

able or alterable]. For it is not the case that singularity is something other than Equality.

32 Therefore, the object of all cognitive power can be only Equality itself, which can manifest itself in a likeness of itself. Hence, the object of perceptual knowledge is nothing but an equality⁶⁰—and similarly as regards the object of cognitive imagination and also as regards the object of intellectual knowledge. By nature a [cognitive] power knows its own object. Yet, knowledge occurs by means of a likeness.⁶¹ Hence, the object of every cognitive power is an equality; and a likeness of the equality actualizes every cognitive power. Those who flourish naturally by means of their intellect see that equality exists, whose likeness is present in the intellect—even as sight sees that something colored exists, whose likeness, or [perceptual] form, is present in sight. But every likeness is a form of, or a sign of, equality.

33 Equality is encountered by sight; it is seen in the [perceptual] form of color; and, in the case of hearing, it is heard in the [perceptual] form of sound—and so on. But equality [is seen] more closely in the imagination, because equality is *imageable* not under the form of quality but under the form of quantity;⁶² and this latter form has a closer likeness to equality. But in the intellect equality is arrived at not through a likeness that is enfolded in the forms of quality and of quantity but rather through a simple and pure intelligible form, i.e., through a plain likeness. And equality is seen to be something singular which is, for all things, the form of their being and their being known; and equality is seen as appearing in various ways in a variety of likenesses. Moreover, the human mind naturally beholds in its own self—its own self as a living and intelligent manifestation of Equality—a singular manifestation of Equality, a manifestation which we call a singular thing [constituted] in Equality's resplendent reflection. For the human mind—as being the first manifestation of the knowledge which the Prophet calls the light-of-God's-countenance emblazoned upon us—is nothing but a sign of that [divine] Co-equality.

34 Hence, man naturally knows⁶³ the good, the equal, the just, and the right, because they are resplendent reflections of Equality. He praises the law “What you wish to have done unto you, that do unto others” because it is the resplendent reflection of Equality. For the nourishment of our intellectual life is derived from such virtues. Therefore, man is not ignorant of this restorative strength, which comes from his [intellectual] food. As perceptual sight stands in rela-