

Neo- platonc Philosophy of Plotinus

Gholamreza Rahmani¹, Jamshid Sadri² and Parviz Rahmani³

¹Ph.D student of Philosophy, National University of Tajikistan

^{2,3}Takestan Branch, Islamic Azad University, Takestan, Iran

ABSTRACT

Neo- platonc philosophy of **plotinus** is around three hypostasis , essence , original . one of them is unique that is pure good , ultra existence and ultra source and origin or every things, another one is , reason or real existence that has been tided and issued from extensive essence or first Unit and altar existmce and the third one is soul that is (in mediator between the word of reason and the world of sensual)and it is (communicator between reason and created world) that has been tided and issued from universal reason essence . From the view of **plotinus** ,the three unit hypostases , reason and soul are either in individual soul but in out of individual soul .

KEYWORDS : philosophy , **Plotinus**, original , individual soul ,universal soul , reason , spent, material , grace , existence , essence , ultra – existence.

INTRODUCTION

From the view point of **plotinus**, the three unit hypostases , reason and soul are into individual's soul but not in the perceptible meaning because there are exalted originals , and , essences from the world of percepts also it should be said that they are in individual soul from this point that individual soul is out of the world of percept because it is from the kinds of exalted creatures and the type of the world of intelligible and exalted world and (that I said we are out of percept's world , my means mean is as same as Plato who speaks about human internal). So , humans soul is divine due to that it is essential and it includes the three hypostases dues to that it is from celestial type and abstract genre , in other words , it refers to primary unite , general reason and world's soul . with regard to this , the three essences and the three hypostases uniquely and only are not out of the human individual's soul according to **plotinus** but inversely , (Also three of them are in us as same as that they are in world) except that – whatever will come – some of the souls and essences of humanity are unaware and negligent about existence of such treasures and secret essences and hidden things that are hidden and written and secret into human soul , because in dividable soul is innate to the three unite hypostases and essences , reason and soul for obtaining to real home and his self original , otherwise , what motivation can lead him toward farthest purpose , therefore due to that human soul is lover and on xious for reaching to the world of intelligible and its detention and intuition , it is the reason of existence of the three hypostasis into his essence.

The Founder of Neo – Platonism (Neo – platonc school):

Neo – Platonism or Current Plato established by Amoniyas in the city of Egypt Called Alexandria by integrity of Plato philosophy and another theologians .

plotinus is the student of Amonious sakaas and the greatest follower of neo – Platonism that this school is well known to his name although hedidnt know himself as a founder of a new philosophical of above retinoid school . the primary founder of neo – platonc school is Egyptian Amonieussakas who lived written from himself due To Whom It May Concern: the we don't have complete information about his idea, opinions and trainings and instructions nevertheless it is said that the first sun- dried brick of establishment of neo – platonc school was this idea of Amonious sakes that the linkage of abstract soul to materid body is effect tiredness not annexed or supple mental , that means , soul enters into body's atoms and makes its change and integrates with it and then to be build a unit thing but a person who finished above – mentioned establishment was **plotinus** and due to it some of the researchers know **plotinus** as a founder of above – mentioned school but some others know Amonious sakas as a main funder of this school .

Never the less it is said that the first Neo – platonc was pillion Jew is Alexandrian who was contemporary with prophet Joseph (Peace be upon him) , because his works is full of platonic meanings and conception but neo – platonc school was extended and improved by **plotinus**.

Some of the researchers say that the term neo – platonc is not correct and say that (in our opinion if we know as a Pythagoras school and Iranian wisdom and philosophy Not as a special group ,

so **plotinus** is a and we should call his school instead of inappropriate and uninflected term of Neo platonic but if the meaning and object of this would be group name that it seems they were in that Gears contemporary with **plotinus**, it should said that he is not only from them but also perocious has written a thesis for rejecting of them that is appeared in its Eneades works).

