

General Index

- action
 - according to providence (*kata pronoian*) and against providence (*para pronoian*), 159
 - and magical enchantment, 174
 - mixed vs. autonomous, 163, 175
 - and motivation, 71, 157, 162, 171
 - and outwardness, 173
 - and practical reasoning, 155, 171, 174
 - productive vs. practical, 154–155, 174
- Aëtius, 73
- affections (*pathē*)
 - and body, 3, 9, 13, 46, 49, 75, 82, 85
 - and co-affections of Epicureans, 61
 - and contrast of alterations with actualization, 77–78
 - perceptibility of, 49, 76–78
 - and shared affections of Stoics, 51–53
- agency
 - and autonomy, 100, 172–173
 - and freedom, 10, 150, 175, 184
 - and responsibility, 38, 162
 - and self-determination, 10, 152, 163, 168, 171, 173
 - and “up to us,” 156, 167–168, 171, 184
 - and voluntariness, 161, 168, 170
- Alexander of Aphrodisias, 29, 43, 129, 181–182, 191
- All, the
 - and awareness, 53–57, 77
 - and sympathy, 53, 89
- analogy between cosmos and theatre, 165–166
- analogy between visual perception and contemplation, 28–30, 127
- animals
 - capacities of, 63–66, 160, 183, 189
 - and reincarnation, 63–64, 66
 - souls of, 47–48, 51
 - their awareness, 66, 120, 176, 191
- appearance/reality distinction, 84–85
- appropriation (*oikeiōsis*), 17, 104, 121, 145, 189
- Aristo of Alexandria, 182
- Aristotle, 13, 18–19, 40, 71, 75, 87–88, 100, 130, 153, 162, 166, 168, 172, 181, 183–184, 187, 189, 191
- Armstrong, A.H., 55, 90, 109, 118
- ascent, 5
- assent, 153, 156
- Aurelius, Marcus, 183, 190–191
- authenticity, 13, 121
- authority, 36, 72, 84, 95, 97, 156, 163, 167–168, 175
- beauty, 10, 44, 96, 149
- belief, 10, 68, 74, 84–85, 94, 96, 120, 127–128, 169, 176
- Bene, László, 171
- blending, 50, 52, 61
- body
 - animation of, 46–48
 - and being external, 75–78, 84–85, 174
 - and being qualified (*toionde*), 5, 9, 46–47, 50, 52, 56, 75, 78, 81, 93–94
 - and being suitable (*epitēdeiotēs*), 48, 50
 - constitution of, 73–74, 162, 176
 - lower soul’s awareness of bodily states, 41, 46, 49, 53–54, 57, 59, 85, 177
 - and not being foreign (*allotrios*), 83
 - and self, 4–5, 7–9, 17, 29
- Burnyeat, Myles, 75–76
- Caluori, Damian, 34–35, 106
- causal determinism, 156, 160–162
- causation
 - double activity, 47, 63
 - higher soul as outside causation of physical universe, 157, 163–166
 - higher soul as sole efficient cause, 159–160
- change (*metabolē*)
 - denial of to our intellect, 144–145
- Chrysippus, 189
- citizen, 31–32
- compatibilism, 156

