

fested incorruptibly.<sup>71</sup> And since the mind sees this [triunity] to be manifested in the lowest, material being, it also sees it to be manifested more nobly and more powerfully in every nobler being. And [the mind sees triunity to be manifested] more clearly in it itself than in living being or in material being. But how it is that triune Possibility is manifested clearly in a mind that remembers, understands, and wills was seen and revealed by the mind of St. Augustine.<sup>72</sup>

26 X. In its doings or makings the mind sees most certainly that Possibility is manifested in the maker's *possibility-of-making* and in the makable's *possibility-of-being-made* and in the *possibility of the union* of both. There are not three possibilities; rather, one and the same possibility is the possibility of the maker, of the makable, and of the union. Likewise, with regard to sensation, vision, taste, imagination, intellection, volition, choice, contemplation, and all good and virtuous works: the mind sees that the triune possibility is the shining forth of that Possibility than which nothing is more active or more perfect. However, because Possibility does not shine forth in works of vice, the mind experiences them as worthless, wicked, and dead—and as obscuring and polluting the mind's light.

27 XI. There cannot be any other substantial or quidditative Beginning—whether formal or material—than Possibility. Those who have spoken about different forms and essentialities and about different Ideas and species have not looked unto Possibility and seen how in different generic and specific modes-of-being it manifests itself as it wills to.<sup>73</sup> Where Possibility does not shine forth things lack a basis—as what is worthless and as defect, error, vice, weakness, death, corruption, and the likes, lack being, because they lack the manifestation of Possibility.

28 XII. The triune and one God—whose name is “the Omnipotent one,” or “the Power of all power”<sup>74</sup>—is signified by “Possibility itself.” With Him all things are possible<sup>75</sup> and nothing is impossible; and He is the Strength of all strength and the Might of all might. His most perfect Manifestation—than which no manifestation can be more perfect—is Christ,<sup>76</sup> who by His word and example leads us unto a clear contemplative-vision [*contemplatio*] of Possibility. And this contemplative-vision is the happiness which alone satisfies the mind's supreme desire.

These few points, by themselves, are points that can suffice.