

genus, *animal* has a plurality of species that go forth—in an ordered way as do numbers—from the oneness of the genus. Of these species, *that* one is nobler and higher which is nearer to oneness. Therefore, when the soul of the most perfect species of animal⁴⁶⁹ passes into oneness with the intellectual nature, it enfolds within itself, potentially, the other powers of all souls. By way of illustration: with regard to the genus of metals the species of gold—the species most perfect in value—encompasses all the other species of metals; and in the genus of rulers the authority of the king unites within itself the authorities of the other dukes, of the counts, and of the lower rulers. Therefore, the respective species of all [non-human] animals unfold, in a numerical way, the unified power of the human soul; and they contract the human soul's nature with varying degrees of difference: one species contracts it with clearer reason, another with more darkened reason. Nevertheless, no species is able to attain precise equality [either with the human species or with another species].

157 Since the human soul is the lowest intellectual nature,⁴⁷⁰ it exists intellectually as in potentiality. But intellectual potentiality is reason's light. Therefore, conceive of the human soul according to Diagram P, [i.e., as constituted] from intellectual oneness and perceptual otherness. Therefore, when through three gradations the light of intelligence descends unto perceptual shadows and when through three gradations the senses ascend unto the intellect,⁴⁷¹ then in the middle there arise two things which I take to have the name "reason". This reason's superior part, which is prior⁴⁷² to the intellect, is the apprehension; but its inferior part is the imagination.⁴⁷³ (Let these parts be called by these names or by other names, as you please.) These [powers] are, as it were, the four "elements" of the human soul.⁴⁷⁴

Now, this intellect in our soul descends unto the senses *because* what-is-perceptual ascends unto the intellect; and what-is-perceptual ascends unto⁴⁷⁵ the intellect *because* the intellect descends unto it. For the intellect's descending unto the perceptual is the perceptual's ascending unto the intellect. For example, that which is visible is not attained by the sense of sight in the absence of the intellectual power's endeavor. Indeed, we experience this fact when, being intent on other matters, we do not distinctly notice a passerby.⁴⁷⁶ For the senses take-in, confusedly, that-which-is-perceptible as it ascends unto them; but that perception⁴⁷⁷ is unformed and indistinct unless, in us, intellect descends through the intermediacy of reason. Nor apart from the senses do we attain that-which-is-perceptible as such. For example, a blind