

Plotinus on number

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Plotinus Ennead VI.4 & VI.5 – On the Presence of Being, One and the Same, Everywhere as a Whole
Translation, Introduction, Commentary by Eyjólfur Kjalar Emilsson and Steven Keith Strange

Πρωτοκρίσιος Πινδαρος
Lectures on Plato

This edition represents the 30th successful editorial step of Parmenides Publishing's ambitious project of offering to the scholarly community new translations and commentaries on all the treatises of Plotinus' Enneads. The new volume of Plotinus' Ennead VI.4 & 5 demonstrates considerable virtues. It succeeds in offering to the reader a reliable instrument, a key to unlock the doors and grant access to some of the darkest rooms of Plotinian metaphysics. It deals with intricate issues which have not had the chance to become the principal subject of any English publication as yet, even though they were identified by the scholarly literature several decades ago. It would suffice to recall A. H. Armstrong's initial recognition of Plotinus' doctrine of 'reciprocity' according to the capacity of the recipient – a major topic in the present study in his book *The Architecture of the Intellective Universe in the Philosophy of Plotinus* (1948). Armstrong's doctrinal foundations on participation according to Plotinus were followed up 30 years later. In 1975, Dominigue O. Mearns addressed this doctrine and brought it to the forefront of research for a couple of years; his *Structural hermeneutics* due to *proton de Plotin* gave rise to a debate that continued to spread (1976 and 1986) between him and Jonathan L. Lee. The history of reception according to the capacity of the recipient in Ennead VI.4 & 5 and *The Problem of Omnipresence in Plotinus* Ennead VI.4 & 5. A Reply to The present elegant English translation and commentary work by Emilsson and Strange is the first in the 75 years since Armstrong's first formulation of the principal dimension of the Plotinian theory on participation. It should be mentioned though, that a valuable commentary on the very same Ennead is available in German published in 1998, by Christian

A. Armstrong, A.H., *The Architecture of the Intellective Universe in the Philosophy of Plotinus*, Cambridge: CUP, 1948.

Dionysius, Vol. XXXIII, Dec. 2015, 76-80.

Description: -

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Symbolism of numbers

Many (Philosophy)

One (The One in philosophy)

Plotinus Plotinus on number

-Plotinus on number

Notes: Includes bibliographical references (p.) and indexes.

This edition was published in 2009



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Plotinus on Number by Svetla Slaveva

It is only the matter that underlies the images of the eternal world that is isolated from all intelligible reality. But we, too, are king when we are moulded to the Intellectual-Principle. It may be suggested that the decad is nothing more than so many henads; admitting the one henad why should we reject the ten? We may be told that unity and monad have no real existence, that the only unity is some definite object that is one thing, so that all comes to an attitude of the mind towards things considered singly.

Plotinus

Are we to suppose that all we can do is to apply a distinct power of our nature and come thus to awareness of that Intellectual-Principle as aware of itself? None of these kinds of number, however, is the number that is used in arithmetic and in everyday counting. Philosophers usually work on a concept when the lack of an adequate conceptualization becomes apparent and problematic.

Sixth Tractate. On Numbers.

Similarly, this link which is the Intellectual-Principle demands yet a Transcendent.

Plotinus

We may still ask why the limitless is held to be evil.

Plotinus on Number

Whereas substantial number determines the existence of multiplicity in the intelligible realm, it has a material copy or image, so-called monadic number monadikos arithmos, which expresses quantitatively that which has already been defined by substantial number in the intelligible realm. But all states of embodied desire are like this.

Plotinus on Self: The Philosophy of the 'We'

King, Andrew Smith and James Wilberding, Cambridge: Cambridge University Press, 2018. You honour the Soul elsewhere; honour then yourself. At the outset we must lay aside all sense-perception; by Intellectual-Principle we know Intellectual-Principle.

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