

20<sup>th</sup> Annual Conference of the  
International Society for Neoplatonic Studies  
Catania, Italy  
June 14-17, 2023

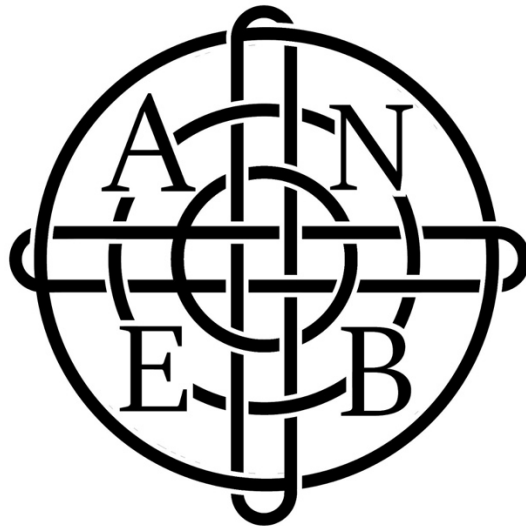
## **THE BOOK OF ABSTRACTS**

of the panel:

### **The One and Many: The Reception of Neoplatonic Notion of Hierarchy in the 14<sup>th</sup> and 15<sup>th</sup> century Balkans**

organized at the

20<sup>th</sup> Annual Conference of the  
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edited by

Vladimir Cvetković

Belgrade 2023

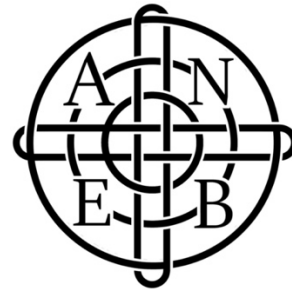
Organizers:

International Society for Neoplatonic Studies

Institute for Philosophy and Social Theory, University of Belgrade

Editor: Vladimir Cvetković

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## Introduction

The primary objective of this panel is to examine the reception of the Neoplatonism within the religious contexts of the Balkans during the 14<sup>th</sup> and 15<sup>th</sup> centuries, with a particular emphasis on exploring the concept of hierarchy and the interplay between the one and many. The panel aims to delve into the impact of Neoplatonic metaphysical concepts on the Christian and Islamic traditions in the Balkans, exploring their influence on theological and philosophical doctrines, religious rituals, artistic and architectural creations, as well as medical practices. Particular emphasis will be dedicated to the Neoplatonic concept of hierarchy, specifically examining its manifestation in two mystical and monastic movements of the era: Christian Hesychasm, originating with the monks of Mount Athos, and Islamic Sufism, embraced by the Ottoman military during their Balkan campaigns. The panel also aims to scrutinize the Italian Renaissance's adoption of Neoplatonic hierarchies by investigating the introduction of medical practices into the Balkans during the 15<sup>th</sup> century. Dionysius the Areopagite is credited with originating the concept of hierarchy to elucidate the process through which holiness is conveyed from God, often referred to as the One, to the subsequent created reality. Given that the term was not employed within the Christian tradition prior to Dionysius and was also not present in the Islamic tradition, essays concentrating on these traditions tend to use the term 'hierarchy' in a flexible manner to illustrate the connection between the one and many.

The panel participant adopt a pioneering approach by utilizing the methodology of synchronic analysis to explore the Neoplatonic characteristics within the religious traditions of Christianity and Islam in medieval Balkans for the first time. Consequently, the panel aims to illustrate how the shared conceptual framework of Neoplatonism in both Christian and Islamic religious traditions played a pivotal role in shaping the identity of the Balkan population. Furthermore, in addition to providing insights into the late Byzantine reception of Christian Neoplatonism as articulated by figures like Dionysius the Areopagite and Maximus the Confessor, some papers also explore the relatively unexplored medieval Slavonic engagement with Neoplatonism. The panel combines a multidisciplinary approach to investigate Neoplatonic influences with the synchronic examination of religious traditions. The Neoplatonic characteristics, particularly the Neoplatonic approach to comprehending hierarchical structures, are not only examined in the philosophical and dogmatic writings of the Balkans in the 14<sup>th</sup> and 15<sup>th</sup> centuries but also in areas such as iconography, logical diagrams, architectural design, and medical terminology. The contributing authors encompass a diverse group, including three philosophers, one theologian, one medical historian, one art historian, one architectural historian, and one scholar specializing in Islamic studies. Six papers delve into the Neoplatonic interpretation of hierarchy within the Christian Orthodox tradition, with a particular focus on its role in Hesychasm. Of the remaining two papers, one explores the concept of hierarchy within the Bektashi Sufi order during the Ottoman rule in the 14<sup>th</sup> and 15<sup>th</sup> century Balkans, while the other focuses on the hierarchical relationship between *anima* and *materia* in a 15<sup>th</sup> century South-Slavic botanical lexicon influenced by Renaissance Neoplatonism. Given that Neoplatonist concepts primarily emanated from Byzantine Christian sources, the majority of the essays in the collection center around the exploration of hierarchy as understood and assimilated through this tradition. The Neoplatonic concepts introduced to the Balkans during the 14<sup>th</sup> and 15<sup>th</sup> centuries by Islamic and Renaissance influences were rather limited, prompting the focus of only two essays on this aspect.

Vladimir Cvetković

## *Monism and relational ontology*

Aleksandar Djakovac and Aleksandar Dobrijević  
(University of Belgrade)

The authors begin their argument by positing that monism constitutes a fundamental element within both Hellenic and Neoplatonic philosophies. In this essay, the authors examine the impact of Greek metaphysical models on the evolution of Christian theology, considering their influence both in the Latin West and the Greek East. The basic question of Trinitarian theology was how to show that God is one and at the same time the Holy Trinity. Djakovac and Dobrijević discuss two historical approaches for addressing this question: one put forth by Boethius and the other by the Cappadocian Fathers, specifically Basil of Caesarea, Gregory of Nazianzus, and Gregory of Nyssa. Boethius, following Augustine and developing his thought, tried to solve this question with the help of Aristotelian logic, as it was presented above all in the *Categories* and *Isagoges* of Porphyry. The individual properties of the various divine persons are explained with the help of the category of relation, in order to preserve the simplicity and immutability of the divine substance. On the contrary, the Cappadocian Fathers based the unity of God on the one person of God the Father as the source and cause of the existence of the Holy Trinity. In this way, according to the authors, the relation acquired a first-class ontological meaning. According to the authors, this approach imbued the relationship with a primary ontological significance. The authors contend that the Cappadocians intentionally diverged from Aristotelian logic by prioritizing Personhood over substance as the focal point of their Trinitarian theology. As per the authors' perspective, this approach not only influences the Trinitarian theology of the Cappadocian Fathers but also resonates with the age-old quandary of the relationship between the One and the Many. In doing so, it appears to mark a departure from monism, possibly for the first time.

### *Gregory Palamas and the question of one and many: An ontological questioning of essence-energies distinction*

Romilo Knežević,  
(Innovation Centre, University of Niš)

The paper argues that Gregory Palamas was not altogether against Platonism as such. According to Knežević, Palamas was aware of different schools of Neoplatonism and he distinguished Plotinus from Proclus. Palamas endorsed Proclus precisely on those ideas which are in collision with Plotinus. However, this was not sufficient to take him beyond the limits of Neoplatonic ontology. The points on which Palamas agrees with Proclus are exactly the six points of the 1351 synod: 1) There is a distinction between essence and energy 2) Energy is uncreated 3) God is not complex 4) The term divinity applies to energy as well 5) Essence is superior to energy 6) Participation is in the energy of God. For Plotinus, however, essence and energy are two different beings. Knežević further argues that Palamas is rejecting one form of Neoplatonism (Plotinus) while embracing its other form (Proclus). Hence, Palamas remains within the ontological framework of Neoplatonism because his vital category is impersonal energy rather than hypostasis. This is clear from Palamas' main strategic move, which is supposed to secure God's transcendence without abolishing His immanence. This he attempts

by distinguishing between essence and energies: God is transcendent due to the non-participable nature of the essence but He is participable through His energies. Thus, Knežević makes the following assertions: Firstly, since essence *does not* exist unless it is hypostatized, it is rather obvious that it cannot be communicated. In what way is this claiming the obvious securing of God's transcendence? Secondly, if we participate in God only insofar as He is a particular Hypostasis, it should be clear that we need to transfer our examination from the level of impersonal energies to the level of hypostasis. Thirdly, was Palamas aware that the energies, being impersonal, do not differ radically from the non-relational concept of the essence? Finally, what is Palamas' concept of hypostasis and could it serve as a ground for a new and personalistic ontology?

