

Precis of Edward W. Warren's "Consciousness in Plotinus"
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(pp. 3-4)

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BOOKS / ARTICLES QUOTED FROM OR REFERENCED:

- Edward W. Warren, "Consciousness in Plotinus," in *Phronesis*, Vol. 9, No. 2 (1964), pp. 83-97
- Plotinus, *The Enneads* (MacKenna translation, 4th ed.)

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NOTES:

- **RETYPE BOOK NOTES (V09BN).**
- This is **1982 03/26b, “Consciousness in Plotinus” Book Notes, and the second entry associated with this date. 1982 03/26a = Plotinus; Nature Class. 1982 03/26c = Six Levels of Awareness Paper. 1982 03/26d = Nature Outline. 1982 03/26e = Astronoesis Introduction Paper. 1982 03/26f = Astrology, Classifying the Types**, for which there is no audio or notes — might refer to something misdated.
- This is a precis of a portion of “Consciousness in Plotinus,” an article by Edward W. Warren in *Phronesis*, Vol. 9, No. 2 (1964), pp. 83-97, published by Brill. See also <https://fddocuments.in/document/consciousness-in-plotinus.html>.
- All spelling, punctuation, and other mistakes corrected. Slightly edited by IT to conform to the article.

PRECIS OF EDWARD W. WARREN'S "CONSCIOUSNESS IN PLOTINUS"
BY ANTHONY J. DAMIANI

[File 1982 0326PC-16R15.PDF Begins (p. 3)]

Therefore man is ambivalent [Note: Original typed paper has "Man is amphibious".] -- straddling appearance and reality. This becomes obvious when describing the powers of the soul. Our substantial activity is *dianoia* -- this essence escapes us often. Also, although connected with our body, we are at times unaware of our body.

All states we *normally* call conscious occur when reason or sensation reaches imagination. The process or (power) whereby the soul acts so that it forms an image in the imagination is called *antilepsis*. This conscious apprehension is to be distinguished from *dianoia*. It is a power of intellectual imagination and may form an image in the sensible imagination and make the soul conscious of these images. So *antilepsis* involves both *noeta* and *aistheta*.

The thinking which is absorbed in the meaning of the words ignores the presentative image and as such is not apprehended in the conceptual imagination. The distinction between I and not-I is lessened and the activity of reading has not traversed the whole soul, a sort of abandonment of sensation -- the object if grasped by imagination experiences ontological damage. For the imagination transforms its object. And Plotinus can not be understood unless we follow his path (IV.4.5). Habitual activity is a fall into the inferior (IV.4.4) identity with *pathemata* = corporeal. For the human soul to be unaware that it is operating according to dispositions is for it to sink down into *physis*.

Plotinus allows for conscious activity without *dianoia* -- this is not human cognition but animals operate with innate knowledge. *Antilepsis* is a power that can go back and forth between sensation and reason. If there be no image of thought it escapes us.

There may be no *dianoia* yet need not deny *antilepsis* towards sensible = rudimentary conscious experience. The sensitive power of soul must also be distinguished from *antilepsis*. It is soul as present in body. In the organs it is active in noting the body's affections. At this level of the sensitive power there is no knowledge. For besides sensitive activity there must be *antilepsis*, which is not the same as it or *dianoia*.

Parakolouthein is "to follow along with," a kind of consciousness peculiar to humans, the accompaniment of thought or sensation by an image. A sensation which ends in the imagination becomes conscious to humans. The process by which an image is made = *antilepsis*. *Parakolouthein* focuses sharply on the duality of imagination and the imaged object.

Consciousness is proper to the human soul -- this is *parakolouthesis*, *par excellence* -- and self-consciousness is proper to *Nous*.

Parakolouthesis 1) is proper to human knowing; 2) derives from the notion of "following along with"; 3) emphasizes the dual character of the subject-object relation.

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