

works, which still remain to us, and by the enthusiasm which his character and manners inspired among his followers. He lived a life of meditation, gentleness, and self-denial, and died in the second year of the reign of Claudius (A. D. 270). His disciple, Porphyry, has given us a Life of him, from which we may see how well his habitual manners were suited to make his doctrines impressive. "Plotinus, the philosopher of our time," Porphyry thus begins his biography, "appeared like a person ashamed that he was in the body. In consequence of this disposition, he could not bear to talk concerning his family, or his parents, or his country. He would not allow himself to be represented by a painter or statuary; and once, when Aurelius entreated him to permit a likeness of him to be taken, he said, 'Is it not enough for us to carry this image in which nature has inclosed us, but we must also try to leave a more durable image of this image, as if it were so great a sight?' And he retained the same temper to the last. When he was dying, he said, 'I am trying to bring the divinity which is in us to the divinity which is in the universe.'" He was looked upon by his successors with extraordinary admiration and reverence; and his disciple Porphyry collected from his lips, or from fragmental notes, the six *Enneads* of his doctrines (that is, parts each consisting of *nine* Books), which he arranged and annotated.

We have no difficulty in finding in this remarkable work examples of mystical speculation. The Intelligible World of realities or essences corresponds to the world of sense<sup>1</sup> in the classes of things which it includes. To the Intelligible World, man's mind ascends, by a triple road which Plotinus figuratively calls that of the Musician, the Lover, the Philosopher.<sup>2</sup> The activity of the human soul is identified by analogy with the motion of the heavens. "This activity is about a middle point, and thus it is circular; but a middle point is not the same in body and in the soul: in that, the middle point is local; in this, it is that on which the rest depends. There is, however, an analogy; for as in one case, so in the other, there must be a middle point, and as the sphere revolves about its centre, the soul revolves about God through its affections."

The conclusion of the work is,<sup>3</sup> as might be supposed, upon the approach to, union with, and fruition of God. The author refers again to the analogy between the movements of the soul and those of the heavens. "We move round him like a choral dance; even when we

---

<sup>1</sup> vi. *Ennead*, iii. 1.

<sup>2</sup> ii. E. ii. 2.

<sup>3</sup> vi. *Enn.* ix. 8.