*The One and many: The influence of St Gregory Palamas*

Tamara Plećaš  
(University of Belgrade,  
Institute for Philosophy and Social Theory)

The paper explores Gregory Palamas' interpretation of the relationship between the One and the many. The objective of the essay is to delve into how Gregory Palamas adopted and integrated ideas regarding hierarchy and the interplay between the One and the many from the Neoplatonic tradition. Additionally, this essay seeks to contextualize Palamas' ideas by highlighting certain parallels with Stoic philosophy. Plećaš underscores that Palamas drew profound inspiration from the works of Christian Neoplatonist Dionysius the Areopagite and Maximus the Confessor. Plećaš argues that Dionysius, in his writings, recontextualized pagan texts and authors like Plotinus and Proclus within a Christian framework, substituting 'the One' for God and the angelic hierarchy for the pagan pantheon. The legacy of Dionysius and his philosophical and theological concepts were further developed by Maximus the Confessor, who incorporated certain Neoplatonic ideas into his own perspective. The Byzantine Christian intellectual tradition, which encompasses these ideas, found its way into the writings of Palamas, where it was both integrated and explored. On the basis of this tradition, Gregory Palamas asserted that while it is beyond human capacity to grasp the essence or substance of God, individuals can attain an experiential connection with God's manifestations or energies through the practice of silent or hesychastic prayer and focused mental contemplation. Furthermore, Plećaš argues that Palamas drew a clear differentiation between the transcendent essence of God and the lower deity, and that Palamas' utilization of the term *θέοτης* bears a resemblance to the metaphysical principle articulated by Proclus. In simpler terms, the hierarchical levels within the structure of beings are determined by their inherent essence. Palamas had a substantial influence on a range of theologians and scholars in the Balkans during the 14<sup>th</sup> and 15<sup>th</sup> centuries, who came to be known as Palamites. Plećaš provides a more detailed exploration of this phenomenon in the essay.

*The hierarchy of divine: The circle diagrams in the 14<sup>th</sup> century Athonite manuscripts of Dionysius the Areopagite's Divine Names*

Vladimir Cvetković  
(University of Belgrade,  
Institute for Philosophy and Social Theory)

The paper underscores that the 14th-century conflict that unfolded on Mount Athos, commonly referred to as the Hesychast controversy, was marked by a growing fascination with the writings of Dionysius the Areopagite. The theme that captured the attention of the Hesychast Athonite monks was the metaphor of the center of circle and radii, by which Dionysius the Areopagite portrayed the relationship divine essence, divine energies and divine procession. A number of Greek and Slavonic manuscripts of the Dionysius' *Divine names* produced from the 14<sup>th</sup> century onwards included circle diagrams. The diagrams of the circle that accompanied the *DN 2.5* and *DN 5.2* manuscripts varied in form, shape and color. The essay investigates the way in which of Dionysius's notions of divine unity and divine differentiations are expressed by center, radii and circumference of a circle. The focus of the essay is on two sets of diagrams. The first set of diagrams consists of two circles that accompany *DN 2.5* in the Slavonic translation of *Divine Names* produced by the elder Isaiah in 1371 (Gilferding's collection in St Petersburg's National Library). The second set of diagrams consists of three circles that accompany *DN 5.2*, *DN 5.6* and *DN 5.8* in the Greek manuscript number 261 from the collection of the Dionysiou monastery on Mount Athos from mid 14<sup>th</sup> century. The essay commences from the analysis of simple diagrams in which the circle's center is identified with God, and the radii with divine energies or divine procession, and advances by investigating more complex diagrams that include radii in the form of line segments, outer circumference and concentric rings. Cvetković argues that these new diagrammatic elements are employed to visualize complex ideas important for the Hesychast theology and spirituality such as the essence as united unity, energies as differentiated unity and the Holy Trinity as unity of differentiations, but also divine processions as differentiated unity of creation.

*Hierarchy in the grave: The multi-compartment layout of Byzantine monastic ossuaries*

Nebojša Stanković  
(University of Priština-Kosovska Mitrovica,  
Faculty of Philosophy)

The paper aims to demonstrate that late Byzantine monastic ossuaries, many of them preserved in Mount Athos, most often feature a simple rectilinear chamber on the lower level of a two-storied design. This chamber is meant for sheltering bones of the deceased members of the monastic community. Along the side walls, there are series of vaulted compartments, which usually offer the space for depositing bones. At the first glance, they appear as a good way to solve the problem of vaulting the crypt and providing a firm and solid substructure for the chapel housed on the upper floor. In addition to these niches, some ossuaries have burial pits under the floor level. The use of separate compartments for deposition of bones, in whatever form, was apparently determined by the hierarchical separation within monastic ranks. Even though the *typikon* of the Kecharitomenē Monastery in Constantinople (c. 1110) is the only one that mentions this, it makes very clear prescription: "[...] one vault will be assigned for the

burial of female servants of these nuns, another for the mothers superior, another for those wearing the great habit, another for the rest of the nuns and female servants, as many as are nuns and virtuous [...].”<sup>1</sup> Stanković’s central inquiry revolves around whether this hierarchical approach finds its origins in the writings of Dionysius or in the works of another Neoplatonist author. His essay examines any potential connections, in a search for the origins of the idea, which surfaces in this and other coenobitic monasteries, normally expected to be egalitarian with its members, especially after their death.

*Political ideology and the Neoplatonic hierarchy in image:  
The case of the 14<sup>th</sup> century Serbia*

Nikola Piperski  
(University of Belgrade, Faculty of Philosophy)

The paper delves into the examination of hierarchical depictions within medieval art. The system of wall painting in the Byzantine churches of the middle and late periods was organized according to a strictly defined hierarchy. The intention was to portray the earthly church as a reflection of the heavenly church as faithfully as possible. The concept that the earthly realm mirrors the heavenly realm was a component of the Neoplatonic concepts passed down to Byzantium from the late antiquity. The strongest ideological basis for that can be found in the 6<sup>th</sup> century in the work of Dionysius the Areopagite, *The Heavenly Hierarchy* and *The Church Hierarchy*. Only during the Middle Byzantine period did such concepts emerge more clearly in the arts. Inside the church, the painted program was lined up in concentric circles according to a precisely established hierarchy, which was especially noticeable in the central-plan churches typical for later periods of Byzantine history. These ideas were well known in medieval Serbia since the establishment of the Serbian autocephalous church, but they were not fully adopted until King Milutin's political campaign directed toward Constantinople at the beginning of the 14<sup>th</sup> century. As a result, the old local features of sacred art and architecture were abandoned in favor of the more universal, contemporary Byzantine art. A local features that were preserved were the representations of the members of the Nemanjić Dynasty, which were included in the general program of the wall painting of the church. The intention must have been to visually and symbolically emphasize the position of the Serbian rulers in the entire (Eastern) Christian world and their political pretensions. Piperski’s essay seeks to scrutinize a highly particular political message conveyed by incorporating a single additional element, such as a royal portrait, into the all-encompassing Neoplatonic hierarchy of the pictorial program.

*The mystical path from Ashiq to the One:  
Bektashi Islam in the 14<sup>th</sup> and 15<sup>th</sup> century Balkans and Neoplatonic hierarchy*

Jelena Rosić  
(University of Belgrade, Faculty of Philology)

The paper focuses on the adoption of the Neoplatonic hierarchical framework within the context of Islam. During the centuries-long presence in the Balkans, the Ottoman administration preserved a lot of different aspects of cultural, religious, and scientific life in

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<sup>1</sup> John Thomas and Angela Constantinides Hero, eds., *Byzantine Monastic Foundation Documents: A Complete Translation of Surviving Founders’ Typika and Testaments* (Washington, DC: Dumbarton Oaks Research Library and Collection, 2000), vol. 2, p. 699 (article 70).

the conquered territories. As an heir and successor of the previous Muslim empires (khalifates), as well as the conqueror of the Byzantine Empire, the Ottoman State, later Empire (since 1453) assimilated elements of everyday life, beliefs, and traditions of acquired territories. However, regarding the issue of Neoplatonism and its connection to the Bektashi Sufi order during the Ottoman rule over the Balkans in the second half of 14<sup>th</sup> and 15<sup>th</sup> centuries, there are not many research and studies. Regardless of their number, all the available studies have brought a better understanding of this particularly important topic and opened the door to new research. Rosić's essay examines the presence of main Neoplatonic elements (the One and many) in the language and the rituals of Bektashi Sufis in the Balkans as a part of the Ottoman Empire in the 14<sup>th</sup> and 15<sup>th</sup> centuries, as observed through the prism of field research visits to tekkes in Albania, North Macedonia, and Kosovo and available written sources, including previous scholar efforts related to this topic. Rosić's essay investigates the incorporation of fundamental Neoplatonic concepts, specifically the One and the many, into the vocabulary and practices of Bektashi Sufis residing in the Balkans during the 14<sup>th</sup> and 15<sup>th</sup> centuries, within the broader context of the Ottoman Empire. This examination is based on field research conducted during visits to tekkes in Albania, North Macedonia, and Kosovo, as well as the utilization of existing written sources, including previous scholarly work on the subject. Particular emphasis is placed on the evolving usage of terms employed to designate the individuals within the Bektashi community, encompassing expressions from 'ashiq' to 'dedebaba', as observed in modern Turkish, Arabic, and Albanian languages. The etymological roots of these terms can be traced back to the Ottoman Turkish language. The essay also provides a concise summary of the historical endeavors made by the Ottoman administration to establish a distinct hierarchy within the Bektashi Sufi order. Furthermore, it presents the outcomes derived from field research visits concerning the formalization of the Bektashi hierarchy within this specific geographical region.

