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La terza meditazione di Plotino

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According to Plotinus (1) the Intellect (*Nous*) has a complete life and activity; its thought-activity is self-reflective and its thought-objects (the intelligible Forms) are internal; (2) we can know and speak of the *Nous* only insofar as we derive this knowledge from the *Nous* (and not from ourselves); (3) since we can know and speak of the *Nous*, it is possible to infer that our soul has a nature similar to it (see V.3.8). This paper considers Plotinus' view and focuses on the analogies and differences of it *vis-à-vis* the proof of the existence of God (an actual infinite being) in Descartes' *Third Meditation*. Plotinus' notions of *Nous* (Intellect) and *hêmes* (we) are connected to the modern notions of *Intellectus archetypus* and Self. Plotinus relies on the view that there is an assimilation between the knowing subject and the known object (see his treatise III.7 *On Eternity and Time*). The features of the known pass to the knower.