Amnions didn't write his ideas and in saturations and didn't try to publish his ideas and opinions but only he selected a group and conditioned with them to hide his tiring and in striations , due to that neo – platonic philosophy attributes to his student , **plotinus** rather than to him . But the right is that neo – Platonism established by Amonious sakas in Alexandria on the base of integrity of Plato's instructions and other the logins from Greece, Iran and in dia and then after his dyeing it expanded and improved by **plotinus**. **plotinus** about antiquity of his opinion said that: theories that we explore them, is not a new thing, but also they have been along ago not in the form of this clearness and explicitness and our speech and talks are just interpretation of that theories so, it can be said that Ammonias sakas is the founder of Neo Platonism but Plato in is promoter, complementary and publisher of it, Nevertheless modern thinker know him as a founder of Neo – platonic philosophy.

The nature of neo Platonism (neo – platonic school):

Platonic philosophy is the production of platonic and Aristotle philosophies. The effectiveness of Plato on **plotinus** philosophy is very clear because although he has different philosophical thought nevertheless he had platonic root so that he thought that explained Plato philosophy. He usually initiated his lessons by explanation of section of platonic writer or comment about Aristotle, but he didn't say anything directly about these books, but explained his certain ideas.

Historians called **plotinus** philosophy as a platen's Neo-Platonism philosophy because his base of exist logy and sold logy and Gnostic is platonic fallowing physics and he gave new life to plato philosophy and even he believed to aspect of plato philosophy is qnostic so much that he didn't take a bath and rather than he spent his time for studying and thought up to reach to Gnostic integrity because of this he thinks the responsibility of philosophy is that to remit soul to its home, original, source and essence that means the world of supermen and eternal because soul has separated of its original and to be prison in body prison.

The first idea and criticism:

It is said that « we can find elements in Neo- Platonism philosophy that present in Alexandrian Jewish pillion works and also in instructions of who were Egyptian apparently and in Alexandrian Christians instructions and trainings like element and Origin Neo – platonic school had the aspect of gathering although it claims to be platonic but it should noted that the **plotinus** philosophy wasn't gathering in any way so it Cab said that he is a Platonic thinking philosopher and the last greatest Greek philosopher.

The second idea and Criticism:

It's said that « **plotinus** philosophy was composition of Plato Aristotle, Xenon and manes philosophy that wanted to denier Epicure materialism and to serve wisdom and philosophy in theology» and some of the people think that if it said that **plotinus** philosophy is eastern philosophy, it will not be idle talk, but it should be noted that Greek knowledge reached to Muslims by Syria and Haron. Syron learned Neo – platonic philosophy and transferred it to Muslims but Muslims thought that above – mentioned system belongs to Aristotle because neo – plat ion instructions and ideas transferred by translation and summarization and writing of fourth, fifth and sixth of **plotinus** book with title of Aristotle theologian and also summarization of principals of divine science (theologian) , proklous with title of Aristotle, causes book.

The basis of plotinus philosophy:

Neo platonic philosophy of **plotinus** around three hypostasis, essence and original . One of them is super existence, unique or that is pure good and ultra existence or source and origin or all of the things , and the other is real existence, reason that has been tied and issued directly and essentially from extensive super existence essence and the third one is interdictor existence, general soul that is intermediation and communicator between the world of intelligible and the world of sensual that issued and tied from general reason and real existence, that means soul is the end of intelligible existent and the initiation of existence nature in sensual world so , it relates the both aspects that means intelligible and sensual. According to shahrestoni, **plotinus** similes one of the material, soul and reason to circle that turns around their center as enthusiasm movement. The circle of sensual universe turns around its center that means soul or and the circle of soul turns around pure good and ultra existence or source and origin all of the things, and the other is real existence, reason that has been tied and issued directly

and essentially from extensive super existence essence and the third one is interdictor existence, general soul that is intermediate and communicator between the world of intelligible and the world of sensual that issued and tied from general reason and real existence, that means soul is the end of intelligible existent and the initiation of existence nature in sensual world so, it relates the both aspects that means intelligible and sensual. According to shahrestoni, **plotinus** similes one of the material, soul and reason to circle that turns around their center as enthusiasm movement. The circle of sensual universe turns around its center that means soul and the circle of soul turns around its circle – i.g . reason and the circle of reason turns around pure good , so Trinity and the tree unit principles, reason and soul that called the three source (original), the three basis or the three hypostasis, that are tree lengthy reality that soul from reason and reason from unit has been tied and issued and every one of this ratings, has all of the next existents.