*Venenum Narcissus:*

*An insight into the realm of poison through the Neoplatonist keyhole for identifying venenum in 15<sup>th</sup> century's South-Slavic nomenclatures*

Maja Kalezić

(Serbian Academy of Sciences and Arts, Institute for Serbian Language)

The paper explores the intellectual impact of the Latin West on the South Slavic region. At the heart of this essay lies an excerpt from the codex known as *Liber de simplicibus Benedicti Rinii*, crafted in the 15<sup>th</sup> century. This excerpt, found in codex Marcianus Latinus VI, 59 (cataloged as 2548), holds significant importance. It is not only considered one of the earliest sources for historical and comparative linguistic studies related to a particular variant within the South-Slavic traditional botanical lexicon but is also recognized as one of the oldest preserved South Slavic pharmacopoeias in its original form, as acknowledged by contemporary Slavistics. Kalezić's objective is to explore the manuscript, which, both in its structure and content, represents one of the pharmacopoeias that later embraced the 'trend' associated with the philosophical framework of Renaissance Neoplatonism. These are reference materials characterized by linguistic codes or naming units that can be readily 'decoded' through botanical realia or designated remedies, whose medicinal attributes are influenced by mystical elements. In this specific case, the semantic and pharmacognostic interpretations have been shaped by Marcilius Ficinus and his followers, such as Janus Pannonius and Vitez Janos from the Danubian Slavic culture. Kalezić's research centers specifically on the designations for the



plant and medicinal substance known as Narcissus. The oldest of these designations can be found in the previously mentioned Codex, under the term 'divij zigl'. The purpose of Kalezić's essay is to shed light on one potential method of organizing the botanical nomenclatures and pharmacopoeias of the 15<sup>th</sup> century. Additionally, the essay aims to distinctly reveal the influence of a fundamental metaphysical concept, specifically associated with Renaissance Neoplatonism. At the core of this concept lies a hierarchically structured division between *anima* and *materia*.

## Conference program

Wednesday, June 14

10:00 a.m.-12:45 p.m. Registration

1:00-1:30 Welcome

1:30-3:30 p.m. Later Neoplatonism I

Chiara Militello <[chiara.militello@unict.it](mailto:chiara.militello@unict.it)>

Chiara Militello <[chiara.militello@unict.it](mailto:chiara.militello@unict.it)>, Università di Catania, “The Eternity kat’ eidos of the Entireties of the Physical Elements in Late Neoplatonism: The Case of Olympiodorus’ Commentary on *Meteorology*”

Menahem Luz <[luzmenahem@gmail.com](mailto:luzmenahem@gmail.com)>, University of Haifa, “Phaedo of Elis and his *Zopyrus* Dialogue: A criticism of Pythagoreanism and Plato’s *Phaedo*”

Sara Panteri <[panteri@umich.edu](mailto:panteri@umich.edu)>, University of Michigan, “Platonic Approaches to the Study of Mathematics: Eratosthenes of Cyrene versus the Later Platonic Tradition”

Federico Casella <[f.casella02@gmail.com](mailto:f.casella02@gmail.com)>, University of Pavia, “Platonic Athena. Philosophical Religion and Religious Philosophy in the Platonic Tradition”

1:30-3:30 p.m. Theandrites: Byzantine Philosophy and Christian Platonism (284-1453) I

Frederick Lauritzen <[frederick.lauritzen@new.oxon.org](mailto:frederick.lauritzen@new.oxon.org)> and Sarah Wear

<[swear@franciscan.edu](mailto:swear@franciscan.edu)>

Anna Zhyrkova <[anna.zhyrkova@gmail.com](mailto:anna.zhyrkova@gmail.com)>, Jesuit University Ignatianum in Krakow, “Beyond Substance: Philosophical Import and Novelty of Plotinus’ Account of the First Principle Viewed through the Lens of Its Christian Reappropriation”

Frederick Lauritzen <[Frederick.lauritzen@scuolagrandesanmarco.it](mailto:Frederick.lauritzen@scuolagrandesanmarco.it)>, Scuola Grande di San Marco Venice, “Plotinus the Egyptian”

Denis J.-J. Robichaud <[drobichaud@nd.edu](mailto:drobichaud@nd.edu)>, Notre Dame University, “Marsilio Ficino and the Emperor Julian’s Hymn to King Helios”

Tomasz Stępień <[t.stepien@uksw.edu.pl](mailto:t.stepien@uksw.edu.pl)>, Cardinal Stefan Wyszyński University Warsaw Poland, “From ousia to physis. Differences and similarities of the terms in Gregory of Nyssa’s Trinitarian Theology”

1:30-3:30 p.m. The concept of Time in the Neoplatonic Reception of Plato’s *Timaeus* I

Laura Follasa <[la.follasa@gmail.com](mailto:la.follasa@gmail.com)> and Laura Marongiu

<[marongiu.laura@outlook.it](mailto:marongiu.laura@outlook.it)>

José M. Zamora <[jm.zamora@uam.es](mailto:jm.zamora@uam.es)>, Universidad Autónoma de Madrid, “Eternity and the Life of Being. Plotinus on *Timaeus* 37d”

Ina Schall <[ischall@smail.uni-koeln.de](mailto:ischall@smail.uni-koeln.de)>, University of Cologne, “The cosmic cycles in Plato and Plotinus”

László Bene <[bene.laszlo@btk.elte.hu](mailto:bene.laszlo@btk.elte.hu)>, Eötvös Loránd University, Budapest, “Plotinus’ theory of time and Plato’s *Timaeus*”

Panayiota Vassilopoulou <[yiota@liverpool.ac.uk](mailto:yiota@liverpool.ac.uk)>, University of Liverpool, “Beauty: a Matter of Life or Death?”

**1:30-3:30 p.m. Plato Mousikos: The Philosophical Significance of μουσική in Plato and the Platonic tradition I**

**Tosca A.C. Lynch** <[lynchtosca@gmail.com](mailto:lynchtosca@gmail.com)> and **François Renaud** <[francois.renaud@umoncton.ca](mailto:francois.renaud@umoncton.ca)>

Tosca A. C. Lynch <[lynchtosca@gmail.com](mailto:lynchtosca@gmail.com)>, University of St Andrews, “Plato *empeiros mousikēs*: dismantling the myth of Plato’s musical ignorance”

Giulia D’Alessandro <[giulia.anna.dalessandro@gmail.com](mailto:giulia.anna.dalessandro@gmail.com)>, Heidelberg U., Aix-Marseille U., “Piacere, bellezza e ethos: la danza nelle *Leggi* di Platone alla luce dei suoi antecedenti letterari”

Julia Pfefferkorn <[pfefferkorn@uni-trier.de](mailto:pfefferkorn@uni-trier.de)>, University of Trier, “The Immortal Chorus: Choral Dance in Plato’s *Laws* and in the Homeric *Hymn to Apollo*”

François Renaud <[francois.renaud@umoncton.ca](mailto:francois.renaud@umoncton.ca)>, Université de Moncton, “De l’enchantement poétique à l’enchantement rhétorique: Réception et transformation de l’héritage de Gorgias chez Platon”

**3:30-4:00 p.m. Break**

**4:00-6:00 p.m. Neoplatonic Commentators on Aristotle I**

**Silvia Fazzo** (<[silvia.fazzo@uniupo.it](mailto:silvia.fazzo@uniupo.it)>) and **Marco Ghione** (<[marco.ghione@uniupo.it](mailto:marco.ghione@uniupo.it)>) Silvia Fazzo <[silvia.fazzo@uniupo.it](mailto:silvia.fazzo@uniupo.it)>, Università del Piemonte Orientale, “Alexander of Aphrodisias and the Asclepius Commentary: a peculiar case study”

Laura Folli <[laura.folli@uniupo.it](mailto:laura.folli@uniupo.it)>, Università del Piemonte Orientale, “A Neoplatonic commentator or Alexander of Aphrodisias? Aristotelian philology in the Laurentian commentary on *Metaphysics* (Laur. 87.12)”

Marco Ghione <[marco.ghione@uniupo.it](mailto:marco.ghione@uniupo.it)>, Università del Piemonte Orientale, “Adrastus apud Theonem on Aristotle’s books in the 2nd century AD”

Luca Gili <[luca.gili@unich.it](mailto:luca.gili@unich.it)>, University of Chieti-Pescara, “Aristotelian vs. Platonic Conceptions of Logic in Ammonius and Philoponus”

**4:00-6:00 p.m. Soul, Intellect, and Afterlife I**

**John F. Finamore** <[john-finamore@uiowa.edu](mailto:john-finamore@uiowa.edu)>, **Ilaria Ramelli** <[i.l.e.ramelli@durham.ac.uk](mailto:i.l.e.ramelli@durham.ac.uk)>, and **Svetla Slaveva-Griffin** <[sslavevagriffin@fsu.edu](mailto:sslavevagriffin@fsu.edu)>

Christopher Sauder, <[csauder@providence.edu](mailto:csauder@providence.edu)>, Providence College, “Why does the Soul fall ? The role of Plotinus in Iamblichus’ Doxography in his *De Anima* (375 W.)”

