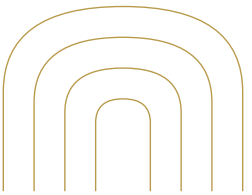
HEKHAL · READER'S EDITION



Ἐννεάδες VI.9.11

Enneads VI.9.11 closing; PaRDeS anachronism control

Enneades VI.IX.11

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

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

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TRADITION	hellenistic
LANGUAGE	Greek (Ancient)
PERIOD	c. 270 CE (composition); PaRDeS frame retrojected as deliberate anachronism
ATTRIBUTION	Plotinus, Enneads (edited posthumously by Porphyry)
TRANSLATION	Hekhal Targum Project (machine-assisted draft; pending scholarly review)
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EDITORIAL FLAG · DELIBERATE ANACHRONISM CONTROL

This page renders Plotinus through the PaRDeS frame controller as a methodological control. Plotinus is not received into the Kabbalistic tradition in any documented historical sense. The frame is being applied as a deliberate anachronism in a frame-conditioning experiment about computational translation; no claim of historical reception is made or implied. The engine's response to the misapplication, register-decorum awareness, suppression of the controller in the body, surfacing of cross-tradition resonance only in apparatus, is itself the publishable result. See the frame-conditioning essay for the methodological argument.

This page is **Run C** of the Targum frame-conditioning experiment. The same Greek source rendered in Run A (Christian reception) and Run B (Akbarian reception) is here run through PaRDeS, the four-sense Kabbalistic hermeneutic: as a deliberate anachronism control. The intended

methodological observation is what the engine does when a frame fires on a text outside its proper domain.

Καὶ οὗτος θεῶν καὶ ἀνθρώπων θείων καὶ εὐδαιμόνων βίος, ἀπαλλαγὴ τῶν ἄλλων τῶν τῇδε, βίος ἀνήδονος τῶν τῇδε, φυγὴ μόνου πρὸς μόνον.

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 the things here, a 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-controller-anachronism

This chunk fires the PaRDeS controller on a third-century Greek Platonist text. PaRDeS (peshat / remez / derash / sod) is a medieval Kabbalistic hermeneutic for reading Hebrew scripture. Plotinus's Enneads VI.9 is neither scripture nor Hebrew, and none of the four PaRDeS registers properly applies: there is no peshat-substrate of inspired text, no remez-allegory of philosophical content beneath narrative, no derash-tradition of homiletical wordplay, and no sefirotic system for sod to read against. The controller has therefore been suppressed in the body, which renders Plotinus by Greek philological-philosophical decorum. The cross-tradition resonance (the structural-apophatic kinship between Plotinus's One and the Kabbalistic Ein Sof / ayin lineage) is genuine and is registered in apparatus cross-references, but it is a structural homology, not an interpretive identity. Importing Kabbalistic content into the body would be exactly the register-violation the mature PaRDeS doctrine forbids. *van der Heide 1983, pp. 147-159*; *Idel 2002*

monou pros monon

The closing phrase φυγὴ μόνου πρὸς μόνον, ‘flight of the alone to the Alone’, is the most famous line in Plotinus and the seal of the Enneads as edited by Porphyry. The phrase has structural analogues in apophatic vocabularies across traditions: the Kabbalistic Ein Sof (the limitless prior to all sefirotic articulation), the Akbarian ahadiyya (sheer non-relational unity prior to the wahidiyya of the divine names), and the Christian hyperousios descended through Pseudo-Dionysius. The Hekhal editorial position is that these are structural homologies arising independently in traditions that take the divine prior to predication seriously, not historical dependencies (though the Plotinus → Pseudo-Dionysius → medieval Christian apophatic line is direct, and the Akbarian and Kabbalistic developments are mediated through the Arabic-Neoplatonist heritage). The body preserves μόνον as ‘Alone’ (capitalized) to mark its function as a divine name analogue without importing Hebrew or Arabic technical vocabulary. *Armstrong 1988, pp. 344-345*; *Hadot 1993*

theion kai eudaimonon

θείων καὶ εὐδαιμόνων (‘godlike and blessed’) qualifies ἀνθρώπων (‘human beings’), the godlike and blessed human beings, paired with the gods proper at the head of the sentence. The Plotinian

doctrine that the wise human at the contemplative apex shares the life of the gods (cf. Aristotle EN X.7 on the bios theoretikos as theios bios) is the substrate; Plotinus radicalizes it toward henosis with the One.

Colophon

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