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Nota di contenuto	Modes of Knowledge and the Transcendental; Editorial page; Title page; Copyright page; Table of contents; PREFACE; I INTRODUCTION; 1 INTERPRETING PLOTINUS; Methods of Interpretation; Plotinus and the History of Greek Philosophy; Preliminary Remarks; 2 THE TREATISE «MODES OF KNOWLEDGE AND THE TRANSCENDENTAL»; Place Among the Other Works; The Title; Summary; Editions, Translations, Commentaries; A Note on the Translation; II ASPECTS OF THE PLOTINIAN UNIVERSE; A Transcendental Method; Self-knowledge and the Concept of «We; An Antithesis Between the Psychical and the Physical Realm? Idealism or Realism?Unity as a Limiting Concept; III MODES OF KNOWLEDGE AND THE TRANSCENDENTAL; 1 MODES OF SELF-KNOWLEDGE; 1.1 A Philosophical Problem: Defining the Nature of That which Thinks Itself (ch. 1); 1.2 A Short Psychology of Perception (ch. 2; 1.3 Self-Knowledge and Human Thought (chs. 3-4; 1.4 The Mind's Self-Knowledge (ch. 5); 1.5 Logical necessity and persuasion (ch. 6,11. 1-35; 1.6 The Inwardness of the Mind (ch. 6,11. 35 ff., and ch. 7); 1.7 An Enlightening Metaphor (chs. 8-9; 2 THE ULTIMATE LIMIT OF THOUGHT; 2.1 The Intrinsic Plurality of Thought (ch. 10,11. 1-39) 2.2 A Striving for Unity (ch. 10,1. 39 - ch. 11,1. 16)2.3 In What Sense is Unity the Origin of All Things? (ch. 11,1. 16 - ch. 12); 2.4 How Can We

Speak About What Goes Beyond Thought? chs. 13-14); 2.5 How Can a Unity Provide What It Does Not Have? (ch. 15); 2.6 An Ascent to the Absolutely One (ch. 16 and ch. 17,11. 1-14); 2.7 Epilogue (ch. 17,11.15 ff.); INDEX OF CLASSICAL AUTHORS; INDEX OF GREEK WORDS; GENERAL INDEX

Sommario/riassunto

The philosophy of Plotinus is usually depicted as a quest for the absolute, outside and beyond the world of human knowledge and experience. Yet in the late treatise Ennead 5.3 [49], Plotinus shows himself a philosopher of the transcendental, rather than of the transcendent. Starting from a critical analysis of the idea of self-knowledge, he develops a world-view in which central notions of his metaphysics are represented, not as different "hypostases" or transcendent beings, but as limiting cases of reality as we human beings know it. Fundamental to this world-view is Plotinus' assumpti