Ilaria Ramelli <[i.l.e.ramelli@durham.ac.uk](mailto:i.l.e.ramelli@durham.ac.uk)>, Sacred Heart University, “Porphyry’s Criticism

of Origen's Theory of the Logos, the Probable Role of a Sethian Treatise, and Amelius"

Jonathan Young <[jonathan.young@mansfield.ox.ac.uk](mailto:jonathan.young@mansfield.ox.ac.uk)>, Oxford University, "Justin Martyr's Discussion of the Transmigration of Souls (*Dialogue with Trypho* 4) in the Context of Imperial Readings of Plato"

Claudia Lo Casto <[clocasto@unisa.it](mailto:clocasto@unisa.it)>, Università degli studi di Salerno, "The separation of the Soul from the body and the reunification with the Principle"

**4:00-6:00 p.m. The concept of Time in the Neoplatonic Reception of Plato's *Timaeus* II**

**Laura Follesa** <[la.follesa@gmail.com](mailto:la.follesa@gmail.com)> and **Laura Marongiu**

<[marongiu.laura@outlook.it](mailto:marongiu.laura@outlook.it)>

Laura Follesa <[la.follesa@gmail.com](mailto:la.follesa@gmail.com)>, Università degli Studi di Milano, "Time, Eternity and Beginning in Schelling's and Hegel's Reception of *Timaeus*"

Guilherme Riscali <[guilherme.riscali@gmail.com](mailto:guilherme.riscali@gmail.com)>, CFUL - Universidade de Lisboa and Université de Lille, "Images of Eternity: A Triangulation of Plato, Plotinus and Husserl"

Misel Jabin <[misel.jabin@ens-lyon.fr](mailto:misel.jabin@ens-lyon.fr)>, ENS de Lyon, IHRIM, "The reception of Plato's *Timaeus* in Bergson's philosophy"

Tomasz Mróz <[tmroz1@gmail.com](mailto:tmroz1@gmail.com)>, University of Zielona Góra, Poland, "The *Timaeus* and Three Scholars of One Generation: P. Natorp, P. Shorey and W. Lutosławski"

**4:00-6:00 p.m. Theandrites: Byzantine Philosophy and Christian Platonism (284-1453) II**

**Frederick Lauritzen** <[frederick.lauritzen@new.oxon.org](mailto:frederick.lauritzen@new.oxon.org)> and **Sarah Wear**

<[swear@franciscan.edu](mailto:swear@franciscan.edu)>

Nikos G. Charalabopoulos <[ncharalabopoulos@upatras.gr](mailto:ncharalabopoulos@upatras.gr)>, University of Patras, "John Chrysostom plays Plato (Homily 3 in 1 Corinthians, 20C-E Field=PG 61 27-28)"

Duarte Anjos <[duarteanjos@campus.ul.pt](mailto:duarteanjos@campus.ul.pt)>, University of Lisbon, "Gregory of Nyssa and the poiesis of contact with the divine"

Tomáš Nejeschleba <[tomas.nejeschleba@upol.cz](mailto:tomas.nejeschleba@upol.cz)>, Palacky University Olomouc, "Transformations of Augustine's Soliloquies in Middle Ages (Bonaventure) and Early Modern Philosophy (Valerian Magni)"

Silva Petrosyan <[silva.petrosyan@ysu.am](mailto:silva.petrosyan@ysu.am)>, Yerevan State University, "Armenian Neoplatonic Philosophy and Christological Debates"

**Thursday, June 15**

**9:00-11:00 a.m Theandrites: Byzantine Philosophy and Christian Platonism (284-1453) III**

**Frederick Lauritzen** <[frederick.lauritzen@new.oxon.org](mailto:frederick.lauritzen@new.oxon.org)> and **Sarah Wear**

<[swear@franciscan.edu](mailto:swear@franciscan.edu)>

Anthony Thomas <[thom5398@umn.edu](mailto:thom5398@umn.edu)>, University of New Mexico, "The Power of Beauty: The Construction of Identity through Neoplatonic Rhetoric in Ambrose of Milan's *De Isaac vel anima*"

Bogna Kosmulska <[bkosmulska@uw.edu.pl](mailto:bkosmulska@uw.edu.pl)>, University of Warsaw, “Mirroring the Correct Teaching and Virtues. Two Mirror Metaphors in Maximus the Confessor’s Mystagogy”

Dionysios Skliris <[dionysios.skliris@gmail.com](mailto:dionysios.skliris@gmail.com)>, Hellenic Open University, “The notion of impassibility in Saint Maximus the Confessor as an evolution of Proclean monism”

Sarah Klitenic Wear <[swear@franciscan.edu](mailto:swear@franciscan.edu)>, Franciscan University Steubenville Ohio, “Neoplatonic Imagery and Mary in the Byzantine Reception of Nous”

### **9:00-11:00 a.m. Julian the Imperial Theurgist I**

**Jeremy Swist** <[jeremyswist@brandeis.edu](mailto:jeremyswist@brandeis.edu)>

Carson Greene, <[carsongreene17@g.ucla.edu](mailto:carsongreene17@g.ucla.edu)>, University of California Los Angeles, “Theurgy Against Prayer: Iamblichan Influences in Julian’s Religious Reformulations”

Marios Koutsoukos, <[Marios.Koutsoukos@liverpool.ac.uk](mailto:Marios.Koutsoukos@liverpool.ac.uk)>, University of Liverpool, “Julian’s Red Right Hand: the revival of animal sacrifice and its justification through the principles of Iamblichean theurgy”

Adriana Neacșu, <[aneacsu1961@yahoo.com](mailto:aneacsu1961@yahoo.com)>, University of Craiova, “God Helios—Image, Messenger and Substitute of the One in the Theurgical Vision of Emperor Julian”

Jeremy Swist, <[jeremyswist@brandeis.edu](mailto:jeremyswist@brandeis.edu)>, Brandeis University, “Theurgic Cosmogogenesis as Roman Refounding in Julian’s Mythic Allegoresis”

### **9:00-11:00 a.m. Neoplatonism in Late-Modern and Contemporary Thought I**

**Bruce MacLennan** <[maclennan@utk.edu](mailto:maclennan@utk.edu)> and **Aron Reppmann**

<[aron.reppmann@trnty.edu](mailto:aron.reppmann@trnty.edu)>

Donna Altimari Adler <[donnaaltimari@comcast.net](mailto:donnaaltimari@comcast.net)>, Independent Scholar, “Platonic Tradition and Contrasting Approaches to Transcendent Truth in Hans-Georg Gadamer and Bernard Lonergan”

Bruce MacLennan <[maclennan@utk.edu](mailto:maclennan@utk.edu)>, University of Tennessee, Knoxville, “The Experience of Theurgy in Jung and Neoplatonism: Comparative Phenomenology”

Aron Reppmann <[aron.reppmann@trnty.edu](mailto:aron.reppmann@trnty.edu)>, Trinity Christian College, “Ambiguous desire: the Plotinian structure of Levinas’ account of eros”

Charles Stang <[cstang@hds.harvard.edu](mailto:cstang@hds.harvard.edu)>, Harvard Divinity School, “Apophysis and Angelology: Henry Corbin’s Neoplatonism”

### **9:00-11:00 a.m. Puzzles and paradoxes in the Platonic Tradition I**

**Maxwell Wade** <[wademf@bc.edu](mailto:wademf@bc.edu)>, **Brenton Smith** <[bsmith86@fordham.edu](mailto:bsmith86@fordham.edu)>,

**Daniel Maryanovich** <[dmaryanovich@gmail.com](mailto:dmaryanovich@gmail.com)>, **Marina Marren**

<[mmarren@uaeu.ac.ae](mailto:mmarren@uaeu.ac.ae)>, **Kevin Marren** <[kevin.marrenc@gmail.com](mailto:kevin.marrenc@gmail.com)>, **Gary Gurtler, SJ** <[gurtlerg@bc.edu](mailto:gurtlerg@bc.edu)>

Brenton G. Smith <[bsmith86@fordham.edu](mailto:bsmith86@fordham.edu)>, Fordham University, “The Paradox of the Willing Philosopher in Plato’s Dialogues”

Daniel Maryanovich <[dmaryanovich@gmail.com](mailto:dmaryanovich@gmail.com)>, Boston College, “Returning to the Cave: Plato’s Philosopher and Plotinus’s Sage”

Marina Marren <[mmarren@uaeu.ac.ae](mailto:mmarren@uaeu.ac.ae)>, United Arab Emirates University, “Sex, Seduction, and Mystery Rites in the Phaedrus”

Ryan Brown <[ryan.brown@villanova.edu](mailto:ryan.brown@villanova.edu)>, Villanova University, “Self-Deception, Despair, and Healing in Boethius’ Consolation”

### **11:00-11:30 Break**

#### **11:30-1:00 Julian the Imperial Theurgist II**

**Jeremy Swist** <[jeremyswist@brandeis.edu](mailto:jeremyswist@brandeis.edu)>

Dominique Côté <[dcot2@uottawa.ca](mailto:dcot2@uottawa.ca)>, University of Ottawa, “Mythes téléstiques et théurgie chez Julien”

Elia Otranto, <[elia.otranto@hotmail.com](mailto:elia.otranto@hotmail.com)>, Universidad de Granada, “Giuliano imperatore e il rimprovero teurgico”

Nicola Zito, <[N.Zito@em.uni-frankfurt.de](mailto:N.Zito@em.uni-frankfurt.de)>, Goethe-Universität Frankfurt am Main, “I *Lithica* “orfici”: un esempio di poesia neoplatonica?”

