

Summary

The vertical dynamics of the ideas of particulars and the theory of truth according to Plotinus

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The philosopher Plotinus, developing his Platonism and unifying it with the Stoic view (that every particular being is different essentially from every other), sustained that every particular object or individual presupposes the existence of an Idea or Form. This theory takes into consideration the dynamic characteristics of reality not restricted itself to any unequivocal relation between ideas and beings or to a stable structuralism of ideas, but projects the dynamics of representation of beings to a vertical climax of catholicity, unity and abstraction, including every sensible being on the base of the psychic sympathy of the All. The particularity of objects and individuals consists a reality not of itself, but is dependent on the emanation of the hypostasis of the Soul and the constant ascend to it, before entering the level of Intelligence, the threshold to the apotheotic perfection of Good or One. The doctrine on the lack of limits in the relations between the hypostases Soul – Intelligence – One, allows the representation of the

particular beings, not only to a closed and circular frame of reference inside the rational structure of ascend and emanation, but opens for them the possibility of the infinite transcendence beyond Being. The intelligible and psychic movement of beings is placed on this climax, based mainly on two axes: a) the ontological upgrade which the upward course from the species to genus achieves, in contrast to the degradation in essence which the descent from the more catholicized and unified to the more particular and dispersed, presupposes; b) the activation of an alive self-intellection on the level of Intelligence, which leads not only to the acceptance of the correspondence of being's diversity to the progressive increase of the unity of hypostases, but also to the establishment of an interpretative model of the real, as a means of access to the "place of truth" par excellence, that is the intelligible world; the criterion of validity for that truth is based on the fact that the ideas and the intelligible beings are internal to the hypostasis of Intelligence, reaching the point to become alive minds and allow the empirical knowledge of them. Therefore the idealistic realism meets a kind of empiricism without the latter negating the former, but are combined for the sake of their final transcendence.