

that oneness is called by the names of the many characteristics of its power. For whichever names indicate a certain indivisibility, distinctness, and union befit oneness. Now, the [foregoing] diagram includes, under [the label] “oneness,” all such [befitting] things; and under [the label] “otherness” it includes their opposites. Hence, for indivisibility to proceed into divisibility is nothing other than for oneness to descend into otherness. The case is similar [regarding the descent] from incorruptibility into corruptibility, from immortality into mortality, from immutability into mutability, from immobility into mobility, and so on. And, by like reasoning, the case is similar [regarding the descent] from form into what-is-formable (since form is distinct and, therefore, a oneness). And distinctness [descends] into what-is-not-distinct, i.e., into what-is-a-continuum; what-is-discrete [descends] into what-is-confused; light [descends] into darkness; the simple [descends into the composite; the fine descends] into the gross; spirit [descends] into body. And conceive [similarly] of things similar to these. Thus, actuality [descends] into potentiality; whole [descends] into part; universal, into particular; species, into individual; love, into what-is-lovable; art, into what-is-made-by-an-art; and so on as regards whatever unites or enfolds, in relation to what is enfolded. Moreover, it is not possible that there be opposites [such that] one of them is not like a oneness in relation to the other [of them].

- 45 Therefore, if you look at Diagram P, you will see—by reference to (1) the descent of oneness into otherness and (2) the return of otherness into oneness—that in the uppermost heaven whatever things are characterized by otherness return into oneness. For example, [you will see that] divisibility [returns] into indivisibility; darkness [returns] into light; the gross [returns] into the fine; the composite, into the simple; the mortal, into immortality; the mutable, into the immutable; femininity, into masculinity; potentiality, into actuality; the imperfect (or the part), into the whole; and so on. The contrary occurs in the lowest world, where indivisibility degenerates into divisibility. (For example, the oneness of the indivisible form accompanies the divisible nature, so that each part of water is water, each part of earth is earth.) In the lowest world stability is present in instability; immortality, in mortality; actuality, in potentiality; masculinity, in femininity; and so on. But in the middle world the relationship [between such opposites] is a relationship that is in-between [the respective relationships with the other two worlds].