#### **11:30-1:00 Neoplatonic Commentators on Aristotle III**

**Silvia Fazzo** ([silvia.fazzo@uniupo.it](mailto:silvia.fazzo@uniupo.it)) and **Marco Ghione** <[marco.ghione@uniupo.it](mailto:marco.ghione@uniupo.it)>

Angela Longo <[angela.longo@univaq.it](mailto:angela.longo@univaq.it)>, Università dell’Aquila, “Alexander of Aphrodisias and Hermias of Alexandria on the soul as a self-mover and as an incorruptible substance”

Melina G. Mouzala <[mmouzala@upatras.gr](mailto:mmouzala@upatras.gr)>, University of Patras, “Alexander of Aphrodisias, Simplicius and Philoponus on Soul and Nature as Principles and Causes of Natural Things”

Philippe Hoffmann <[phhoffmann@orange.fr](mailto:phhoffmann@orange.fr)>, Ecole Pratique des Hautes Études/Institut de France, “The exegetical literary genres according to the prologue of Simplicius to Aristotle’s *Categories*”

#### **11:30-1:00 The exegesis of poetic texts in the Platonic tradition: from Homer to the *Song of Songs***

**Daniele Iozzia** <[iozziad@unict.it](mailto:iozziad@unict.it)>

Jean-Philippe Ranger <[jpranger@stu.ca](mailto:jpranger@stu.ca)>, St. Thomas University, “What Can We Learn from Poets? Conflicting Lessons in the *Meno* (99b-100d; 81a-e)”

Celina Bebenek <[celinabebenek@gmail.com](mailto:celinabebenek@gmail.com)>, KU Leuven, “Between Imitation and Inspiration: Proclus Theory of Poetry in the Commentary to the *Republic*”

Marcin Podbielski <[marcin.podbielski@ignatianum.edu.pl](mailto:marcin.podbielski@ignatianum.edu.pl)>, Jesuit University Ignatianum, “The Bare Beauty of Plotinus’ *Theōria*: The Rhetoric of *On Contemplation*”

#### **11:30-1:00 Romanticism and the Platonic Tradition I**

**Douglas Hedley** <[rdh26@cam.ac.uk](mailto:rdh26@cam.ac.uk)> and **Mateusz Stróżyński**  
<[mateusz.strozynski@amu.edu.pl](mailto:mateusz.strozynski@amu.edu.pl)>

Alan Cardew, <[telesphorus@icloud.com](mailto:telesphorus@icloud.com)>, University of Essex, “Goethe, Sicily, and the Form of Forms”

Jakub Handszu, <[handszu.jakub@gmail.com](mailto:handszu.jakub@gmail.com)>, Adam Mickiewicz University, Poznań, “Symbol as the primary reality in Friedrich Creuzer and Carl Gustav Jung”

Claudia Luchetti <[clauluch@tin.it](mailto:clauluch@tin.it)>, University of Tübingen, “‘To be one with Everything, that is the life of the Divine, that is the heaven of man.’ On Plotinus’ Presence in Friedrich Hölderlin”

### **1:00-2:00 Lunch**

**2:00-4:00 p.m. The concept of Time in the Neoplatonic Reception of Plato’s *Timaeus* III**  
**Laura Follesa** <[la.follesa@gmail.com](mailto:la.follesa@gmail.com)> and **Laura Marongiu**

<[marongiu.laura@outlook.it](mailto:marongiu.laura@outlook.it)>

Vishnya Knezhevich <[visnja.d.knezevich@gmail.com](mailto:visnja.d.knezevich@gmail.com)>, University of Belgrade, “From a Philosophy of Time Towards a Philosophy of History? Reflections on Barbara M. Sattler’s interpretation of the *Timaeus*”

Flavia Palmieri <[flavia.palmieri@uniroma1.it](mailto:flavia.palmieri@uniroma1.it)>, Sapienza University of Rome, “Time, Universe and World Soul: Speusippus and Xenocrates”

Enrico Volpe <[enricovolpe@hotmail.it](mailto:enricovolpe@hotmail.it)>, University of Salerno, “How did Numenius interpret the Cosmogony of the *Timaeus*? Some Reflections”

Laura Marongiu <[marongiu.laura@outlook.it](mailto:marongiu.laura@outlook.it)>, Università degli Studi di Milano, “Atemporality, Eternity and Instantaneity in the Platonic Tradition”

**2:00-4:00 p.m. Plato Mousikos: The Philosophical Significance of μουσική in Plato and the Platonic tradition II**

**Tosca A.C. Lynch** <[lynchtosca@gmail.com](mailto:lynchtosca@gmail.com)> and **François Renaud**  
<[francois.renaud@umoncton.ca](mailto:francois.renaud@umoncton.ca)>

Holger Schmid <[holger.schmid@univ-lille.fr](mailto:holger.schmid@univ-lille.fr)>, Université de Lille, “‘The Greatest Music’: Some More Footnotes”

Michele Corradi <[michele.corradi@unipi.it](mailto:michele.corradi@unipi.it)>, Università di Pisa, “Una *polis* di *auletai*: *mousike*, *paideia* e *sofistica* nel *Protagora* di Platone”

Magali Année <[magali.annee@hotmail.fr](mailto:magali.annee@hotmail.fr)>, CNRS-Université de Lille, “Plato’s Equation: *Philosophia* as *Philologia* = Language as μουσική”

Elizabeth Hill <[eahill@colby.edu](mailto:eahill@colby.edu)>, Colby College/ Memorial University of Newfoundland, “Poetic Etymologies: Plato’s *Cratylus* and the Importance of Poetic Language for the Philosopher”

**2:00-4:00 p.m. The One and many: The Reception of Neoplatonic Notion of Hierarchy in the Religious Traditions of the 14th and 15th century Balkans I**

**Vladimir Cvetkovic** <[vlad.cvetkovic@gmail.com](mailto:vlad.cvetkovic@gmail.com)>

Maja Kalezic <maja3m@yahoo.com>, Serbian Academy of Sciences and Arts, “Narcissus *ab ovo*”

Jelena Rosic <rosicjelena91@yahoo.com>, University of Belgrade, “The mystical path from Ashiq to the One: Bektashi Islam in the 14th and 15th century Balkans and Neoplatonic hierarchy”

Nikola Piperski <piperski.nikola@gmail.com>, University of Belgrade, “Political Ideology and the Neoplatonic Hierarchy in Image: The Case of the 14th-century Serbia”

Nebojša Stanković <nebojsa.stankovic@pr.ac.rs>, University of Priština in Kosovska Mitrovica, “Hierarchy in the Grave: The Multi-Compartment Layout of Byzantine Monastic Ossuaries”

**2:00-4:00 p.m. Physics in Neoplatonism**  
**Giovanna R. Giardina <giardig@unict.it>**

Irini-Fotini Viltanioti <viltanioti@uoc.gr>, University of Crete & IMS-FORTH, “Two Types of Non-Being in Porphyry”

Pauliina Remes <pauliina.remes@filosofi.uu.se>, Uppsala University, “Plotinus on colours”

Ivan A. Licciardi <licciardiivan@virgilio.it>, University of Catania, “Parmenides and the silver egg of the Orphics: Damascius, *de Principiis* II 55 and III 123”

Giovanna R. Giardina <giovanna.giardina@unict.it>, University of Catania, “Disordered matter moves in a disordered motion in a disordered time. Simplicius in defence of Plato, Timaeus 30a”

**4:00-4:30. Break**

**4:30-6:00 p.m. Neoplatonic Commentators on Aristotle II**  
**Silvia Fazzo (<silvia.fazzo@uniupo.it>) and Marco Ghione <marco.ghione@uniupo.it>**  
Loredana Cardullo <l.cardullo@unict.it>, Università di Catania, “Plato's doctrine of participation (μέθεξις) in Asclepius' commentary to Aristotle's *Metaphysics*”

Tomasz Tiurny, <t.tiurny@uw.edu.pl >, University of Warsaw, “Boethius and the Neoplatonic conceptions of universals”

Pieter d'Hoine <pieter.dhoine@kuleuven.be>, KU Leuven, “Participation and Predication in the Later Neoplatonic Commentaries”

**4:30-6:00 p.m. Plato Mousikos: The Philosophical Significance of μουσική in Plato and the Platonic tradition III**

**Tosca A.C. Lynch <lynchtosca@gmail.com> and François Renaud <francois.renaud@umoncton.ca>**

Tomás N. Castro <tomas.castro@campus.ul.pt>, University of Lisbon, “Plato on the correct evaluations of εικόνα (*Lg.* 669a-b)”



Jean-Marc Narbonne <Jean-Marc.Narbonne@fp.ulaval.ca>, Université Laval, “Qu’est-ce que la musique selon Aristote?”