- composite (*to sunamphoteron, to suntheton, to koinon*), 11
- consciousness
 - and absence of *suneidēsis*, 188–189
 - anilépsis*, 5, 40–42, 44, 68, 76, 99, 108, 111, 118
 - parakolouthēsis*, 5, 42–44, 68, 117–118, 150
 - sunaishēsis*, 5, 42–44, 46, 56–57, 76, 113, 119, 139, 147, 150
 - sunesis*, 5, 44, 119
- Crane, Tim, 25–26
- Crystal, Ian, 133–134
- deliberation, 154–156, 162
- Demiurge
 - connection with Soul and world soul, 157
 - demiurgic activity, 126, 157
 - identification with Intellect, 150, 157
- Democritus, 187
- Descartes, René, 1–2, 7, 37, 40, 75
- desires
 - appetitive part (*to epithumētikon*), 71
 - localization into parts of soul, 71
 - nonrational (*epithumia and thumos*), 70–71, 73
 - proto-desire (*proepithumia*), 80
 - rational (*boulēsis*), 10, 71
- destiny
 - avoiding being subject to, 5, 152–153, 163, 165
 - being subject to, 152–153, 157, 159
- Dillon, John, 165
- discursive reasoning
 - in connection with perplexity and lack of self-sufficiency, 155
 - and contemplation of forms, 72, 103–104
 - as a dividing intellect, 30, 103–104
 - and language, 104, 107
 - and method of division, 27–28, 30
 - and rational soul, 5, 9, 67
 - and time, 16, 104
- dualism, 75, 177
- Earth Soul, 47
 - as source of soul-trace in plants, 48
- embryo
 - capacities of, 48
 - connection with plants, 48, 134
 - formation of, 48
- Emilsson, Eyjólfur, 24, 41, 98, 141
- Empiricus, Sextus, 133–134, 181–182
- Epictetus, 185, 190, 192
- Epicurus, 61, 182
- eternity
 - and actualization of Intellect's contents, 28, 146
- and contemplation, 14–15
- and Intellect's discovery, 141
- and truth, 142
- Euripides, 179, 188
- experience, 2, 8–9, 35–36, 63, 68, 74, 176–177
- feeling, 58–59, 62, 77, 81–82, 139
- fire, 31–32, 51–52, 123
- first-person vs. third-person perspective, 8–9
- Fleet, Barrie, 21, 23, 32, 91
- forms
 - as being complex objects of thought, 26–27, 104
 - and being varied, 28, 128, 139
 - and five highest kinds, 24–25
 - and having logical parts, 28–29
 - hierarchy of, 29, 31–32, 144
 - internality of, 12, 15, 20, 104, 129, 142
 - and possessing their own causes, 136
- Foucault, Michel, 38
- Galen, 190–191
- genus and species, 18, 20, 129
- Gerson, Lloyd, 107, 120, 171
- Gill, Christopher, 38–39, 146, 176
- Gnostics, 135
- Graeser, Andreas, 55–56
- Hadot, Pierre, 13–14
- happiness, 75, 115, 118, 184–185, 188
- Herodian, 188
- Herodotus, 185–186
- Hierocles, 51–52, 66, 81, 182, 189, 191
- Homer, 86, 185–186
- Hopper, Edward, 32
- I
 - of individual souls, 9
 - of Intellect, 9
- identity
 - Aristotelian identity (sameness in number), 18–19, 26
 - between Intellect and objects of thought, 5, 28, 97, 122, 131, 174
 - between our intellect and Intellect, 9–10, 12, 16, 145–146
 - between our intellect and objects of thought, 26, 32, 121, 128
 - Leibnizian identity (strict), 18
- images
 - including *logoi*, 96
 - intelligible, 42, 95–96, 99
 - intentional, 42, 68, 95
 - internal, 72, 88–89, 95, 112
 - self-intimating, 42, 68, 95, 176

General Index

205

- imagination
 - and action, 69–70, 74
 - and apprehension, 67–68, 70, 78, 98, 112
 - broken state of, 115, 117
 - and discursive reasoning, 3, 72, 109
 - and hypostases, 112
 - and memory, 73–74, 87, 98
 - and mirror metaphor, 99, 101, 110
 - as responsible for integration of information, 11, 176
- immediacy, 27–29, 45, 85, 127, 141
- impulses, 71, 158–160, 164–165, 168–169
- individuals. *See* individuation
- individuation
 - and internal activities, 32, 124, 129
 - and notion of a perspective, 4–5, 25, 31, 143
 - and otherness, 148–149
 - and powers, 32–34, 62
 - and science/theorem analogy, 25
 - and shape, 124, 148
- infallibility
 - and Intellect's contemplation, 122, 128
 - and pain and embodied cognition, 84–85
- inner theater/Cartesian theater model of
 - consciousness, 2, 177
- intellect, hypostasis
 - its awareness, 119–120, 122, 125, 134, 137
 - and being all together in actuality (*energeia homou*), 27–28, 140
 - as a composite, 129, 134
 - its contemplation, 3–4, 15, 30, 97, 122, 127
 - its discovery, 138
 - and Forms, 12, 15, 20, 31, 122, 124, 126, 134, 137, 139, 142–143, 146
 - and holism, 122, 137, 146
 - and immediate intuition of all things at once (*epibolē athroa*), 28, 30, 140, 143
 - and part-whole relation, 22
 - its self-knowledge, 131–134
 - its self-sufficiency, 137–139, 142
 - structure of its self-intellection, 120–122, 134
 - and transparency, 12, 122, 137
 - and truth, 97, 122, 126, 128, 142, 146
 - its two-fold procession from the One, 136–137
 - its writing, written in us like laws, 12
- intellect, our
 - its awareness, 14–16, 109, 120, 148
 - its being fitted toward Intellect, 144–146
 - its contemplation or intellection, 15, 27–31, 144
 - its focusing of attention (*enapereisis*), 30–31, 146
 - its ordered succession, 32, 103, 143–144
 - its partial integration into intelligible world, 16, 27, 119
- intentionality
 - between Intellect and objects of thought, 108, 131–132
 - between our intellect and objects of thought, 33, 107
 - and embodied psychic states, 26, 68
- internalism vs. externalism, 126, 128–129
- inwardness
 - and contemplation, 145, 147
 - and hypostases being “in” us, 8, 111, 176
 - and self, 12
 - and subjectivity, 35, 147
- Kahn, Charles H., 38, 190
- kind of (*hoion/hoionei*)
 - in relation to Nature, 154
 - in relation to the One, 151
 - in relation to world soul, 56
- Laertius, Diogenes, 189
- language, 11, 72, 101, 106, 174
- layeredness, 3–4, 45, 177–178
- light, 14, 62, 136, 149
- Locke, John, 7, 37
- logoi*
 - and action, 154
 - and discursive reasoning, 30, 104
 - as external acts of Forms, 104, 108
 - metaphysical role, 102
 - and providence, 158
 - psychological role, 102
 - and sense-perception, 95–97
- memory
 - and imagination, 73–74, 87, 98
 - and personal identity, 16
 - and self, 16
- Middle Platonists, 135, 153, 159, 192
- Mortley, Raoul, 17
- Myth of Er, 161–162
- Nature
 - and its contemplation, 120
 - and its “kind of” awareness, 122
 - and world soul, 154
- Numenius of Apamea, 150
- One, hypostasis
 - its freedom, 150, 175
 - as the Good, 113–114, 139
 - its “kind of” awareness, 151
 - as power of all things (*dunamis pantón*), 125
 - and principle of plenitude, 123, 157
 - its self-sufficiency, 5, 62, 139
 - its trace, 124, 139
- Osborne, H., 187

