

when you make light [symbolize] intellectual oneness. Moreover, if you want to form a surmise about participation, do so in the same way, viz., by postulating [the diagrammatic figure] *a* as the sight that you want.¹⁹⁷

74 Something similar holds true in regard to the diagram of the universe.¹⁹⁸ If you postulate that the circle of the universe is the absolute sight of all its participants,¹⁹⁹ you will behold clearly all the varieties of intellectual sight, of rational sight, and of perceptual sight. If you care only about intellectual sight, then in making the largest circle to be the circle of all intellectual acts-of-sight, you will see the things that you are seeking. The case is similar as regards rational sight in a rational way and as regards perceptual sight in a perceptible way. Just as by means of this [surmising] art [you investigate] sight, so, in general, investigate all things by means of it, in such a way that in identity difference is observed and in difference identity is observed. Always be most alert to this [procedure], so that the deceitfulness of words that signify imprecisely may not mislead you; rather, use these suitable modes, as you have heard of them from the few things previously stated, and you will obtain no small benefit.

75 It is also necessary that again and again you reduce this fundamental doctrine-of-unattainable-preciseness²⁰⁰ to the following consideration: viz., that whenever there seems to you to be perceptible or rational or intellectual preciseness, you admit that that preciseness is indeed precise insofar as it is contracted in the way it is—whose otherness you will behold only when you ascend unto the contraction's more absolute oneness.²⁰¹ For example, although reason tells you that $2 + 3$ is precisely 5 (because this fact cannot be denied by reason's judgment), nevertheless when you look unto reason's oneness,²⁰² viz., unto intellect, the claim that $2 + 3$ is 5 will not be true except within the domain of reason. (With regard to the intellect you will find that the number 5 is not *greater than* the number 2 or the number 3 and that one number is not *even* whereas another is *odd* and that one number is not *large* whereas another is *small*. For in the domain of intellect you will view reason's every number as resolved into most simple oneness.)²⁰³ Therefore, in the domain of reason preciseness is found to be present only contractedly, viz., in a rational way—even as in the domain of the senses preciseness is present only in a perceptible way. Similarly, when you assert of one thing that another thing is maximally and diametrically opposed to it, you affirm a truth that is precise by the measure of reason but that, intellectual-