There is everything in unity utmost without discrimination. Also reason has all of the creatures but during discrimination they are integrity but this universes are determination and discrimination in soul and if they will be reached to the world of sensual they will be separated.

Exist of hypostasis in individual soul :

The three unit hypostasis or super existence, reason or real existence and soul or intermediate existence are in the out of human soul and are in it too, that means that individual soul from the very beginning its tiding and issue from exalted soul essence refers to the three hypostasis, reason and soul innately, otherwise what motivation can lead him toward farthest purpose, so due to that human soul is lover. And anxious for reaching to the world of intelligible and its detection and intuition, is the reason of existence of the three hypostasis into his essence.

So, tree of them as like as they are in the world also they are in us utmost , some of the people are unaware about the presence of them in themselves because they don't pay attention to their internal soul but all of them attentions is toward physical inclinations and material passions and mundane desires. So if we want to know whatever about soul we should note our perception power to our inter. Therefore we will be aware of presence of the three hypostasis in ourselves inner.

The presence of super existence in humans souls means that however, his essence is stable, unchangeable and having no a bad that manifest ate in any of pure and ready souls of humans that has the acceptance capacity of his holy essence. and presents in their interior and shows itself to them.

The reality existence is also in human soul but my means of reason is just reason itself not special mode of reason – i.g. the mode that reason requires it from reason due to its issues from reason because there are two kinds of reason. One is real existence and another is universal reason that human soul requires it during existence tiding or universal reason. There may be three kinds of real existence and universal reason way in individual soul. One, it is common between all of the individual souls or it is special or both of them.

All of the souls are common in real existence due to that it is undividable but it is special because every soul has all of it in exalted portion of its soul so reason is common and special common due to that it is undividable and it appears everywhere in the same way: special , because everybody has all of it in the best portion of soul . so individual soul has required reason from real existence and also has real existence in both meaning of common and special. The exits of universal soul in humans individual soul is in two from one divided and on other undivided , universal soul is divided to the number of creatures due to that it gifts itself to their bodies but it is undivided because it is just one in all of the world. But it doesn't meant that a thing separates from it and places in bodies but it means that it shines in bodies and gives a life to them in this way.

The history of the three hypostasis:

plotinus doesn't know himself as a innovator of the three hypostasis theory but his opinion is that the above – mentioned theory has been in the predecessors works so he doesn't know himself as a commentator of them only and according to his confession supporting oneself (by a document), some of the researchers know him as a commentators of old theologian books from the view point of some researchers, **plotinus** divides platonic intelligible area to the three unit hypostasis and universal reason and world soul and gives new written of them with differences. Super – existence is comparable with **plotinus** good idea and platonic the world of intelligible real existence and intermediation existence is comparable and correspondent with the soul of world. And also some of the researchers according to shahrestani's narration, attribute the **plotinus**.

Trinity theory to stoicisms and has been declared that the three hypostasis theory is the portion of stoic school instructions and ideas that be well- know to **plotinus** Neo Platonism that church and Christianity learned and surrounded it.

So that **plotinus** believed in to exalted the three hypostasis.

One is essence and the first hypothesis that is the first unit, pure good, super existence and it is ultra existence and super existence, in the second rate immediately after it, is the second hypostasis and essence that real existence and numerous unit i.g. second unit is second good and universal reason that has been tided and issued from super existence essence and in the third rate is universal soul that is unit and numerous and third good and intermediation existence that has been tided and issued from universal reason essence and it is a source of theory that Farabi has been established his philosophy base on it.

Because the theory of tiding and issue once has been reached to Islamic theologians through two books of causes and divinity and Ebnsina has been followed it in his meta – physics. The three hypostasis and essences that has lengthy relationship with each other in **plotinus** philosophy that then they lead to Christianity trinity – they transfer into three transversal reality – father – son – and Holy spirit. But it is very simple but dangerous to know plotonic trinity as a Christian trinity because they are not equall and origness who commented Christian trinity by Neo – platonic commandment because excommunication.

criticism and idea:

Some of the researchers has been said that **plotinus** in narration has been referred to the three hypostasis that is gathering between plato, Aristotle and stoics because whatever plato called the first essence is as same as whatever plato called it.

