

This study deals with the issue of Numenius' and Plotinus' metaphysical theories, attempting a comparative examination of all Numenius' saved excerpts with Plotinus' *Enneads*. First, in Chapter A Numenius' theory of the first two principles, God-Monad, the cause of all good things, and Matter-Dyad, the cause of every bad thing, will be analysed. Also, we will interpret Numenius' doctrine of the three Gods and his theory of *πρόσχησις* (use in addition), which reveals the relationship between them. Moreover, we will examine the arguments with which is proved that the Being-Good is incorporeal and we will analyse Numenius' opinion about the divine method that should be followed by someone in order to come into contact with the Good. Other important subjects of this chapter are the philosopher's opinion that two souls exist in every person, one rational-good and one irrational-bad, and Numenius' theory of reincarnation.

In Chapter B the plotinic theory of three hypostases, id est One-Good, Nous (Intellect) and Soul will be analysed, while at the same time attempts to find traces of Numenius' theory in this doctrine will be made. The plotinic Good will be studied not only as an efficient cause of everything, from which, according to the principle of undiminished giving, the lower hypostases emanate (*πρόοδος* - emanation), but also as final cause of Intellect and Soul (*ἐπιστροφή* - return). The Intellect will be divided into two levels, the *ἐρῶν νοῦς* (loving Intellect) and the *ἔμφρων νοῦς* (knowing Intellect). Furthermore, special emphasis will be placed on the upward course and the soul's mystic union with the Good that requires the *κάθαρσις* (purification) through cultivation of virtues, as well as through a leap beyond Intellect, the *ἔκστασις* (trance). In addition, the plotinian theory of the soul's "descent" to the body and the undescended higher part of the soul will be examined and also the plotinian theory of reincarnation will be analysed.

In Chapter C an analytical comparison of Numenius' views with the corresponding views of Plotinus will be drawn, concerning all the metaphysical issues they deal with, searching simultaneously for the common pythagorean and platonic elements that exist in their works. In particular, as for the Good, which both philosophers present as *ἐποχούμενον* (transcending), attempts will be made to give an answer to the question if Numenius considers it totally transcendent and beyond Being, as Plotinus does. Also, it will be examined if the principle of the Good's undiminished giving has the same meaning in the works of the two philosophers and if the three Numenius'

Gods correspond to the three Plotinus' hypostases. Subsequently, the principle of the intelligible beings' (Forms') participation (*πάντα ἐν πᾶσι*, id est all in all) will be analysed, which is introduced by Numenius and is adopted by Plotinus. Moreover, we will look for the common and the different elements of the methods that the two philosophers recommend to someone in order to achieve the sighting of the Good and it will be investigated if Numenius is referring merely to the theoretical concept of the first principle or to a mystic experience, as Plotinus does. Finally, the different views of the two philosophers about the soul will be examined and their theories of reincarnation will be compared, noting their common pythagorean origin but also the differences between them.

In the epilogue, the conclusions of the present study will be drawn, concerning the degree to which Numenius influenced Plotinus and the relationship that exists between their theories, as well as their degree of influence by Pythagoras and Plato. Currently, it can be assumed that some influential relationship between Numenius and Plotinus is very likely and that both philosophers are primarily Platonic, although they have also been influenced to some degree by the pythagorean theory.