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## **Immunity to Boredom: the Self in Plotinus' Philosophy**

My argument is that human person can be immune to boredom, because the subject of boredom is the self of human, and the self is engaged in dynamic and free actions which create constantly new experience for human person, in Plotinus' concepts of the self (O'Meara 1993; Kijewska 1994; Gerson 1996; Remes 2007).

Plotinus creates a timeless, fluid and threefold structure of the self and places the true self of human person in the higher sphere. Beyond this structure is *the One*, who is the ultimate source and goal of all humans. The true self is inscribed in the intellectual nature by *the One* and shall seek to return to *the One*. It approaches to nous, to contemplate on *the One* who is beyond nous. The rational self in the middle sphere which reveals reason, *logos*, supports the intellect fulfillment of the true self, and at the same time it wakes up the self in the lower sphere who is related to sensations and the nature.

The three selves in Plotinus' philosophy manifest three different functions of the one self in his conceptualization of human person. These three functions of one self present the distinct states of human person, when the self is engaged in intellectual, rational and sensorial activities. The self is always freely acting in between the spheres. New experiences are created within the motions and actions of the self. The dynamic and free actions (Gerson 1994; Remes 2007) help the self gain knowledge about itself inward (Remes 2007, 2008). It creates and enriches constantly its intellectual, rational and sensorial parts which are integral to human person, therefore, the self is immune to boredom.

The self who is immune to boredom in Plotinus's anthropology is complemented by many ancient Christianity writers who avert against

acedia. Church Fathers, like Evagrius Ponticus, prevent the soul from being detained by the “demon of acedia” in their writings and teaching. When the soul is unduly engaged into body which is ruled by the irrational part of the soul, the soul becomes weak and cannot fulfill its stimulating functions according to its rational part, to return to God. At that moment comes acedia. By thinking about boredom in the light of Plotinus’ philosophy, it can be seen that the intellect life of the self protects human person from being drawn to acedia and boredom in ancient and contemporary times.