- pan-psychism, 3
- Peripatetics, 129, 153
- Perl, Eric, 120, 122
- phenomenology, 8, 29, 35, 83, 92
- Philo of Alexandria, 180–181, 190
- Philodemus, 190
- Pindar, 186
- plants
 - capacities of, 11, 120
 - connection with embryology, 48, 134
 - vegetative soul, 47–48
- Plato, 3–4, 7–9, 13, 18, 50, 64–65, 71, 75, 79, 82, 99, 103, 126, 153, 162, 166, 172, 180, 183, 186–188
- pleasure and pain, 11, 49
- Plutarch of Chaeroneia, 181–182, 186, 192
- Polybius, 183
- Porphyry, 48, 126, 129, 182
- post-Cartesian tradition, 2, 7, 39, 95, 137, 146–147, 176–177
- potential being (*to dunamei einai*), 33, 91
- power (*dunamis*), 33, 91, 93, 144, 146
- practical wisdom (*phronésis*), 169, 187
- premises
 - for embodied action, 10, 152, 168–169, 172
 - for intellective activity, 132, 164–165
 - and practical syllogism, 168–169
- primary thinker
 - basis for wide distribution of consciousness throughout Plotinus' ontology, 177–178
 - Intellect as paradigmatic for all lower forms of cognition, 3, 122
 - Intellect that provides us with capacity to reason, 120
- Proclus, 57–58
- providence
 - being a coauthor of providential ordering, 164
 - as making use of preexisting characters, 20
 - as not involving planning, 157
- purification, 13–14, 111–112, 170–171, 174, 176, 190
- qualities/inherent forms, 59–61
- recollection (*anamnésis*), 96
- regulative ideals, 39, 152, 174–175
- Remes, Pauliina, 6, 85
- reversion toward oneself (*epistrophé pros heauton*)
 - as basis for dualism, 57–58
 - as inward process of self-constitution, 58
 - as self-consciousness (*parakolouthèsis beautō*), 144
- right mixture, 79
- right reason, 10, 152, 164, 169, 173, 175
 - Stoic background of, 169
- Sage, the, 82, 115, 117, 156, 169
- Sartre, Jean-Paul, 7, 36–38, 152
- Schroeder, F.M., 55–56
- Schwyzer, Hans Rudolf, 40–41, 55, 99, 180, 183, 191
- seeds, 32, 134
- self
 - dianoetic*, 2, 9, 42, 44, 67, 104, 110, 118, 143
 - intelligible universe (*kosmos noētos*), 14–15, 27, 144–145
 - noetic*, 3, 9–10, 16, 26, 42, 44, 103–104, 110–111, 119
 - physical*, 2, 9, 41, 45
 - self-sculpting, 12–18, 149, 172
 - self-identification, 9, 25, 69
 - responsibility, 152, 162
- Seneca, 189
- sense-datum, 95
- sense-perception
 - and a priori content, 91, 96
 - and contemplation of forms, 127, 140
 - and judgments, 74, 90–93, 96
 - and power of perception, 87–88, 97
 - and sense organs, 55, 60, 89–90
 - and sensible objects, 19, 87, 90, 94, 127
 - and sensitive soul, 29, 77, 81, 87–88, 93–94, 97, 100, 127, 130
 - and sympathy, 55, 90
 - and termination of into imagination, 87–89, 94, 97–98
 - and unity of perception, 29, 88
- shade of Heracles, 86
- Shoemaker, Sydney, 72
- Smith, Robin, 18
- Socrates, 12–13, 180, 185, 187–188
- Sorabji, Richard, 131
- soul, belonging to individuals
 - higher soul, capacities of, 27, 33–34
 - higher soul, as intellect, 5, 11, 35
 - higher soul, as principle, 157, 165
 - higher soul, as undescended, 4
 - lower soul, capacities of, 9, 11, 77, 80, 88, 95, 162
 - lower soul, as descended, 46–47, 49
 - lower soul, as happening to become divisible in sphere of bodies, 20, 60
 - lower soul, as impassible, 81–83
 - lower soul, as incorporeal, 49, 80–81
 - lower soul, as individuated before embodiment, 20
 - lower soul, as indivisible, 59

