

CONTENTS

Preface	XI
Citations	XII
INTRODUCTION	I
Bibliographical Survey	7

FIRST PART

PHILOSOPHICAL PRINCIPLES OF PAGAN NEOPLATONISM

I. METAPHORS OF EMANATION.	17
II. OBJECTIVE THEORY	27
1. The Theory of Potency and Act	27
i) The Aristotelian Doctrine	27
ii) The Neoplatonic Doctrine	32
A) The Downward Process	33
B) The Upward Process	37
C) The Downward and Upward Processes	40
2. The Cyclic Theory of Causation	45
i) Remaining, Procession, and Reversion	45
A) Remaining	46
B) Procession and the Self-Production of the Effect.	48
C) Reversion	55
ii) The Neoplatonic Understanding of Opposites	57
iii) Sameness and Otherness	61
A) Basic Notions	61
B) Philosophical Problems of Otherness	64
iv) Rest and Motion	67
A) Basic Notions	67
B) Philosophical Problems of Motion	70
v) Straight Line, Circle, and Spiral	72
vi) Damascius' Interpretation of the Scheme.	76

III. SUBJECTIVE THEORY	82
1. Intellect as <i>Πλήρωμα</i>	82
i) Intellect as the Third Term	82
ii) The Theory of Forms	86
A) Intellect as a Multiplicity of Forms	86
B) The Extent of the World of Forms	88
C) The Levels of Forms	90
D) Interrelations between Forms	95
E) The Number of Forms	98
F) Mathematics and the World of Forms	102
G) Intellect as 'Form of Forms'	105
2. Cognition and Causation	106
3. Dialectic	113

SECOND PART

THE STRUCTURE OF REALITY IN PAGAN NEOPLATONIC THOUGHT AND ITS TRANSFORMATION BY CHRISTIAN WRITERS

IV. THE STRUCTURE OF REALITY	125
1. The Pagan Doctrine of Self-Determination	125
i) Self-Reversion	125
ii) Internal and External Activity	130
iii) The Terminology of Self-Determination in Pagan Neoplatonism	132
2. Unity and Multiplicity in Pagan and Christian Thought	137
i) The One and the Many	137
ii) Mathematical Number	139
iii) Hierarchy	141
A) The Pagan Neoplatonic Conception of Order	141
a) The Types of Order	141
b) The Enneadic Structure of Reality	143
c) 'Vertical' and 'Horizontal' Orders?	150
B) The Christian Neoplatonic Conception of Order	152
a) General Outline	152
b) Divine Names	153

A) The Revolution in the <i>Parmenides</i> Exegesis	153
B) God and Hierarchy	156
α) First Assumption	156
β) Second Assumption	158
γ) Third Assumption	164
Γ) The Philosophical Background of the Doctrinal Ambivalences	165
c) Angelology	167
d) Conclusions.	175
iv) Compound Activity.	177
v) Extension	180
3. The Christian Doctrine of Self-Determination.	181
i) The Terminology of Self-Determination	182
ii) Self-Reversion and Internal Activity	185

THIRD PART

PHILOSOPHICAL PRINCIPLES OF CHRISTIAN
NEOPLATONISM

V. METAPHORS OF MIXTURE	193
VI. OBJECTIVE THEORY	204
1. The Theory of Potency and Act	204
i) The Analogue of the Downward Process	206
ii) The Analogue of the Upward Process	210
iii) The Analogue of the Downward and Upward Processes	213
2. The Cyclic Theory of Causation	217
i) Remaining, Procession, and Reversion	217
A) Remaining	218
B) Procession	223
C) Reversion	225
D) Concluding Remarks	227
ii) The Christian Neoplatonic Interpretation of Opposites	229
iii) Otherness and its Varieties	234
iv) Becoming, Motion, and Rest	243
v) The Geometrical Images in Christian Neo- platonism	251
vi) Circumincession and Related Concepts	253

VII. SUBJECTIVE THEORY	261
1. Wisdom as <i>Πλήρωμα</i>	261
2. Cognition, Volition, and Creation	264
3. Dialectic	266
i) Divine Transcendence	267
A) <i>Sapientia stulta</i>	267
B) Human Cognition	270
ii) Divine Immanence	274
A) Knowledge and Creation	274
B) Mysticism and Knowledge.	276
iii) Divine Transcendence and Immanence	278
A) Divine Condescension	278
B) Resurrection.	279
CONCLUSION	283
EXCURSUS: The Linguistic Doctrine of Theodorus of Asine and its Background in Philosophy and Magic	289
<i>Appendix 1: αὐτο-</i>	305
<i>Appendix 2: Eriugena's Mathematical Angelology</i>	308
BIBLIOGRAPHY	313
I. Primary Sources	313
II. Books and Articles on the Neoplatonic Tradition	316
III. Index to Secondary Sources	335
Addenda to Bibliography (1977)	337
INDICES	338
Index of Subjects	338
Index of Passages	347
Index of Persons	362