

1.Vita Plot. 10,36-8

Τοῦτο δὲ ἐκ ποίας διανοίας οὕτως ἐμεγαληγόρησαν, οὔτε αὐτοὶ συνεῖναι δεδυνήμεθα οὔτ' αὐτὸν ἐρέσθαι ἐτολμήσαμεν.

What he meant by this exalted utterance we could not understand and did not dare to ask.

2.Vita Plot. 15,1-6

Ἐμοῦ δὲ ἐν Πλατωνείοις ποίημα ἀναγνόντος τὸν ἱερὸν γάμον, καὶ τινος διὰ τὸ μυστικῶς πολλὰ μετ' ἐνθουσιασμοῦ ἐπικεκρυμμένως εἰρησθαι εἰπόντος μαίνεσθαι τὸν Πορφύριον, ἐκεῖνος εἰς ἐπήκοον πάντων· “ἔδειξας ὁμοῦ καὶ τὸν ποιητὴν καὶ τὸν φιλόσοφον καὶ τὸν ἱεροφάντην.”

At Plato's feast I read a poem, 'The Sacred Marriage'; and because much of it was expressed in the mysterious and veiled language of inspiration someone said 'Porphyry is mad.' But Plotinus said, so as to be heard by all, 'You have shown yourself at once poet, philosopher and priest.'

3.Damascius in *Phd.* I.172 (475F)

“ὅτι οἱ μὲν τὴν φιλοσοφίαν προτιμῶσι, ὥς Πορφύριος καὶ Πλωτῖνος καὶ ἄλλοι φιλόσοφοι, οἱ δὲ τὴν ἱερατικὴν, ὥς Ἰάμβλιχος καὶ Συριανὸς καὶ Πρόκλος καὶ οἱ ἱερατικοὶ πάντες.

4. Eunapius V.Soph. VII.2.3/474 end.

προσετίθη δὲ μετὰ τὴν ἐξήγησιν ὁ Εὐσέβιος, ὥς ταῦτα εἶη τὰ ὄντως ὄντα, αἱ δὲ τὴν αἴσθησιν ἀπατῶσαι μαγανεῖαι καὶ γοητεύουσαι, θαυματοποιῶν ἔργα, καὶ πρὸς ὑλικάς τινας δυνάμεις παραπαιόντων καὶ μεμνηνόντων.

At the close of his exposition Eusebius would add that these (the contents of his own lectures) are the only true realities, whereas magic spells which deceive and bewitch the senses are the work of miracle-workers, who madly toy with earthly and material powers'.

5. Eunapius V.Soph. VII.2.10-11/ 475/ 44,22-26Giangrande.

“ἡμεῖς μὲν οὖν τὸν θεατρικὸν ἐκείνον θαυματοποιὸν πρὸς τὸ παρὸν καταπλαγέντες, ἀνεχωρήσαμεν· σὺ δὲ τούτων μηδὲν θαυμάσης, ὥσπερ οὐδὲ ἐγώ, τὴν διὰ τοῦ λόγου κάθαρσιν μέγα τι χρῆμα ὑπολαμβάνων”

“Now for the moment we came away amazed by that theatrical miracle-worker. But you must not marvel at any of these things, even as I do not marvel at them, but rather believe that the thing of the highest importance is that purification of the soul which is attained by reason.”

6. Eunapius, V. Soph. 47,10 -48,16/ 476/7.

ὦ Χρυσάνθε, τῆς παιδείας ἣν ἐπαιδεύθημεν, ὥς τῶν ἄκρων γέ ἐστιν Ἑλλήνων καὶ ταῦτα πεπαιδευμένων μὴ πάντως εἶκιν τοῖς πρώτως ἀπαντήσασιν, ἀλλ' ἐκβιάσεσθαι τὴν τοῦ θεοῦ φύσιν ἄχρις ἂν ἐπικλίνῃς πρὸς τὸν θεραπεύοντα.

Chrysanthius, I think that you have forgotten that we have been educated to believe that it is the duty of genuine Hellenes, especially if they are learned men, not to yield

absolutely to the first obstacles they meet; but rather to wrestle with the heavenly powers till you make them incline to their servant.

7. Porphyry, *de abstinencia* II.44 p.173,20-26

εἶναι γὰρ τὴν ἀγνείαν φυλακὴν πρὸς εὐλάβειαν, οἷον σύμβολον ἢ σφραγίδα θεῖαν περὶ τοῦ μηδὲν παθεῖν ὑπ' ἐκείνων, οἷς πρόσεισι καὶ ἀπομειλίττεται. ἐναντίως γὰρ διακείμενος οἷς δρᾷ καὶ θειοτέρως, καὶ κατὰ σῶμα καὶ κατὰ τὰ πάθη τῆς ψυχῆς μένει ἀβλαβής, οἷον ἔρυμα περιβεβλημένος τὴν ἀγνείαν.

Holiness, they (the theologians) said, is a protection which helps them to be wary, like a token or a divine seal that guards against suffering harm from those the sacrificer approaches and appeases. Thus he is in a condition which is the opposite of what he is doing, and is the more divine because it is purer, and he remains unharmed in body and in the passions of the soul, surrounded by holiness as if by a rampart.

8. Porphyry, *de abstinencia* IV.20,2 p.262,14-6

διὸ ἐν πᾶσιν ἡ ἀγνεία ἐν ἀποθέσει μὲν καὶ ἀφέξει τῶν πολλῶν καὶ ἐναντίων, μονώσει δὲ καὶ λήψει τῶν οἰκείων καὶ προσφυῶν.

Holiness in everything is rejection of and abstaining from multiple and opposite things; it is singling out and taking that which is natural and appropriate.

9. Porphyry, *de abstinencia* IV.20,2 p.264,10-13

Μιαίνεται τοίνυν ἡ διάνοια, μᾶλλον δὲ ὁ διανοούμενος, ὅταν ἡ φανταστικὴ ἢ δοξαστικὴ ἀναμίγνυται καὶ ταῖς τούτων ἐνεργείαις τὰς ταύτης συγκεράσῃται.

Thought is stained – or rather the person thinking is stained – when it is mixed with the faculties of receiving impressions and forming opinions and mingles its activities with theirs.