General Index

207

- lower soul, as a power sent to care for the body, 4, 34
lower soul, as present everywhere as a whole, 20, 29, 60, 81
soul-trace, in body, 9, 52
soul-trace, capacities of, 46, 88
soul-trace, coaffected with body, 79–80
soul-trace, origins of, 11, 47
Soul, hypostasis
and assistance from divine and human souls, 47
and part–whole relation, 20–21
and providential ordering, 47
and soul-trace, 47
Soul-vehicle, 162
Stern-Gillet, Suzanne, 117–118
Stoics, 6, 49–52, 153, 156, 162, 192
subconsciousness
and personality and behavior, 69, 72
types of, 69
subjectivity
being a subject and having ownership, 35, 46
having a first-person perspective, 36, 68, 119
modern sense of self-consciousness, 36, 68, 152
sympathy (*sumpatheia*)
Platonic background of, 50
relation with awareness (*sunaisthesis*), 46, 54–57, 62, 139
Stoic background of, 51
and unification of bodily parts, 42, 56, 139
tensile movement, 50–53, 81
Theognis, 179
Thucydides, 179–180
time
and inference, 28, 104
and sensible particulars, 141
and succession, 32, 103
total blending, 52, 61
transmigration
and self, 10, 64
unity
and consciousness, 5, 42
of perception, 29, 88
and self-determination, 174
and self-knowledge, 174
and self-sufficiency, 142, 146
Unmoved Mover, 129–130
virtue
levels of, 13, 175
and purification, 14
and self-sculpting, 13, 148, 172
spiritualization of, 172
we, 1, 8, 26, 46, 67, 83–84, 106, 110, 133, 173
Wilkes, K.V., 40
world soul
as source of first layer of consciousness, 46
as source of soul-trace in animals and humans, 11, 47–48, 64, 66, 89
Xenophon, 181
Zeno, 185

Index Locorum

Aëtius

- Placita*, *LS* 39 B: *SVF* 2.54, 73
 Alexander of Aphrodisias
De Anima 62.18–20, 29
 Aristotle
Topics I.7, 18
Physics III 202a12–20, 19
Physics III 202b19–22, 19
De Anima II 12 424a17–27, 19
De Memoria 449b9–450a32, 100
De Anima III 428a1–2, 100
De Anima, III 431a14–15, 100
Metaphysics XII 1074b34–35,
 129–130
Nicomachean Ethics 1111a21–24,
 168

Epicurus

- Letter to Herodotus* 63–7 (*LS* 14A1), 61

Descartes, René

- Meditations* AT VII 28, 36
Meditations AT VIII A 7, 36

Hierocles of Alexandria

- Elements* IV.4–14, 51
Elements VI.1–9, 51

Locke, John

- Essay Concerning Human Understanding*
 XXVII § 9, 37

Plato

- Republic* X 611c6–612a8, 12
Republic X 614b–621d, 161
Theaetetus 189c7–190a7,
 102–103
Theaetetus 197b–d, 126
Sophist 263e3–8, 103
Parmenides 133a–134c, 126
Philebus 31d–32b, 79