Mark Nyvlt <mnyvlt@uottawa.ca>, University of Ottawa), “The Autonomous Science of Harmonics according to Aristoxenus”

#### **4:30-6:00 p.m. Neoplatonic Aesthetics I**

**Jean-Michel Charrue** <jmcharrue@free.fr>

Sylvana Chrysakopoulou <sylchrys@uoi.gr>, University of Ioannina, “How to achieve beauty: the spiritual exercise suggested by Plotinus I,6”

Jean-Michel Charrue <jmcharrue@free.fr>, Independent Scholar, “Ténèbre, lumière et beauté chez le Ps-Denys l’Aréopagite (MT I-II)”

Camille Guigon <guigoncamille@gmail.com>, Professeure Agrégée Éducation Nationale, “The psychology of the beautiful body in Plotinus’ treatises”

#### **4:30-6:00 p.m. Soul, Intellect, and Afterlife II**

**John F. Finamore** <[john-finamore@uiowa.edu](mailto:john-finamore@uiowa.edu)>, **Ilaria Ramelli**

<[i.l.e.ramelli@durham.ac.uk](mailto:i.l.e.ramelli@durham.ac.uk)>, and **Svetla Slaveva-Griffin** <[sslavevagriffin@fsu.edu](mailto:sslavevagriffin@fsu.edu)>

Edward C Halper <ehalper@uga.edu>, University of Georgia, “Plotinus on Knowledge”

Attila Hangai <Hangai.Attila@abtk.hu>, Institute of Philosophy, Research Centre for the Humanities, “Plotinus and perceptual impression (*tupos*)”

Wiebke Marie Stock <wstock@nd.edu>, University of Notre Dame, “Plotinus on Plato’s Myth of Er”

### **Friday, June 16**

#### **9:00-11:00 a.m. Plato Mousikos: The Philosophical Significance of μουσική in Plato and the Platonic tradition IV**

**Tosca A.C. Lynch** <[lynchtosca@gmail.com](mailto:lynchtosca@gmail.com)> and **François Renaud** <[francois.renaud@umoncton.ca](mailto:francois.renaud@umoncton.ca)>

Harold Tarrant <harold.tarrant@newcastle.edu.au>, University of Newcastle, “The *Alcibiades II* and the Literary/Dramatic Expectations of the Philosopher in the Old Academy”

Dino De Sanctis <dinoendesantis@gmail.com>, Università della Tuscia, “Il μέλος caldeo nell’ultima notte di Platone: effetti benefici della musica sull’anima nella tradizione accademica”

Federico Petrucci <federicomaria.petrucci@unito.it>, Università di Torino, “The Epistemological Status of Music in Middle Platonism”

Massimo Raffa <massimo.raffa@unisalento.it>, Università del Salento, “Porphyry’s Reception of Classical Music Theory”

#### **9:00-11:00 a.m. Puzzles and paradoxes in the Platonic Tradition II**

**Maxwell Wade** <[wademf@bc.edu](mailto:wademf@bc.edu)>, **Brenton Smith** <[bsmith86@fordham.edu](mailto:bsmith86@fordham.edu)>,

**Daniel Maryanovich** <[dmaryanovich@gmail.com](mailto:dmaryanovich@gmail.com)>, **Marina Marren**

<[mmarren@uaeu.ac.ae](mailto:mmarren@uaeu.ac.ae)>, Kevin Marren <[kevin.marrenc@gmail.com](mailto:kevin.marrenc@gmail.com)>, Gary Gurtler, SJ <[gurtlerg@bc.edu](mailto:gurtlerg@bc.edu)>

Max Wade <[wademf@bc.edu](mailto:wademf@bc.edu)>, Boston College, “Plotinus’ Platonic Appropriation of Aristotle’s Bronze Statue”

Kevin Marren <[kevin.marrenc@gmail.com](mailto:kevin.marrenc@gmail.com)>, Independent Scholar, “From a Puzzle Concerning Being in Porphyry to the Ontological Distinction of Substance”

Gary Gurtler, S.J. <[gurtlerg@bc.edu](mailto:gurtlerg@bc.edu)>, Boston College, “Puzzles about Matter in Plotinus, II 4[12] 5 and 11”

Kevin Corrigan <[kcorrigan@emory.edu](mailto:kcorrigan@emory.edu)>, Emory University, “Some puzzles about body, Intellect, contemplation, and theurgy”

**9:00-11:00 a.m. The One and many: The Reception of Neoplatonic Notion of Hierarchy in the Religious Traditions of the 14th and 15th century Balkans II**

**Vladimir Cvetkovic** <[vlad.cvetkovic@gmail.com](mailto:vlad.cvetkovic@gmail.com)>

Aleksandar Djakovac <[aleksandar.djakovac@gmail.com](mailto:aleksandar.djakovac@gmail.com)> and Aleksandar Dobrijevic <[adobrije@f.bg.ac.rs](mailto:adobrije@f.bg.ac.rs)>, University of Belgrade University of Belgrade, “Monism and Relational Ontology”

Romilo Knezevic <[romilo.knezevic@gmail.com](mailto:romilo.knezevic@gmail.com)>, University of Niš, “Neoplatonism and Gregory Palamas: Energies or Hypostasis”

Tamara Plecas <[tamara.plecas@gmail.com](mailto:tamara.plecas@gmail.com)>, University of Belgrade, “The One and many: the influence of St. Gregory Palamas”

Vladimir Cvetkovic <[vlad.cvetkovic@gmail.com](mailto:vlad.cvetkovic@gmail.com)>, University of Belgrade, “The Hierarchy of Divine: The Circle Diagrams in the 14<sup>th</sup> Century Athonite Manuscripts of Dionysius the Areopagite’s *Divine Names*”

**9:00-11:00 a.m. The concept of Time in the Neoplatonic Reception of Plato’s *Timaeus* IV**

**Laura Follesa** <[la.follesa@gmail.com](mailto:la.follesa@gmail.com)> and **Laura Marongiu** <[marongiu.laura@outlook.it](mailto:marongiu.laura@outlook.it)>

Lorenzo Giovannetti <[lorenzo.giovannetti@uniroma2.it](mailto:lorenzo.giovannetti@uniroma2.it); [lorenzo.giovannetti@iliesi.cnr.it](mailto:lorenzo.giovannetti@iliesi.cnr.it)>, Università di Roma “Tor Vergata”/ ILIESI-CNR, Roma, “Time, Being and Language in Plato’s *Timaeus*”

Anna Pavani <[anna.pavani@posteo.de](mailto:anna.pavani@posteo.de)>, Ruhr-Universität Bochum, “On *Tim.* 37e1–38b5. Proclus on the (Tensed) Language of Time”

Thomas Seissl <[thomas.seissl@univie.ac.at](mailto:thomas.seissl@univie.ac.at); [thomas.seissl@gmx.at](mailto:thomas.seissl@gmx.at)>, University of Vienna, “How to take it literally? Philoponus’ and Simplicius’ *relecture* of Aristotelian issues as an interpretation of Plato’s *Timaeus*”

Sergey Trostyanskiy <[st2399@columbia.edu](mailto:st2399@columbia.edu)>, Columbia University; Union Theological Seminary, “Iamblichus’ Touching Instant and Time’s Generation: A New Assessment”

**11:00-11:30 a.m. Break**

**11:30 a.m. -1:00 p.m. Indian Tibetan and Platonist Philosophy I**

**Sara Ahbel-Rappe** <rappe@umich.edu>

Sara Ahbel-Rappe <rappe@umich.edu>, University of Michigan, “Prolegomena to a Comparative Study of Kashmiri Shaivism and Proclus’ Gendered Metaphysics”

Michał Damski <m.damski@gmail.com>, University of Warsaw, “Philosophy as a path to awakening and liberation. Plato’s Allegory of the Cave and The Burning House Parable of *The Lotus Sutra*.”

Bruce King <bruce@thebrooklyninstitute.com>, Brooklyn Institute for Social Research, “Not seeing the whole: Alkibiades in Plato’s *Alkibiades* 1 and Virocana in the Chandogya Upanisad”

**11:30 a.m. -1:00 p.m. The First Principles in the Platonisms of Late Antiquity: between Mythology, Gender and Ineffability I**

**Dylan Burns** <d.m.burns@uva.nl> and **Luciana Gabriela Soares Santoprete** <soaressantoprete@gmail.com >

Danielle Layne <layne@gonzaga.edu>, Gonzaga University, “The Goddess of Many Names: The Principle of the Indefinite Dyad in Plato and the Platonic Tradition”

Miriam Cutino <miriam.cutino01@gmail.com>, Università di Salerno, “L’ἀπειρία, le principe féminin de l’« illimitation » qui préexiste à l’ἄπειρος à travers les triades ontologiques de Proclus”

Dylan Burns <d.m.burns@uva.nl>, Universiteit van Amsterdam, “Nous in the Platonism of the Valentinians”

**11:30 a.m. -1:00 p.m. Neoplatonic Aesthetics II**

**Jean-Michel Charrue** <jmcharrue@free.fr>

Monalisa Carrilho de Macedo <carrilhomonalisa@uol.com.br>, Universidad do federal do Rio Grande do Norte, Natal, Brésil, “La lettre de Ficin à Lorenzo di Pierfrancesco de’ Medici (ca1478) : l’astrologie au centre d’un débat esthétique”

Lela Alexize <lelaalexidze@hotmail.com>, Tbilisi State University, “The (Neo)platonistic motives in Leonardo di Vinci’s Theory of Vision”

Olga Kobenko <olga.kobenko@gmail.com>, Chercheur Indépendant, “Le « temple intelligible » de Plotin comme métaphore du « miracle grec » dans l’art”

**11:30 a.m. -1:00 p.m. Plato Mousikos: The Philosophical Significance of μουσική in Plato and the Platonic tradition V**

**Tosca A.C. Lynch** <lynchtosca@gmail.com> and **François Renaud** <francois.renaud@umoncton.ca>

Piera De Piano <piera\_depiano@libero.it>, Università di Napoli Federico II, “Le tre questioni de musica nel *Commento alla Repubblica* di Proclo : Il rapporto tra filosofia e poesia nei quattro εἶδη τῆς μουσικῆς”

Eleonora Falini <ef22m@fsu.edu>, Florida State University, “A Platonic *Mousikê*? First or Last in the Curriculum of the Liberal Arts? Martianus Capella’s *De nuptiis Philologiae et Mercurii* and Plato’s *Republic*”

Anne Sheppard <A.Sheppard@rhul.ac.uk>, Royal Holloway, University of London, “Neoplatonic responses to Plato, *Republic* 3.398c-400”

### **1:00-2:00 Lunch**

### **2:00-4:00 p.m. The concept of Time in the Neoplatonic Reception of Plato’s *Timaeus* V**

**Laura Follesa** <[la.follesa@gmail.com](mailto:la.follesa@gmail.com)> and **Laura Marongiu**

<[marongiu.laura@outlook.it](mailto:marongiu.laura@outlook.it)>

Jeffrey M. Johns <[boatofamillionyears@gmail.com](mailto:boatofamillionyears@gmail.com)>, Independent researcher, “Why should Iamblichus wish to reify time?”

