

William Ralph Inge



# THE PHILOSOPHY OF PLOTINUS

The Gifford Lectures at  
St. Andrews 1917-1918



Vol. 1 of 2

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# Philosophy Of Plotinus The Gifford Lectures At St Andrews 1917 1918

**William Ralph Inge**



## **Philosophy Of Plotinus The Gifford Lectures At St Andrews 1917 1918:**

PHILOSOPHY OF PLOTINUS, WILLIAM RALPH. INGE, 2018      *The Philosophy of Plotinus* William Ralph Inge, 1918  
The Philosophy of Plotinus William Ralph Inge, 1968      **The Philosophy of Plotinus** William Ralph Inge, 1968      The Philosophy of Plotinus; the Gifford Lectures at St. Andrews, 1917-1918 William Ralph Inge, 2013-09 This historic book may have numerous typos and missing text Purchasers can usually download a free scanned copy of the original book without typos from the publisher Not indexed Not illustrated 1918 edition Excerpt answers in effect that vtj means that which is the subject of action from without and that what the Stoics wrongly call Matter is all things In modern language while professing to be materialists they slide into pantheism Their principle that sensation is the only evidence of real existence compels them to identify absolute being with what has only a contingent existence and to assign an inferior degree of reality to the higher objects of thought which 1 4 7 Cf Whittaker The Neoplatonists p 45 Aristotle 8 ii 46ait Taoj timv is the classical statement of this truth Aristotle however also recognised the partial truth of what may be called the Darwinian method He who considers things in their first growth and origin whether a State or anything else will obtain the clearest view of them Pol 1 2 1 6 x 26 are not objects of sensation But this invalidates their own arguments for sensation cannot prove a philosophy Matter Skrj What then is this Matter to which Plotinus finds that the Stoics ascribe qualities which cannot belong to it It is most unfortunate that we have to use so misleading a word as the equivalent of vtj In modern English Matter means ponderable and extended stuff the texture out of which objects perceived by the senses are woven the substance which physicists classify as consisting of this or that element 1 But xij in Plotinus has no resemblance to Matter in this sense it is not material 1 is in faj\_a\_mere abstraction ajame for VwK raptaffc pfForms The supjert of epergy as we should say viewed by abstraction as separated from the energy which alone gives it being and reality The most modern physics is approximating it would seem to the ancient notion of      **The Philosophy of Plotinus** William Ralph Inge, 1923      **The Philosophy of Plotinus, Vol. 1 of 2** William Ralph Inge, 2017-09-16 Excerpt from The Philosophy of Plotinus Vol 1 of 2 The Gifford Lectures at St Andrews 1917 1918 This kind of philosophy may not be in fashion just now but when we see what havoc popular subjectivism has made of religious philosophy and how it has encouraged a recrudescence of superstition we may be glad to return to Plato and his successors For them mysticism involves and rests upon metaphysics About the Publisher Forgotten Books publishes hundreds of thousands of rare and classic books Find more at [www.forgottenbooks.com](http://www.forgottenbooks.com) This book is a reproduction of an important historical work Forgotten Books uses state of the art technology to digitally reconstruct the work preserving the original format whilst repairing imperfections present in the aged copy In rare cases an imperfection in the original such as a blemish or missing page may be replicated in our edition We do however repair the vast majority of imperfections successfully any imperfections that remain are intentionally left to preserve the state of such historical works      The Philosophy of Plotinus William Ralph Inge, 1968-10-01      **The Philosophy of Plotinus** William Ralph Inge, 2015-08-31 This

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*The Philosophy of Plotinus; the Gifford Lectures at St. Andrews, 1917-1918 Volume 1* William Ralph Inge, 2013-09 This historic book may have numerous typos and missing text Purchasers can usually download a free scanned copy of the original book without typos from the publisher Not indexed Not illustrated 1918 edition Excerpt the hypothesis of ether as the ultimate form of Matter<sup>1</sup> Ether has been defined as undifferentiated imperceptible homogeneous plenum<sup>2</sup> Plotinus says that Matter is the infinite a weipov in the sense of the indeterminate aopia rov Its nature is to be the recipient of Forms In itself it is no thing to nh ov though not absolutely nothing owe ov In the Timaeus primary Matter cannot be distinguished from Space in three dimensions But for Plotinus Space is later than Matter and bodies<sup>3</sup> In discussing Matter he combines the Aristotelian distinction of Svvaftut and evepyeta with the Platonic conception of a world formed by the union of being and not being of the same and the different of the one and the many Plotinus calls Matter pure Svvaftut i e potentiality without any potency<sup>4</sup> In one of his fullest descriptions of it<sup>6</sup> he says Matter is incorporeal because Body only exists after it Body is a composite of which Matter is an element Being neither Soul nor Spirit nor life nor form nor reason

nor limit for it is indefiniteness a n eipla nor a power Svvanit for what does it produce but falling outside all these things it cannot rightly be said to have Being but should rather be called Not being jj ri ov It is an image and phantom of extension eiScoov iral tj avrao na oxyov an aspiration to exist virwrrao eaK efa it 1 Moore Home University Library Nature and Origin of Life thinks it probable that atoms are generated out of the ether Mendeleeff too has argued that the ether instead of being some mysterious form of non matter is the lightest and simplest of the elements The atomic weight of the ether he

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