" the work of Numenius has some useful elements to understand the modalities and the historical cultural circumstances that enable the formulation of the doctrine related to the soul. Plotinus and the document of Nag Hammadi are, with all their peculiarities, the witnesses of this doctrine.

SMITH, Andrew, « The analogy of fire and heat in Plotinus », in *For a skeptical Peripatetic : Festschrift in honour of John Glucker*, Y.Z. Liebersohn, I. Ludlam & A. Edelheit (eds), Sankt Augustin, Academia-Verlag, 2017, 278-284.

STAMATELLOS, Giannis, « Plotinus' Concept of Matter in Giordano Bruno's *De la causa, principio, et uno* », *British Journal for the History of Philosophy* (26, 1), 2018, 11-24. | The aim of this paper is to focus on the reception of Plotinus's concept of matter in the Renaissance philosopher Giordano Bruno and his early Italian dialogue *De la causa, principio et uno* (1584). I argue that Bruno's concept of *materia* in *De la causa, principio et uno* reflects Plotinus's theory of intelligible matter in *Enneads* II 4 (12) 2-5 as well as Plotinus's positive view of the perceptible world in *Enneads* II 9 (33) and IV 8 (6). It is suggested that Bruno interprets Plotinus as an ancient philosopher who supported the unity and homogeneity of matter. Giordano Bruno's reception of Plotinus in *De la causa, principio et uno* could enlighten contemporary discussions in Neoplatonic studies concerning the question of matter in the *Enneads*.

STERN-GILLET, Suzanne, « Plotinus and the Problem of Consciousness », in *Consciousness and the Great Philosophers : What Would They Have Said about Our Mind-Body Problem?*, Taylor Francis, 2017, 19-27.

TAORMINA, Daniela Patrizia, « 'What is known through sense perception is an image'. Plotinus' tr. 32 (Enn. V 5) 1.12-19: an anti-Epicurean argument? », in *Plotinus and Epicurus : Matter, perception, pleasure*, Edited by Angela Longo and Daniela Patrizia Taormina, Cambridge, Cambridge University Press, 2016, 113-130.

TIMOTIN, Andrei, « Proclus' Critique of Plotinus' Demonology », in *Neoplatonic demons and angels*, Brisson, Luc, Séamus O'Neill and Andrei Timotin (ed.), Leiden, Brill, 2018, 190-208.

TORNAU, Christian, « Intelligible matter and the genesis of intellect : the metamorphosis of a Plotinian theme in *Confessions* 12-13 », in *Augustine's Confessions: philosophy in autobiography*, Mann, William E. (ed.), Oxford, Oxford University Pr., 2014, 181-218. | An investigation into the transformation the Neoplatonic notion of intelligible matter undergoes

when it is put to the service of Augustine's exegesis of Genesis in Conf. 12 and 13. Among the traditional properties of matter, Augustine privileges changeability and potentiality, i.e. precisely those features that in his theology distinguish the unchangeable Creator from changeable creation. As creation comprises both intelligible and sensible realities, matter does not, as in the Greek philosophical tradition, separate corporeal and incorporeal being but is a distinguishing mark of both insofar as they are created. For this reason, Augustine gives the notion of intelligible matter much greater prominence than did Plotinus, in whom he presumably found it. He reinterprets intelligible matter as a real negative potentiality that – in a manner foreign to the classical tradition – he views from an ethical perspective, equating it with the intelligible created beings' pseudo-freedom to sin.

VARGAS, Antonio, « Time, King of Heaven and Earth: Timeless and Timebound Metaphysics in Proclus », *Dionysius* (34), 2016, 88-105.

VIDART, Thomas, « The Daimon and the Choice of Life in Plotinus' Thought », in *Neoplatonic demons and angels*, Brisson, Luc, Séamus O'Neill and Andrei Timotin (ed.), Leiden, Brill, 2018, 7-18.

WAGNER, Michael F., « Time without Measure: Plotinus, Bergson, and Husserl », *International Philosophical Quarterly* (58.1, 229), 2018, 31-42. | This paper compares Plotinus's Neoplatonic conception and account of time with Bergson's and Husserl's phenomenologic conceptions and accounts of it. I argue that despite fundamental differences owing to their respective approaches, their conceptions and accounts are remarkably comparable, especially in considering time to play a fundamental role in the organic unity of our physical environment -- in what I characterize also as the continuously and intrinsically connected sequentiality of its events, processes, and constituents -- in Plotinus's case, of our physical environment as such; in Bergson's and Husserl's case, as it manifests itself to us in experience and our reflective awareness of that experience.

WEAR, Sarah Klitenic, *Plotinus on beauty and reality: a reader for Enneads I.6 and V.1*, Mundelein, IL, Bolchazy-Carducci Publishers, 2017.

YOUNT, David J., *Plotinus The Platonist: A Comparative Account of Plato and Plotinus' Metaphysics*, London, New York, Bloomsbury Academic, 2014. | In this insightful new book David J. Yount argues, against received wisdom, that there are no essential differences between the metaphysics of Plato and Plotinus. Yount covers the core principles of Plotinian thought: The One or Good, Intellect, and All-Soul (the Three Hypostases), Beauty, God(s), Forms, Emanation, Matter, and Evil. After addressing the interpretive issues that surround the authenticity of Plato's works, Plotinus: The Platonist deftly argues against the commonly held view that Plotinus is best interpreted as a Neo-Platonist, proposing he should be thought of as a Platonist proper. Yount presents thorough explanations and quotations from the works of each classical philosopher to demonstrate his thesis, concluding comprehensively that Plato and Plotinus do not essentially differ on their metaphysical conceptions. This is an ideal text for Plato and Plotinus scholars and academics, and excellent supplementary reading for upper-level undergraduates students and postgraduate students of ancient philosophy.

ZAMORA, José M., « El problema del 'quinto cuerpo' : Plotino crítico de Aristóteles (*De caelo* I, 2-3) », *Philosophica (Lisboa)* (26), 153-173.

ZEVI, Fausto, « Sui ritratti ostiensi creduti di Plotino », *Atti della Pontificia Accademia Romana di Archeologia. Serie III, Rendiconti* (88), 2015-2016, 137-157. | Il rinvenimento di

tre dei cinque esemplari noti di un tipo ritrattistico di intellettuale del 3° s. d.C. identificato come Plotino nella città di Ostia, con la quale il filosofo non sembra aver avuto rapporti, induce a rivedere l'identità di questi ritratti e a riconoscerli piuttosto il poeta L. Settimio Nestore di Laranda, celebre sia a Roma sia a Ostia, come documentato da iscrizioni pertinenti a statue e busti rinvenuti in entrambe le città.