Martin Žemla <[zemlam@gmail.com](mailto:zemlam@gmail.com)>, Centre for Renaissance Texts, Palacky University, Olomouc, Czech Republic, “‘Life is spread throughout all things from the centre of the world’. Marsilio Ficino’s solar metaphysics in his commentary on *Timaeus*”

Pablo Montosa Molinero <[montosa@ub.edu](mailto:montosa@ub.edu)>, University of Barcelona, “Bruno’s Times Revisited”

Michalis Tegos <[michalistegos@yahoo.gr](mailto:michalistegos@yahoo.gr)>, Aristotle University Thessaloniki, “A note on Time and the Concept: Hegel in the backdrop of the Aristotelian tradition”

### **2:00-4:00 p.m. Theandrites: Byzantine Philosophy and Christian Platonism (284-1453) IV**

**Frederick Lauritzen** <[frederick.lauritzen@new.oxon.org](mailto:frederick.lauritzen@new.oxon.org)> and **Sarah Wear**

<[swear@franciscan.edu](mailto:swear@franciscan.edu)>

Viktoria Theodora Achillev Gaitana <[victoriagaitana@hotmail.com](mailto:victoriagaitana@hotmail.com)>, Greece, “Aristotelian Categories: Christianity and Commentators. The cases of Saint John of Damascus (Damascene) and Saint Photius the Great”

Smilen Markov <[smilenmarkov@gmail.com](mailto:smilenmarkov@gmail.com)>, Bulgaria, “Logic and Eschatology in Aretha’s Commentary of the Apocalypse”

Marta Przychowska <[przymarta@gmail.com](mailto:przymarta@gmail.com)>, National Library of Poland, “The Neoplatonic roots of Anatolian monasticism – Eustathius the Philosopher/Eustathius of Sebastea”

Aurelia Maruggi <[aurelia.maruggi@outlook.it](mailto:aurelia.maruggi@outlook.it)>, University of Jena, “Neoplatonic readings of Aristotle’s *Nicomachean Ethics* between the Byzantine and Latin worlds. Eustratius of Nicaea and Albert the Great.”

### **2:00-4:00 p.m. World Structure and Hierarchy I**

**Marilena Vlad** <[marilena.vlad@gmail.com](mailto:marilena.vlad@gmail.com)>

Marilena Vlad, <[marilena.vlad@lls.unibuc.ro](mailto:marilena.vlad@lls.unibuc.ro)>, Institute for South-East European Studies, Bucharest, “Proclus and Dionysius: Two Diverging Concepts of Order”

Clelia Attanasio, <[ca535@cam.ac.uk](mailto:ca535@cam.ac.uk)>, University of Cambridge, Faculty of Divinity, “The Dionysian Hierarchy and its Pedagogical Function: Analogies and Differences between Angelic and Human Realm”

Rebecca Coughlin, <[rebecca.coughlin@mail.mcgill.ca](mailto:rebecca.coughlin@mail.mcgill.ca)>, McGill University, Montreal, "Cosmic Motion: Marsilio Ficino's Reading of Hierarchy and Divine Activity in his Commentary on Dionysius the Areopagite"

Ilaria Grimaldi, <[ilaria.grimaldi1@univaq.it](mailto:ilaria.grimaldi1@univaq.it)>, Università degli Studi dell'Aquila, "Hypercosmic Powers and Cosmic Order. Philoponus on the Hierarchisation of Beings"

**2:00-4:00 p.m. Divine Presence in Neoplatonism: Theories, Practices, Contexts I**  
**Ilinca Tanaseanu-Döbler** <[benedetto.neola@uni-goettingen.de](mailto:benedetto.neola@uni-goettingen.de)> and **Benedetto Neola** <[itanase@uni-goettingen.de](mailto:itanase@uni-goettingen.de)>

Ilinca Tanaseanu-Döbler <[itanase@uni-goettingen.de](mailto:itanase@uni-goettingen.de)>, Georg-August-Universität Göttingen, "Bridging Transcendence and Immanence: *Parousia* and the One in Neoplatonic Contexts"

Benedetto Neola <[benedetto.neola@uni-goettingen.de](mailto:benedetto.neola@uni-goettingen.de)>, Georg-August-Universität Göttingen, "How can the 'Sender' and the 'One Being Sent' be Likewise Divine? Comparative Remarks on Divine Presence in Neoplatonism and Christianity"

Crystal Addey <[crystal.addey@ucc.ie](mailto:crystal.addey@ucc.ie)>, University College Cork, "Theurgy, Divine Presence and the Gods of Place: Relational Philosophy and the Environment in Late Antique Platonism"

Jörg von Alvensleben <[joerg.alvensleben@uni-goettingen.de](mailto:joerg.alvensleben@uni-goettingen.de)>, Georg-August-Universität Göttingen, "Divine Presence and Henads in Proclus' *Platonic Theology*"

**4:00-4:30 p.m. Break**

**4:30-6:00 p.m. Indian Tibetan and Platonist Philosophy II**

**Sara Ahbel-Rappe** <[rappe@umich.edu](mailto:rappe@umich.edu)>

Krzysztof Lapinski <[k.lapinski@uw.edu.pl](mailto:k.lapinski@uw.edu.pl)>, University of Warsaw, "The concept of virtuous action in the *Bhagavad Gītā*, Stoicism and Plotinus"

Blaze Marpet <[blaze@u.northwestern.edu](mailto:blaze@u.northwestern.edu)>, Northwestern University, "The Value of Knowledge: Dharmottara's and Socrates' Different Protreptic Paths"

Melko Rasica <[melko.rasica@gmail.com](mailto:melko.rasica@gmail.com)>, Independent Scholar, "What is the Essence of a Human Being? Platonist and Vedantic Perspectives on anthropology"

**4:30-6:00 p.m. The First Principles in the Platonisms of Late Antiquity: between Mythology, Gender and Ineffability II**

**Dylan Burns** <[d.m.burns@uva.nl](mailto:d.m.burns@uva.nl)> and **Luciana Gabriela Soares Santoprete** <[soaressantoprete@gmail.com](mailto:soaressantoprete@gmail.com)>

Luciana Gabriela Soares Santoprete <[soaressantoprete@gmail.com](mailto:soaressantoprete@gmail.com)>, CNRS – Laboratoire d'Études sur les Monothéismes, "La présence-expérience du Principe Premier selon Plotin"

Eugen Stafie <[stafieeugen@gmail.com](mailto:stafieeugen@gmail.com)>, Berlin Graduate School of Ancient Studies, "Wicked angels in the cave: The chains of destiny and the enslavement of humanity through the shadows of ignorance in *The Apocryphon of John*"

Junyang Song <[junyan-song@uiowa.edu](mailto:junyan-song@uiowa.edu)>, University of Iowa, "Damascius *On First Principles* of Orphic Theogony"

**4:30-6:00 p.m. Divine Presence in Neoplatonism: Theories, Practices, Contexts II**  
**Ilinca Tanaseanu-Döbler <[benedetto.neola@uni-goettingen.de](mailto:benedetto.neola@uni-goettingen.de)> and Benedetto Neola <[itanase@uni-goettingen.de](mailto:itanase@uni-goettingen.de)>**

Michele Abbate <[mabbate@unisa.it](mailto:mabbate@unisa.it)>, Università di Salerno, "Why is Everything Full of Gods? Metaphysical and Theological Explanation of Divine Presence in the Cosmos According to Proclus and Other Authors of Late Pagan Neoplatonism;"

Marco Zambon <[marco.zambon.2@unipd.it](mailto:marco.zambon.2@unipd.it)>, Università di Padova, "«Man would not have been saved in his entirety if He had not taken on the whole man» (*Dial.* 7, 5-7): Origen on the Incarnation of the Divine *Logos*;"

Claudio Moreschini <[cmmoreschini@gmail.com](mailto:cmmoreschini@gmail.com)>, Università di Pisa, "Universal and Particular According to Maximus the Confessor."

