

Intellectual-Principle as a One-Many
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Paper V09P

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SUBJECT: Intellectual-Principle

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CONTENTS:

How does the Intellectual-Principle contain both unity and multiplicity?
Plotinus, VI.7.17: multiplicity resolves into collective and particular Principles
Intellectual-Principle entire = the total of Ideas; each Idea is the Intellectual-Principle in a special form
Consciousness “strung around the circle”; each Idea distinguishes itself through gnostic powers; all Ideas supported by whole Intellect
Each Idea shares common substance yet remains distinct
Universal Intellect provides for particular intellects
Universal and particular intellects interpenetrate reciprocally; creates continuous totality; science analogy

BOOKS QUOTED FROM OR REFERENCED:

- Plotinus, *The Enneads* (MacKenna translation, 4th ed.)

PLOTINUS QUOTES REFERENCED: V.9.8, VI.2.20, VI.7.17

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CONTEXTUAL NOTES BY JF:

- **RETYPE AD PAPER (V09P).**
- These fragments are from the Astronoesis Master draft but were not used in the published *Astronoesis*.
- The Astronoesis class would sometimes revisit these paragraphs, usually in conjunction with looking at the Plotinus quotes.

INTELLECTUAL-PRINCIPLE AS A ONE-MANY

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And the multiplicity?

As the multiplicity of Intellectual-Principles: all its multiplicity resolves itself into Intellectual-Principles--on the one hand the collective Principle, on the other the particular Principles.

But does this collective Intellectual-Principle include each of the particular Principles as identical with each other?

No: it would be thus the container of only the one thing; since there are many Intellectual-Principles within the collective, there must be differentiation.

Once more, how does the particular Intellect come to this differentiation?

It takes its characteristic difference by becoming entirely a unity within the collective whose totality could not be identical with any particular. [VI.7.17]

Again, in V-9-8 Plotinus clearly expresses this point:

An Intellectual-Principle and an Intellective Essence, no Idea distinguishable from the Intellectual-Principle, each actually being that principle. The Intellectual-Principle entire is the total of the Ideas, and each of them is the (entire) Intellectual-Principle in a special form.

[p. 49; cf. published *Astronoesis* p. 104 re: following]

The unitary foundational Consciousness as strung around the circle is unrecognizable unless the gnostic powers of each Idea, which distinguishes one Idea from another, makes available the aggregate of Ideas (Forms).

(Reference here to Chart of Being)

First we must conceive of the encircling Consciousness as Intellect as a whole. Only after this conception can we see that each Idea (House) is included within and supported by that whole. Therefore the prior provides the nutriment for each Idea and consequently is the commonality of Substance for all of them. But insofar that each individual existent Idea is different one from another and has its own being, we can see that the I.P. [Intellectual-Principle] is a One-Many. In effect, we are saying that each existent, although it is rooted in the same common substance, and therefore involves the universality of intellection in its specificity is also at the same time a distinct existent.

[p. 50]

(Plotinus VI-2-20)

Intellect as a whole must be thought of as prior to the intellects actualized as individuals; on the other hand, each particular intellect is sustained from the totality. The universal Intellect is a provider for the particular intellects, is the potentiality of them: it involves them as members of its universality, while they in turn involve the universal Intellect in their particularity, just as the particular science involves science the total.

(note: illustrate!)

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This mutual and reciprocal interpenetration represents a continuous totality - the encircling intelligence is analogous to Science and the many divisions within the Intelligence - the Ideas - analogously represents the many divisions or departments within Science, each one of the latter representing the whole in a special way.

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