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.