**4:30-6:00 p.m. Romanticism and the Platonic Tradition II**  
**Douglas Hedley <[rdh26@cam.ac.uk](mailto:rdh26@cam.ac.uk)> and Mateusz Stróżyński <[mateusz.strozynski@amu.edu.pl](mailto:mateusz.strozynski@amu.edu.pl)>**

Mateusz Stróżyński, <[mateusz.strozynski@amu.edu.pl](mailto:mateusz.strozynski@amu.edu.pl)>, Adam Mickiewicz University, Poznań, "Mystical Experience in the Christian Platonism of Adam Mickiewicz"

Douglas Hedley, <[rdh26@cam.ac.uk](mailto:rdh26@cam.ac.uk)>, University of Cambridge, "Platonism, Romanticism, and the Evolution of Consciousness"

Gareth Polmeer, <[gareth.polmeer@network.rca.ac.uk](mailto:gareth.polmeer@network.rca.ac.uk)>, The Royal College of Art, "The Reciprocal Imagination"

**Saturday, June 17**

**9:00-10:30 a.m. Indian Tibetan and Platonist Philosophy III**

**Sara Ahbel-Rappe <[rappe@umich.edu](mailto:rappe@umich.edu)>**

Kristian Sheeley <[Sheeleyk@uky.edu](mailto:Sheeleyk@uky.edu)>, "Comparing Theories of the Self in Plotinus and Yogic Philosophy"

Gregory Shaw <[gshaw@stonehill.edu](mailto:gshaw@stonehill.edu)>, Stonehill College, "Tantric Mantras and Theurgic Divine Names"

Michael Wakoff <[mbw6@cornell.edu](mailto:mbw6@cornell.edu)>, Shambhala Publications, "Plotinus as a Rasika: Abhinavagupta and Plotinus on the Savoring of Beauty"

**9:00-10:30 a.m. Plato Mousikos: The Philosophical Significance of μουσική in Plato and the Platonic tradition VI**

**Tosca A.C. Lynch <[lynchtosca@gmail.com](mailto:lynchtosca@gmail.com)> and François Renaud <[francois.renaud@umoncton.ca](mailto:francois.renaud@umoncton.ca)>**

Antonietta Provenza <[antonietta.provenza@unipa.it](mailto:antonietta.provenza@unipa.it)>, University of Palermo, "Plato and Music Therapy: Experience and the beneficial effects of music"

Alessandro Stavru <[alessandro.stavru@univr.it](mailto:alessandro.stavru@univr.it)>, University of Verona, "The Music of the Spheres from Plato to Boethius: on the Audibility and Inaudibility of Music"

Daniel Regnier <dregnier@stmcollege.ca>, University of Saskatchewan, “Plato and Platonism in Al-Fārābī’s *Great Treatise on Music*”

**9:00-10:30 a.m. Soul, Intellect, and Afterlife III**

**John F. Finamore** <[john-finamore@uiowa.edu](mailto:john-finamore@uiowa.edu)>, **Ilaria Ramelli** <[i.l.e.ramelli@durham.ac.uk](mailto:i.l.e.ramelli@durham.ac.uk)>, and **Svetla Slaveva-Griffin** <[sslavevagriffin@fsu.edu](mailto:sslavevagriffin@fsu.edu)>  
Svetla Slaveva-Griffin <[sslavevagriffin@fsu.edu](mailto:sslavevagriffin@fsu.edu)>, Florida State University, “Plotinus on Omnipresence”

Emma Dyson <[edyson@sas.upenn.edu](mailto:edyson@sas.upenn.edu)>, University of Pennsylvania, “Bodily Health in Late Platonism”

Max Bergamo <[mx.bergamo@gmail.com](mailto:mx.bergamo@gmail.com)>, LMU Munich / EPH, “Aeneas of Gaza on the Presocratics on the Descent of the Soul into Bodies”

**9:00-10:30 a.m. Medieval and Renaissance Neoplatonism**

Emanuele Costa <[emanuele.costa@Vanderbilt.Edu](mailto:emanuele.costa@Vanderbilt.Edu)>, Vanderbilt University, “From Emanation to Expression: The Transition to Early Modern Generative Relation”

Marcin Trepczyński <[m.trepczynski@uw.edu.pl](mailto:m.trepczynski@uw.edu.pl)>, University of Warsaw, “Neoplatonic traces and their status in Robert Grosseteste's writings: new observations”

Paula Pico Estrada <[paulapicoestrada@gmail.com](mailto:paulapicoestrada@gmail.com)>, Universidad del Salvador, “The influence of Catherine of Genoa’s doctrine of *fuocosso amore* in Tommasina Fieschi’s exposition of the Dionysian epistles”

**10:30-11:00 a.m. Break**

**11:00 am- 1:30 p.m. Theandrites: Byzantine Philosophy and Christian Platonism (284-1453) V**

**Frederick Lauritzen** <[frederick.lauritzen@new.oxon.org](mailto:frederick.lauritzen@new.oxon.org)> and **Sarah Wear** <[swear@franciscan.edu](mailto:swear@franciscan.edu)>

Tamar Khubulava <[tamar.khubulava@gmail.com](mailto:tamar.khubulava@gmail.com)>, Ilia State University Tbilisi, “The Love toward the One in Ioane Petritsi’s Philosophy”

Marc-Thilo Glowacki <[martulcic43@outlook.com](mailto:martulcic43@outlook.com)>, University of Adam Mickiewicz Poznań, “The Platonic notion of Light and its reception in Medieval mysticism in the writings of Aniela of Foligno”

Margherita Matera <[margherita.matera@mail.uni-goettingen.de](mailto:margherita.matera@mail.uni-goettingen.de)>, Göttingen University, “Il commento alle Epistole 7 e 10 dello Pseudo Dionigi Areopagita tramandato del manoscritto palinsesto Parisinus graecus 1330”

Francesco Monticini <[fazenda9@gmail.com](mailto:fazenda9@gmail.com)>, Università Roma Tre, “In Search of God: Nicephorus Gregoras’ Commentary on Synesius’ *On Dreams*”

Paolo Colizzi <paolocolizzi10@gmail.com>, Università Vita-Salute San Raffaele, “De pace Procli et Dionysii. The Neoplatonic Sources of Cusanus’ Henoteistic Approach to the History of Religion”

**11:00 am- 1:30 p.m. World Structure and Hierarchy II**

**Marilena Vlad** [marilena.vlad@gmail.com](mailto:marilena.vlad@gmail.com)

Karolina Kochańczyk-Bonińska, <k.kochanczyk-b@uw.edu.pl>, University of Warsaw, “The Created World Reflected in Human Nature: Nemesis of Emesa as Maximus the Confessor’s Source”

Bogdan Tătaru-Cazaban, <tatarucazaban@gmail.com>, Institute for South-East European Studies /Institute for the History of Religions, Bucharest, “Structure et but des deux hiérarchies chez Nicéas Sthétatos, lecteur de Denys l’Aréopagite”

Mircea Duluş, <mircea\_dulus@yahoo.com>, Institute for South-East European Studies, Bucharest, “The Dionysian Concept of Hierarchy in Nicholas of Methone’s Logos on the Mouzalon Controversy: A Rhetorical and Theological Inquiry”

Ovidiu Sferlea, <ovidiusferlea@gmail.com>, Institute for South-East European Studies, Bucharest / University of Oradea, “Réception de quelques concepts dionysiens chez Calliste Angélikoudès: conversion, union, extase, hiérarchie”

Colin Smith <colinclarksmith@gmail.com>, Penn State University, “The Philosopher as Mediator in Proclus’ Commentary on the Cratylus”

**11:00 am- 2:00 p.m. Plotinus, Porphyry, Iamblichus, Proclus**

**John F. Finamore** <[john-finamore@uiowa.edu](mailto:john-finamore@uiowa.edu)>

Dániel Attila Kovács <9danielkovacs3@gmail.com>, “Plotinus on Contemplation and Practical Action: A Reconsideration”

Brittney Del Bel, <[bdelbel@mun.ca](mailto:bdelbel@mun.ca)>, Municipal University of Newfoundland, “Diet & Divine Hierarchy: Animals in Porphyry’s *De Abstinentiae & Sententiae*”

Sonsoles Costero Quiroga <sonsoles.costero-quiroga@uni-tuebingen.de>, Universität Tübingen, “The role of the philosopher in Porphyry’s *De Abstinentia*”

Michael Chase <chasemike780@gmail.com>, CNRS Centre Jean Pépin, Paris/Max Planck Institute for the History of Science, Berlin, “Calcidius Syriacus? On the Syriac translation of a text by Porphyry and its implications for question of Porphyry’s influence on Calcidius”

Donka Markus <markusdd@umich.edu>, University of Michigan, “Pedagogy and Protreptic in Iamblichus and Hierocles”

John F. Finamore <[john-finamore@uiowa.edu](mailto:john-finamore@uiowa.edu)>, University of Iowa, “Proclus and the Problem of the Orbits of the Planets in Plato’s Myth of Er”

**11:00 am- 2:00 p.m. Later Neoplatonists**

Gonzalo Gamarra Jordan <[gjordan2@nd.edu](mailto:gjordan2@nd.edu)>, University of Notre Dame, “Aristotle’s Trilemma against Plato’s Forms and Syrianus’ Defense”



António Pedro Mesquita <apmesquita@edu.ulisboa.pt>, “Father and Son: Aristotle on Natural Simultaneity and its Neoplatonic Interpretation”

Daniele Iozzia <iozziad@unict.it>, University of Catania, “The Contemplative Artist: Cicero, Plotinus and Proclus as sources for the iconography of Phidias”

Eugene Afonasin <afonasin@gmail.com>, “People in dark times: Damascius on political persecution”

Luigi Trovato <[luigi94trov@gmail.com](mailto:luigi94trov@gmail.com)>, Università degli Studi di Catania, “Rest of the soul and soul in rest. Concerning the concept of kinetic-generative rest in Damascius’ *In Parmenidem*”

Andre Reh binder, <[andrerehb@yahoo.fr](mailto:andrerehb@yahoo.fr)>, Université Paris Nanterre, “La conception ficinienne du Style et son rapport à l'esthétique néoplatonicienne”

**Banquet, Saturday night, Monastero dei Benedettini di San Nicolò l'Arena, Piazza Dante Alighieri, 32**