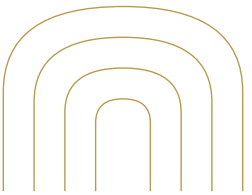
HEKHAL · READER'S EDITION



Ἐννεάδες VI.9.11

Enneads VI.9.11 closing; Christian apophatic reception

Enneades VI.IX.11

Hekhal Targum Project (machine-assisted draft; pending scholarly review)

PROVISIONAL EDITION · MACHINE-ASSISTED · NOT YET REVIEWED BY A CREDENTIALED EDITOR

Edition of 2026-08-13 · hekhal.org

About this edition

The underlying text is in the public domain by age. The original-language text is reproduced verbatim from a digital transcription of a public-domain text; the licence of that transcription is not stated as open (a verbatim transcription of a public-domain text carries no new copyright under US law), and this English rendering and its apparatus are a provisional scholarly draft, released openly for correction and not yet reviewed by a credentialed editor.

TRADITION	hellenistic
LANGUAGE	Greek (Ancient)
PERIOD	c. 270 CE (composition); c. 500 CE (reception)
ATTRIBUTION	Plotinus, Enneads (edited posthumously by Porphyry)
TRANSLATION	Hekhal Targum Project (machine-assisted draft; pending scholarly review)
LICENCE	CC-BY-SA-4.0
ONLINE	https://hekhal.org/texts/plotinus-vi-9-11-christian-reception/

> **Cite this edition:** Hekhal Targum Project, trans. "Enneads VI.9.11 closing; Christian apophatic reception." Hekhal reader's edition, 2026-08-13. https://hekhal.org/texts/plotinus-vi-9-11-christian-reception/

> What this is: a machine-assisted, provisional translation. Every rendering choice and every unresolved reading is recorded in the apparatus beside the text. If you read the original and something looks wrong, write to community@hekhal.org; corrections are credited.

This page is **Run A** of the Targum frame-conditioning experiment on Plotinus *Enneads* VI.9.11. The closing of Plotinus's most-cited mystical-theological passage is rendered through the lens of the Christian apophatic reception (Pseudo-Dionysius and the tradition descended from him). The corpus assignment fires the kataphatic-apophatic frame controller, loads the Christian apophatic glossary, and filters scholarly retrieval to the Christian apophatic editorial summaries.

The other two runs of the same Greek source, through the Akbarian Sufi reception and through a deliberate PaRDeS anachronism control, and the methodological essay are at /targum-experiments/frame-conditioning.

Καὶ οὗτος θεῶν καὶ ἀνθρώπων θείων καὶ εὐδαιμόνων βίος, ἀπαλλαγὴ τῶν ἄλλων τῶν τῇδε,	And this is the life of gods and of godlike and blessed human beings: a release from the other things here below, a life without pleasure in

βίος ἀνήδονος τῶν τῇδε, φυγὴ μόνου πρὸς μόνον.	the things here below, the flight of the alone to the alone.

PROVISIONAL DRAFT (PENDING SCHOLARLY REVIEW)

An orientation

This edition sets the verbatim original-language text beside a fresh English rendering and a critical apparatus: a running commentary on the passage, notes on the controlled vocabulary and the rendering chosen for each term, and cross-references to the lexicon and to related sections. It is a provisional scholarly draft, released openly for correction and not yet reviewed by a credentialed editor.

⁂

frame-relation: sequence shading into silence

The active relation in the kataphatic-apophatic frame is sequence shading into silence. The opening predicate (this IS the life of gods and of godlike and blessed humans) performs the kataphatic moment; the cascade of subtractions (release from the other things here; life without pleasure in the things here)

performs the apophatic ascent; the bare closing clause (the flight of the alone to the alone) reaches the threshold past which any further attribute would re-instate the relational structure the apophatic ascent has dismantled. *Sells 1994, pp. 14-33*; *Turner 1995, pp. 50-72*

phyge monou pros monon

The closing phrase is the most-quoted formula in the Enneads and the locus classicus of Plotinian henosis. Armstrong renders 'the flight of the alone to the alone'; Hadot 'fuite du seul vers le Seul'; MacKenna 'the passing of solitary to solitary'. The Greek's symmetric construction (μόνου … μόνον, genitive and accusative of the same lexeme) is the morphological vehicle of the doctrine: at the contemplative apex the distinction that would let one term be named and the other its goal collapses. Translation preserves the symmetry by rendering both occurrences as 'the alone' rather than disambiguating into 'soul' and 'One'. *Armstrong 1988, p. 345*; *Hadot 1997, pp. 103-110*; *Rist 1967, pp. 213-230*

henosis, not theosis

The Christian apophatic reception of this line (Pseudo-Dionysius DN II.4 and elsewhere) reads it through a theotic frame the Plotinian source does not articulate. Per Hekhal

editorial discipline (henosis-and-theosis summary), Plotinian source material is rendered with the henosis register (union, contemplative coincidence) and never with theosis vocabulary (deification); the doctrinal apparatus of grace, Incarnation, and sacramental mediation that frames Christian theosis is absent in Plotinus. *Russell 2004, pp. 37-52*; *Bradshaw 2004, pp. 73-95*; *Louth 2007, pp. 36-51*

silence at apex

The closing clause approaches but does not cross into apophatic silence proper: the utterance terminates with the bare formula rather than continuing into further predication. The frame controller flags this as the silence-shading configuration; the source does not perform the full Dionysian aposiopesis (MT III) but reaches the threshold past which any further attribute would re-instate the relational structure. *Sells 1994, pp. 14-33*

Colophon

Enneads VI.9.11 closing; Christian apophatic reception. Hekhal reader's edition of 2026-08-13. Generated from the living edition at https://hekhal.org/texts/plotinus-vi-9-11-christian-reception/; the online text may since have been corrected. The English rendering and apparatus are released under the licence stated above (CC-BY-SA-4.0); you may copy, share and adapt them with attribution to Hekhal and a link to the online edition, under the same licence.

Hekhal is an open, sourced reference to the world's mystical traditions. New texts, maps and lexicon entries: hekhal.org. To fund the translation of a text that has none in English, see hekhal.org/sponsor.

© 2026 Hekhal · hekhal.org