HEKHAL · READER'S EDITION

Ἐννεάδες VI.9.11

Enneads VI.9.11 closing; Akbarian Sufi 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

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TRADITION	hellenistic
LANGUAGE	Greek (Ancient)
PERIOD	c. 270 CE (composition); c. 832 CE (Arabic Plotinus); c. 1200 CE (Akbarian)
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-akbarian-reception/

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> 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 B** of the Targum frame-conditioning experiment on Plotinus *Enneads* VI.9.11. The same Greek source rendered through Run A is here run through the lens of the Akbarian Sufi reception (mediated by the Arabic *Theology of Aristotle*, c. 832 CE, which paraphrased Enneads IV-VI and fed the al-Kindi circle, the Brethren of Purity, Suhrawardi's Illuminationism, and ultimately the Akbarian register through mediated channels).

The corpus assignment fires the zahir-batin frame controller, loads the Akbarian glossary (general + ibn-arabi), and filters scholarly retrieval to the Akbarian editorial summaries. The Akbarian frame is later than the Plotinian source; the engine renders the Greek through the Akbarian inner-outer hermeneutic discipline without importing Akbarian-specific doctrinal apparatus into the body. The methodological essay is at /targum-experiments/frame-conditioning.



> 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.

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flight of the alone to the Alone

The closing μόνου πρὸς μόνον is the most-quoted line of the Enneads in the Arabic and later Akbarian receptions. Active

zahir/batin relation: TENSION shading into ASPECT. At the literal level (zahir) the alone and the Alone are two relata bridged by a flight; the inner reading (batin) holds that the relation πρός is the very form of the disclosure of a unity that admits no second. The contradiction at the surface is itself the doctrinal teaching, the ahadiyya/wahidiyya pair generates the same productive tension in Akbarian metaphysics. *Chittick 1989, ch. 3*; *Chodkiewicz 1993*; *Sells 1994, ch. 1 and ch. 5*

apallage as fana

ἀπαλλαγή (release, separation) and φυγή (flight) are the lexical sites at which the Arabic Plotinus tradition crystallizes a vocabulary that later feeds the fanā'–baqā' pair. Active zahir/batin relation: ASPECT, the Sufi technical sense is an aspect of the Plotinian release, not a substitution for it. Rendered in the body as 'release' (zahir); the fanā' reading is surfaced in sod commentary and the range card, not imported into the body. *Adamson 2002*; *Sells 1996*

monon and ahadiyya

The terminal μόνον is read by Akbarian-adjacent commentators as the structural correlate of al-aḥad, the One prior to relation. The penultimate μόνου (the contemplative's solitude) is read aspectually: the contemplative's aloneness is, on the deeper batin

reading, already an aspect of the Alone's own non-relational unity. This is a reception-tier reading; Plotinus's own metaphysics differs in important respects from the Akbarian articulation, and the parallel must not collapse the two traditions. *Corbin 1969*

Colophon

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