Plotinus

- Enneads*
 I.1.7.9–14, 93
 I.1.8.7–9, 106
 I.1.9.11–13, 92
 I.I.10.6–8, 8
 I.I.11.8–15, 65
 I.2.3.27–30, 105
 I.2.4.6–7, 13
 I.4.4.16–17, 10
 I.4.10.6–10, 73
 I.4.10.6–16, 108
 I.4.10.21–29, 42
 I.4.10.21–33, 115
 I.6.2.2–5, 44
 I.6.3.4–6, 96
 I.6.6.13–15, 13
 I.6.9.13–14, 10

- II.3.15.17–23, 160
 II.3.16.18–26, 158
 II.3.16.21–23, 161
 II.5.1.28–35, 33
 II.5.3, 33
 II.9.1, 135
 III.1.1.14–17, 160
 III.1.8.9–12, 163
 III.4.2.3–5, 10
 III.4.3.21–24, 8
 III.4.5.2–4, 161
 III.6.1.1–2, 90
 III.7.3.28–40, 141
 III.7.4.18–28, 141
 III.8.4.1–24, 154
 III.8.4.35, 155
 III.8.6.26–29, 104
 III.8.8.1–8, 121
 III.8.8.4–6, 174
 III.8.8.19–20, 120

Index Locorum

209

- III.9.9.12–22, 113
- III.9.9.18–20, 136
- IV.1.1.48–53, 58
- IV.3.2.11–59, 20
- IV.3.2.50–58, 21
- IV.3.15–18, 165
- IV.3.15.10–19, 165
- IV.3.18.4–5, 155
- IV.3.23.34–35, 95
- IV.3.26.29–33, 94
- IV.3.26.42–47, 57
- IV.3.29.19–26, 87
- IV.3.29.31–6, 74
- IV.3.30, 99
- IV.3.31.11–13, 86, 109
- IV.4.1.16–25, 27–28
- IV.4.1.25–31, 30
- IV.4.1.33–38, 144
- IV.4.2, 146–147
- IV.4.2.26–34, 144–145
- IV.4.4.8–10, 16
- IV.4.8.9–20, 70
- IV.4.4.10–11, 43, 72, 116–117
- IV.4.13.15–16, 70
- IV.4.17.11–13, 71
- IV.4.19.1–5, 79
- IV.4.19.6–8, 94
- IV.4.19.23–29, 81
- IV.4.32.5–8, 50
- IV.4.24.21–24, 53
- IV.4.24.21–25, 76
- IV.4.32.14–19, 53
- IV.4.43.19–21, 174
- IV.4.44.5–7, 168
- IV.4.45.8, 54
- IV.7.3.1–5, 58–59
- IV.7.6.8–9, 29
- IV.7.10.30–37, 14
- IV.8.1.1–11, 7–8
- IV.8.3.13–20, 31–32
- IV.8.8.7–11, 70–71
- IV.9.5.14–16, 24
- V.1.12.5–21, 111–112
- V.2.1.7–10, 123
- V.2.1.10–14, 124
- V.2.1.19–22, 47
- V.3.2.2–5, 76
- V.3.3.1–2, 92
- V.3.3.6–10, 96
- V.3.3.35–40, 11, 67
- V.3.4.1–5, 12
- V.3.5.20–50, 132
- V.3.6.7–8, 134
- V.3.13.12–27, 137–138
- V.4.2.16–19, 149
- V.5.1.31, 12
- V.5.1.51–58, 126
- V.5.1.63–67, 84
- V.5.2.18–19, 145
- V.6.2.11–14, 131
- V.8.4. 5–7, 136
- V.9.6.10–15, 134
- VI.2.20.4–23, 22–23
- VI.4.4.37–40, 20
- VI.4.9.36, 59
- VI.5.7.1–17, 19
- VI.6.1.10–14, 63
- VI.7.6.18, 10
- VI.7.16.19–21, 125
- VI.7.31.8–9, 148
- VI.7.35.31–33, 125
- VI.7.36.18–22, 149
- VI.7.40.6, 27, 131
- VI.7.41.23–25, 141
- VI.8.1.31–34, 168
- VI.8.3.10–17, 74
- VI.8.3.19–25, 170
- VI.8.6.10–18, 172
- VI.8.6.20–22, 173
- VI.9.4.1–4, 44, 148
- VI.9.8.34–35, 149

Porphyry

To Gaurus on How Embryos are Ensouled
 10.1–16.9, 48

Proclus

Elements of Theology Prop. 15, 57
Elements of Theology Prop. 31, 58

Sartre, Jean Paul

Existentialism is a Humanism 40, 38

Wittgenstein, Ludwig

Tractatus Logico-Philosophicus
 2.18, 105