Absolute good and about reason that Aristotle know it as a universe source or extremity , he knows the first issued and the soul that stoics know it as a Good of world, **plotinus** accounts it as a third hypostasis. But it should be noted that **Plotinus** first essence is not platos absolute good , because platos' absolute good is a pure good idea or God but the first issued of **plotinus** is the first unit tiding not God, and also the first issued of **plotinus** is not general source or extremity of Aristotle, because reason as a mean of Aristotelian is a motive word of immobile or God but the first issued of **plotinus** is not immobile motive or Aristotle God and also the soul that **plotinus** know as a third hypostasis is not the soul that stoics know as a God of World because soul as a mean of stoic is a word of world God and the sould that **Plotinus** thinks about it , is reason so **plotinus** soul is not stoics soul.

Conclusion

Neoplatonic School was founded by Amonious sakaas, but is known to Plotinus, But it is a combination of the teachings of Plato and the Neoplatonic school of scholars from Greece and Iran, and India, was established by Amonious sakaas. It can be said that the founder of the Neoplatonic school is Amonious sakaas. But Plotinus is the disseminator. Plotinus, Gave new life to the philosophy of Plato. Neoplatonic philosophy of Plotinus around three principles of God's wisdom and spirit. The principles of the universe and the human spirit exist within it, Inception of the human spirit of God has ideas of God, the soul is the spirit of wisdom and spirit of this man is trying to reach God.

REFERENCES

1. Lotfi Kharazmi, Mohammad Hassan-1988- **plotinus** works collection, translated by publications cooporation. Tehran the first print Tir.
2. Hoseini koksavi, seyyed Eshagh -2004-Islamic philosophy history, international print publications cooperation related to Amir Kabir publicatons institution . Tehran , the first print.
3. Mosavi Bojnordi, Kazem- 1991-Greatest Islamic greatest Islamic encircle opedia , under supervision of the center of Islamic greatest Encyclopedia, Tehran .
4. foroghi, Mohammad Ali – Alishah, Sofi -1983-Philosophy revolution in Europe, publications. Tehran.
5. R.G, Haling Dill- Translated by Azarong, Abdolhosein -1986-Guides and history of west philosophy , kieihoin publications organization , Tehran , tlfrs print.
6. saidiyon, Abdolhosein -2002-New encyclopedia , life and science publications Tehran.
7. Ebn Arabi and Moystar Ekharat, Ghasem kakaie- 2003-Existance integrity narrated, Hermas publications with cooperative of international center of civilizations conversations, Tehran the first print.

8. Reshad, Mohammad - 1987-Philosophy from the very beginning of history , sedr liabrary publications, Tehran.
9. Hano Alfa khorī , Khalil al-Jar, translated by Abdol Mohammad Ayati ketāb zaman- 1980-Philosophy history in Islamic world , publications with cooperative of publications organization and training of Islamic revolution , Tehran Edition.
10. seyed Mohammad khamenehe -2011-Philosophy revolution in Iran and around the world, Bonyad Hekmat Islami Sadra publications, Tehran , the first print.
11. seyed Jalalodin Mojtavavi- 1992-Philosophy or Research of reality , compiled by several professor of west philosophy, Hekmat publicatins, Tehran, third Edition.
12. Shamsodin Shahrvenzi , translated by Maghsood Ali Tabrizi -1987-Theologians history, cultural and science publications Tehran , the first print.
13. Hasan Binaniyan- Soreh Journal , Islamic propeganada organization of art area , responsible director ,Tehran
14. Entekhab (selection) Journal , responsible director: Doctor seyed Taha Hashemi, proprietor, Qom scientific realm
15. anthroarchy journal, responsible director : Mostafa Kavakebiyan.
16. Encyclopedia Britannica, Plotinus/Routledge Encyclopedia of philosophy , vol.7, p456.
17. yahya Mahdavi and et al –1992-discussion about consequent – physics - kharazmi publications cooperation, Tehran first print.
18. Nazami ,Hamid Reza - 2003 -Introduction of history of west philosophy (Hekmat). Abrokh publications, Tehran the first print.