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Phenomenology of Space and Time

The Forces of the Cosmos and the Ontopoietic  
Genesis of Life: Book One

Edited by

Anna-Teresa Tymieniecka

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Anna-Teresa Tymieniecka

Editor

# Phenomenology of Space and Time

The Forces of the Cosmos and the  
Ontopoietic Genesis of Life: Book One

 Springer

*Editor*

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# Plotinus' "Enneads" and Self-creation

Ineta Kivle

**Abstract** The present study surveys Plotinus' philosophy within the context of self-creative activity. Owing to the fact that Plotinus' philosophy provides for a deep understanding of self-becoming in harmony with cosmic forces, I have examined the Plotinus notion of Soul and Intellect as well as explored such concepts, suggested by A.-T. Tymieniecka, as *ontopoiesis*, *Logos of life* and *self-becoming*. The article is divided into two parts:

In the first part I have tried to interpret the views by Plotinus, concerning the picture of Cosmos, and characterize his three Hypostases, namely, One, the Intellectual Principle, Soul and individual Souls. The question to be answered in the given passage, is the following: How independent and free is self-creative activity, taking into account that Soul rises and moves in the emanation of One, subsists as Hypostasis and is permeated by Logos?

In the second part I have surveyed self-creation and self-becoming within the context of fluxing wholeness, art and Cosmos. I have tried to show the differences and similarities between the philosophy which develops on the basis of phenomenological standpoints and Plotinus' cosmology which is rooted in the ancient understanding of Cosmos. I hold that self-creation is not only directed intentionally, but rather shows the place of the human in the world.

## Plotinus' Picture of Cosmos

Plotinus' "Enneads" picture the harmony of Ancient Cosmos and influence further the Christian thought about the Trinity. Alongside with the contemplation of three Hypostases, namely, One (God, Good, the Divine Principle); the Intellectual

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from Plotinus we can conclude that the World is pre-conditioned by three Hypostases, Logos and self-activity. As for Tymieniecka, the World is pre-conditioned by the flux of being and Logos of life. Conditioned World is also a place for an endless process of self-realization, self-creation and self-understanding. Tymieniecka's philosophical approach reveals how intentionality develops in the wholeness of life and fluxing being. Life for her is more fundamental than particular activities, in other words, life is the initiator of philosophy, of thinking, of knowing, of unknowing, etc. Exclusively, the intentionality of consciousness does not concentrate on the illumination of life, art and philosophy as becoming beings. For Tymieniecka it is important to recognize that philosophical acting solely upon the subject does not solve the problem of human's place and time in the wholeness of life. The philosophy of subjectivity does not look upon the human from the metaphysical point of view as it is pictured in the philosophy of Plotinus, still I can agree that "Enneads" are created from Plotinus' self-seeking and self-becoming that prove to be a special kind of self-reflection and self-purification.

Focusing on Plotinus' contemplation of Soul, I admit that his self-reflection expresses his own deepest self-identity as Soul's mystical connection with One. Plotinus' philosophy confirms that self-being is not the subjective "I", but the kind of being that is involved in the order of Cosmos and is predicted by the Divine Emanation. Self-creation is an endless seeking for One, Good and God. In the meantime Soul becomes increasingly clear and beautiful in the process of going upwards to One.

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